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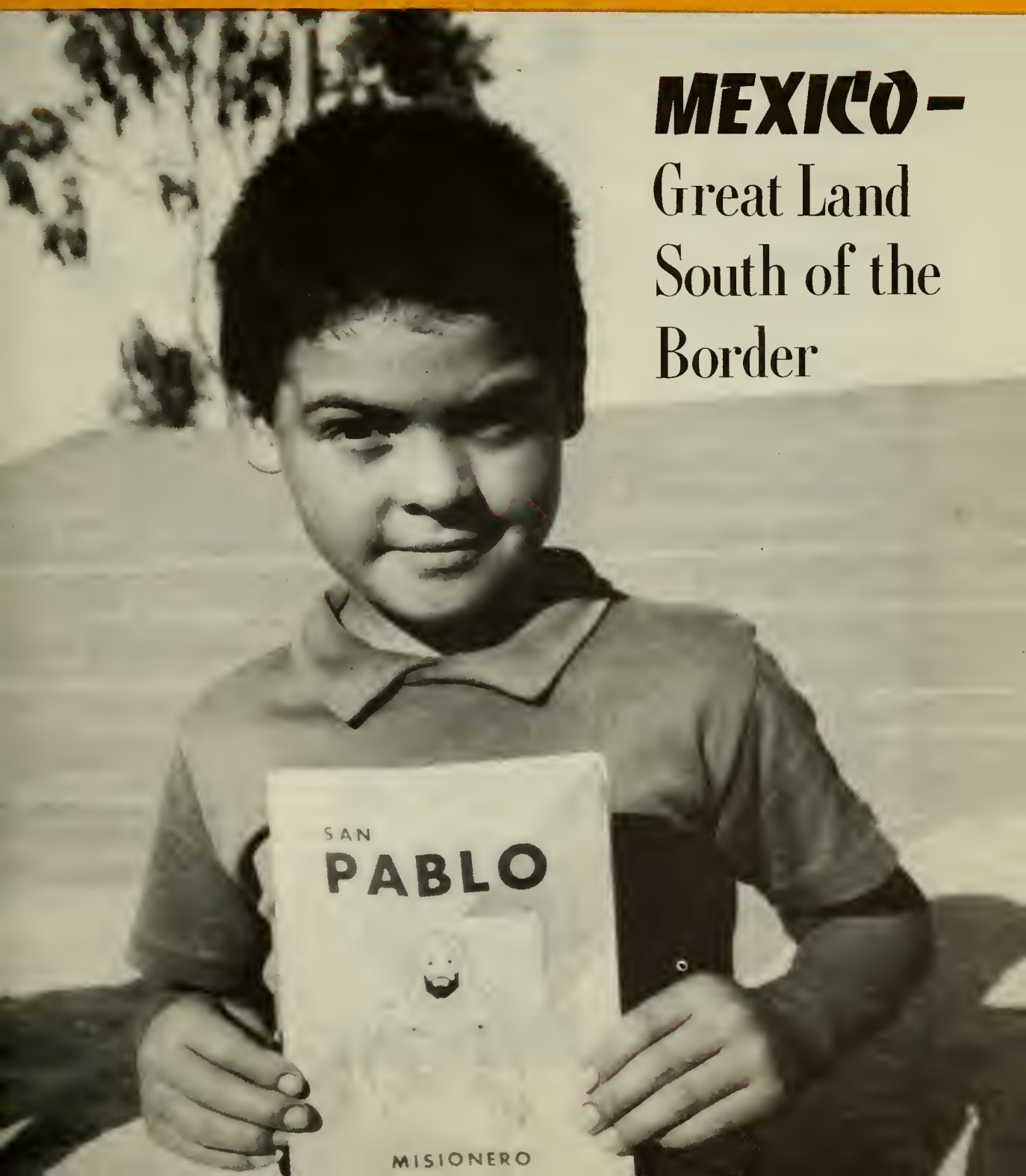
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BRETHREN MISSIONARY
HERALD
January 11, 1969



MEXICO – Great Land South of the Border

BRETHREN MISSIONARY
HERALD

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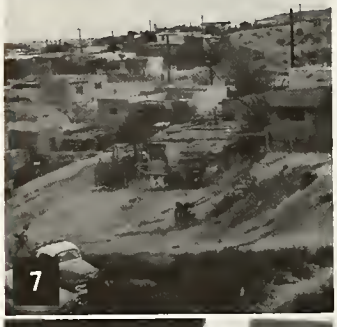
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January 11, 1969

VOLUME 31, NUMBER 1

Foreign Missions and WMC Issue

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COVER PHOTO: A little boy at the Aleman Mission, Tijuana, Mexico, with his VBS book.

Is the New Year New?

Some people seem to associate magic with the New Year. During the past year things were not what they should have been, but in the New Year they will be different! I'm making a resolution that where I "goofed" last year, I'll not in the coming year. That certain project I didn't get accomplished last year, this year will blossom into reality. This is a new year!

But is the New Year new? What difference is there between December 31st, and January 1st; between the old and the new? Can the calendar perform the alchemy of making success out of failure; making new out of old? Can mere determination bring about such a change? Probably not.

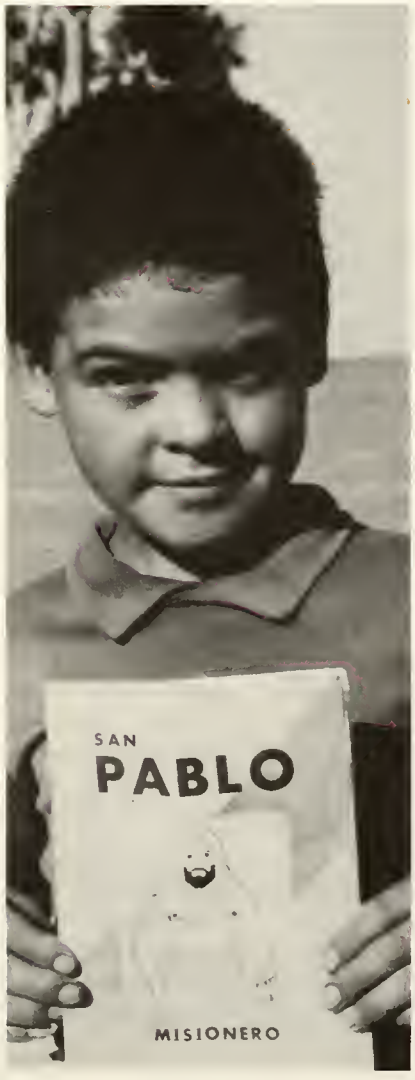
Most likely the person who is going to have a good year in 1969 has had a good year in 1968. Moving from one year to another is no different from moving from one month to another. His business is in order, and he is in persistent persuit of success. He is on his way. He will make progress in 1969 because he had planned his work in 1968. Success in his relationships in the New Year will depend largely upon foundations of good relationships in 1968. This, rather than magic or the calendar, will make the New Year a really new experience for him.

The one real benefit to coming to a new year is the fact of taking inventory of our stewardship, of our progress in our program. This is the real benefit as seen by the business world. So it must be in Christian service. If we really have had it in our heart to love our neighbor, no matter what his station in life or the color of his skin, and have not, then we must dedicate ourselves to accomplishing that goal in the year ahead. We must look at ourselves, measuring success by the standards in the Word of God. If in our hoping, determining, resolving to do better we have dragged along with us prejudices and selfish ambitions, we can expect nothing new or better in the ensuing year. We are simply putting new wine in old wine skins. It will not last. There must be a change of heart; we must trust God to work a new thing in us.

God is challenging His church to revival. Some might call it renewal. Whatever the terminology, there is great need for a fresh stirring of the Holy Spirit in our hearts and lives. This will not be accomplished by the calendar; and it likely will not be accomplished en masse. It might start for some at the dawning of the New Year; for others it might be in February, or May, or September. But once inertia is overcome and we get in motion, God grant that we will continue in motion indefinitely in a fervency for the Lord that will be well pleasing to Him. With such a Holy Spirit-implanted change of heart, the New Year will be new. So will every month, week, and day. There will be fresh opportunities for soul winning and for a practical expression of the love of God toward others. ▼

Beginning a series on Brethren mission fields...

MEXICO – That Great Land



Between the United States to the north and Central America to the south lies the cornucopia-shaped land of Mexico, the largest of the Middle-American countries. It has an area roughly equal to one-fourth that of continental United States.

HISTORY

Mexico's early history is shrouded in mystery. At least two civilized races —the Mayas and later the Toltecs— preceded the wealthy Aztec empire. The word *Mexico* is connected with the name of the group of American tribes calling themselves Mexica, or Azteca. The word is related to the name of a Mexican national war god, Mexitl. About 1325, the Aztecs founded on the Lake of Dezcuco the permanent settlement of Mexico Tenochtitlan, which is still represented by the capital city of Mexico. When early in the sixteenth century the Spaniards found their way from the West Indian islands to this part of the mainland of America, they came in view of nations cultured high above the level that they had hitherto met in the new world. Here were not rude and simple tribes like the islanders of the Antilles, but nations with organized armies, official administrators, courts of justice, high agricultural and mechanical arts. And what struck the white men especially were the stone buildings whose architecture and sculpture were often of dimensions and elaborateness to astonish the builders and sculptors of Europe.

In 1521, the Spanish Conquest under Hernando Cortes brought the native history of Mexico to an end. Spain ruled for the next 300 years until 1810 (the date was September 16 and is now celebrated as Independence Day), when the Mexicans first revolted. They continued the struggle and finally won independence in 1821.

There were turbulent times from 1821 to 1867 with emperors, dictators, and presidents changing on the average of every nine months until 1867, when the presidency of the Indian patriot, Benito Juarez, began to calm the internal unrest. Problems still prevailed with the United States over boundaries until about 1917. Since then, Mexico has progressed to be a leading country in Latin America.

TERRAIN

To give Charles V of Spain some idea of the landscape of Mexico, Cortez is said to have put before him a crumpled paper. There are very few places in Mexico where one is not in sight of mountains. Towering snow-capped peaks make wonderful scenery, but only seven percent of the Mexican land surface can be used for agriculture. Illinois has more arable acres than all of Mexico. Iowa has only eight percent of Mexico's population, and yet it harvests from more land. Ironically, Mexico's croplands lie largely in the regions of great earthquake and volcanic activity. In 1943, near the village of Paracutin, eruptions began in a cornfield and eight months later had

outh of the Border



built a cone 1,500 feet high. Irrigation projects have been opening desert areas for agriculture in recent years.

PEOPLE

The Mexican people are made up of three main groups. Thirty percent are racially and culturally *Indian.* This is the great silent chorus which has played a tragic part in the drama of Mexican history. More than 400 years after the Conquest, there are still groups of Indians who maintain their isolation, even to the extent of not speaking Spanish. Ten percent of the population are the *criollos,* the descendants of Spanish and other European immigrants. Although born on Mexican soil, they have always had their eyes turned toward Europe. Sixty percent of the Mexican people are *mestizos,* the mixture of Spanish and Indian blood. This group began at the time of the Conquest in the early 1500's. As it swelled it served to unite the diverse Indian groups and was a bridge for European culture. The mestizo has given Mexico its distinctive culture. Without losing contact with the native civilizations of the past, it has supplied the drive to make a place for Mexico among the nations of the modern world.

ECONOMY

The economic growth of Mexico is seven percent per year of late, which is considered above normal for most countries. Agricultural exports are mostly sisal hemp and chicle, the base for chewing gum. Cotton is another of the major crops to be exported—raw, or in industry, to be made into cloth. Other industrial products are beer, sugar, iron, and steel. The land is rich in minerals. Silver is the leader, followed by gold, lead, copper, and zinc. Income has been increasing yearly, but is still less than $500 per capita per year.

RELIGIONS

Most of the people of Mexico say they are Roman Catholic. Not a very large percentage are faithful in attendance at their church, however. Among the Indian population, paganism continues much as it did when the Spanish arrived. Protestants comprise about eight percent of the population, but that includes the cults as well as the evangelicals, which are only about half of the group.



Pastor "Pancho" Lopez and his mother. They have worked together in the San Luis, Sonora missions. She supervises preparation of the used clothing which is donated by the Southern California churches to be sold for Mexican missions —proceeds to be used for church construction or pastor's salaries.

Mission History

The Brethren field in Baja California was opened in 1951 with the A. L. Howard and Walter Haag families locating in San Ysidro, California, across the international border from Tijuana, Baja California. Shortly thereafter the Howard family moved to Calexico, California, across from Mexicali, Baja California. These locations put next door to the missionaries the major portion of the inhabitants of the peninsula. A concentrated effort was made in the large border cities and an occasional trip was made down the peninsula.

Vision was enlarged to include all of Mexico as the field when the Sibley Edmiston family joined the work in 1954 at the border city of Laredo, Texas, with their outreach to Nuevo Laredo. Later they moved south to the state of Guanajuato in the interior of Mexico.

The Phillip Guerena family entered the capital city in 1963 to work with the university students, and now they are reaching out into the community where they live in Mexico City.

The James Dowdy family came to El Paso, Texas, as self-supporting missionaries in 1964, and they work as they are able in Juarez across the border.

The Jack Churchill family came to the Mexico field on loan from Argentina in 1966, and are located in San Ysidro with a ministry in a mission in Tijuana as well as Mr. Churchill being the director of the Bible Institute.

Mission Activities

Besides the church-building along the border and in Mexico City, a Bible institute program has been carried on at Tijuana since 1959, and most of our pastors have received their training with us.

As a literature ministry, a limited amount of printing has been done, mostly the denominational magazine for the field. A bookstore was established in 1962 in Tijuana as a cooperative venture entered into by missionary Haag and men of several other denominations. A second store was opened in 1968 in Mexicali. These enable people in these large centers of population to have near at hand the printed materials they need.

A very pleasant and challenging ministry is the summer camp program. Many of the present leaders of the church were challenged to Christian service in camp. Summer missionaries helped in camp and in vacation Bible schools this past year. It was a challenge to them and of great help to the missionaries, who look forward to having more helpers in the years to come.

▼

Broken Records and Other Matters

A Moment with Missions

This page is being written more than a month before it will reach you. Publication deadlines make this necessary. So, at this point, we can only anticipate what the final total will be for the Brethren Foreign Missions offering for 1968. If the present trend continues (and we see no reason why it should not), the Foreign Missionary Society will have received the largest annual offering in its history. An increase of $50,000 over 1967 was needed to meet the added expense caused by a significant increase in missionary personnel (the FMS sent out an average of a missionary a month in 1968), inflation, and expansion. By October the Foreign Missionary Society had already expended over a half-million dollars, anticipated expenditures for the year being close to $600,000. But the work is the Lord's and He will see to it that the needs are met. So, with faith in God's promise, we confidently assert that the foreign missions offering will set a new high in mission giving. We praise Him for His faithfulness in supplying the needs of our missionaries, and for His abundant blessing upon their ministries. Thank you, brethren, for your generous support of foreign missions. "He which soweth bountifully shall reap also bountifully" (II Cor. 9:6). Now the challenge of 1969 is before us.

Between October 25 and November 6, Rev. Ray Thompson and I visited our mission points in Mexico City and Juarez. The Phil Guerenas concentrated on their immediate neighborhood during the past year, and now have a group of middle-class families who have shown sufficient interest to serve as a nucleus for a Brethren testimony in Mexico City. About twelve women from the area meet in the Guerena home every Thursday morning for a Bible study. A men's Bible class is soon to begin. Prospects look good in Mexico City.

A tight schedule permitted us to spend only a few short days in El Paso-Juarez with the Jim Dowdy family. The Dowdys are self-supporting missionaries. Jim is a supervisor in the language department of the public school system, and thus the family is able to give only limited time to the work on the Mexican side of the border. They plead for more workers to help them in this rapidly-growing area. Here is a challenge for both the home and foreign mission outreach. Who among the readers of the *Missionary Herald* would be willing to move into El Paso as self-supporting missionaries to help the Dowdys establish churches on both sides of the border? Those in the teaching profession especially would find this a rewarding ministry for the Lord.

The Board of Trustees of the Foreign Missionary Society will meet at Winona Lake January 27 through 31. We request your prayers on behalf of these sessions that God will grant wisdom and understanding as the will of the Lord is sought concerning His foreign mission program. ▼



Jim and Carolyn Dowdy



Scene in Juarez



Bible study group in Mexico City



A truck was outfitted for transportation, and for occasional use by the girls as a dormitory.



Participants in the campaign (l to r): Ana Pagliano, Betty Pizarro, Elvira Garay, Lynn Hoyt (visiting Argentina at the time), Aldo Hoyt, Oscar Zapata, B.I. professor Alberto Sotola, Missionary Robert Cover, and Huinca pastor Juan Colle.



Prof. Sotola giving instructions during a lunch stop in Canada Verde.

The Sowers

By Rev. Robert J. Cover

"Good morning, sir. We represent the Christian Literature Campaign. Our purpose is to offer to the homes of this town the most important Book in the world, the Bible—the Word of God. Are you acquainted with the Bible? Look! This complete Bible, with more than a thousand pages, so nicely bound, sells for only 350 pesos (one dollar), about one-fourth the price you would expect to pay at a bookstore. You really cannot afford to be without this Book, for this Book gives us the answer to these troubled times and assures us of what eternity holds for us. You know that one can usually afford something if it is within his reach when he really wants it and knows its value That's right, only 350 pesos! ...

"Also, I would like to leave this little booklet with you. Its message is taken directly from the Bible you just bought and clearly explains what God wants to do for you.

"And before I go I want to invite all of you to the Villa Theater tonight, where a very interesting science film will be shown. It's all about the marvelous world that God has created for us to live in No, you don't need to worry about bringing the children. These films are completely wholesome for all ages. ...

"Fine! We'll look forward to seeing you tonight. Hasta luego."

Not all towns respond to a concerted literature campaign as did Huinca Renanco and Canada Verde. Institute students and other young people, headed by Practical Works Director Alberto Sotola, reported many opportunities to talk to people about their spiritual need. One lady, who had recently written for a book offered over our Brethren radio program "The Open Bible," became interested when she found she was talking with the young lady who handles the radio correspondence. After hearing the plain presentation of the Gospel, she made her profession of faith in the Lord Jesus.

Each home received a copy of the tract, *Have You Heard About God's Gift?* written by Rev. Dean Risser and translated and published by the Argentine Church Literature Committee (funds provided by the Free Literature Fund of the Brethren Missionary Herald Company.) The sale of Bibles and Bible portions averaged about seventeen dollars per day for the five days, which is high for such work in this Roman Catholic country. After each tiring but fruitful day, the workers eagerly waited their turn to tell of opportunities to witness.

In both towns the literature campaign was followed by a special film presentation under the direction of Missionary Gordon Austin, featuring a Moody Science film along with other gospel films. Some four hundred gathered in the downtown theater in Huinca Renanco to see these films, and in Canada Verde, a town much smaller, at least 250 accepted the invitation to attend. Both theaters were offered free of charge by the local authorities. Other expenses, such as travel and film rentals, were paid by the local Brethren church of Huinca Renanco.

It was an encouraged and experienced group that returned to their studies at the Bible Institute. Summing it up, Director Sotola said: "This is another proof that we need to keep busy in colportage work as a means of evangelism. This has been a real encouragement to us. And by the way, could you supply us with more of the children's books and also give us some idea of what would be good for teenagers? We're planning for a campaign in Cordoba next weekend and we'll be needing. ..."

Planting! Watering! Harvesting! Pray with us and for us that we may be faithful workers in God's vineyard before "the night cometh, when no man can work" (John 9:4). ▼

THE CHILDREN'S PAGE



MH'ers at Taos

These girls are from the Brethren Spanish-American work at Taos, New Mexico. They are, left to right: Teresa Romero, Beatrice Maestas, Florence Pacheco, Vickie Anglada, Brenda Anglada, Linda and Cora Tafaya. Standing behind these last two are Irene Pacheco and Matilda Romero. Their leader is Mrs. E. Gonzales.

"A Little Girl's Four Years in Africa"

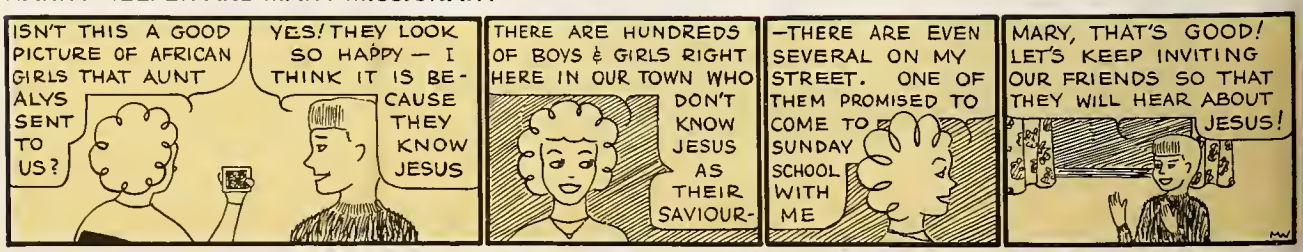
Many of you, who are in MHC's in your churches, are hearing the new stories from Aunt Alys, which are called *A Little Girl's Four Years in Africa.* She has taken the stories from a book by that same name, which was supposed to be written by a little girl whose name was Marguerite Gribble. Really, Marguerite's mother wrote this book of true experiences.

When Marguerite grew up, she married Mr. Harold Dunning, and then together they went as missionaries to the same land where Marguerite had lived when she was a little girl.

The picture shows Mr. and Mrs. Dunning and their three daughters (left to right: Berta Mae, Verna, and Ruth). Please pray that God will bless and use Mr. and Mrs. Dunning, who are back in Africa again, and their daughters, who live in the U.S.



HARRY HELPER AND MARY MISSIONARY—



Firstborn

By Dr. Jake Kliever

The chief was happy that his firstborn was a son; he had great plans for the years ahead.

About the time the chief thought the boy was old enough to share some of the problems of a village chief, the Gospel began to be heard. Betina (bay-tea-na), the son, was immediately interested. Another country where there is no death, no tears, no sorrow—that was something to find out about. He soon learned that, according to this Word, this earth country was doomed as well as all who would not become followers of this one they called Christ.

Betina accepted Christ and took on the name of John. He soon learned to read, and he was a good singer. The African preacher asked him to teach a group in his own village.

Rev. Jean Betina and father



This was too much for the father, chief of the village. He asked the son to give up that foolishness. John would not. The father whipped him severely, but John did not stop.

The father insisted that John must take a second wife, a step toward being a chief. John refused, and there was another whipping. John still kept on with his classes, and also was in the "Workers Training Classes." The father reported his son as a rebel and the Administrator put John in jail. After serving his term, John still did not change his mind, but made request to go to the Bible Institute. He was accepted. Upon learning this, the father was furious, and John again was humiliated by being whipped.

He graduated from Bible Institute, and a few years later was licensed to the ministry. Then he was elected a member of the Directional Committee of our dispensary and medical work.

John kept witnessing to his father, and his father saw that John was receiving position and honor that he, the father, had not known about. At last, the father accepted Christ.

John was ordained as an elder of The Brethren Church this past September, and some of the happy witnesses to the event were John's saved father and his mother.

"The Gospel is Christ's power unto salvation for anyone who believeth." The John of this story is now Pastor Jean (John) Betina, elder of The Brethren Church, Bemankouna (Bekoro), Central African Republic. ▼

Church News

DEFIANCE, OHIO. The Brethren Missionary Herald Company congratulates Pastor Maynard G. Tittle and the Grace Brethren Church for their decision to send the *Brethren Missionary Herald* to every family represented in the church.



Rev. Allen Herr

WINONA LAKE, IND. On Feb. 2, 1969, Rev. Scott Weaver will terminate his ministry with the Brethren Board of Evangelism. This decision has been made by Mr. Weaver because of health problems which have hindered his evangelism during the past four months. He will assume the pastorate of the Ireland Road Grace Brethren Church, South Bend, Ind., at that time. On Jan. 5, 1969, Rev. Allen Herr joined the Brethren Board of Evangelism staff as evangelist. Though Mr. Herr has been in our fellowship of churches only a short time, he has already aroused great interest and has become known as a man of God with a great passion for souls. We believe that God has supplied us with a man who has a message for these critical times, and we want to commend him to our churches everywhere.

SOUTHERN OHIO DISTRICT. The Southern Ohio District met in a special conference session on Dec. 3, and approved a committee recommendation to establish a retirement home in the district. A board of nine men was elected and authorized to incorporate and establish a home to be known as Grace Brethren Village. Mr. Harold Huddleston is chairman of the board and Rev. Clair Brickel is secretary.

RICHLAND, WASH. The move to our new meeting place has been a real boost to the morale of members and friends. There have been six first-time decisions, five of which are teen-agers. Seven people are considering baptism. During the month of December we reached an all-time high in attendance with 39 in Sunday school and 43 in the morning worship service. There were 59 who attended our first Christmas program on Dec. 22. We are rejoicing in what the Lord is able to do through a Brethren home-mission church. Nelson Hall, pastor.

DAYTON, OHIO. In September, Rev. Nathan Casement resigned as pastor of the Patterson Park Brethren Church, and Rev. John Terrell accepted a unanimous call to become pastor. Rev. Dan Grabill recently accepted the call to become associate pastor and hopes to assume responsibilities in February. In August the church purchased a beautiful $325,000 school facility which includes 12 large classrooms and a gymnasium. Presently, we have classes for nursery, kindergarten, and grades one to six. The school enrollment is now over 160. The adult Sunday-school department has adopted the elective course system in which six different Bible-centered courses will be offered each quarter. The adults may choose their courses of study according to their needs and interests rather than according to their age. John Terrell, pastor.

DEFIANCE, OHIO. Fifty-seven young people and adults enrolled in the Moody Bible Institute course, "First Steps in the Christian Faith." Recently they completed the project of mailing the booklet *Is Christianity Credible?* (supplied by the Brethren Missionary Herald Company free-literature fund) with a letter from the pastor and a brochure of the church to all 1,044 students at Defiance College. Maynard G. Tittle, pastor.

NOTICE. The mailing lists of your national boards at Winona Lake, Ind., are being combined into one master file with the anticipation that it will save considerable expense in maintaining the various lists. In combining the lists, some guess work will be involved; i.e., we may assume that Mrs. John Jones and Mrs. Mary Jones are the same person if they have an identical address. It is possible that some errors may be made. If you fail to receive material from any organization from which you regularly receive mailings, please write to us so the error can be corrected. Also, some confusion has resulted in recent mailings because of the notation on envelopes, "Address correction requested." This is a notation for the postal department to notify the sender if a party has moved, and does not mean that the addressee should send in information concerning his address. Thank you for your cooperation as the Brethren Missionary Herald Company strives to improve the efficiency of the mailing program of the NFBC.

FORT WAYNE, IND. The First Brethren Church has issued a call to Rev. M. Lee Myers to serve the church for another year as pastor with an increase in salary.

February Bible Reading Calendar

FEBRUARY		
DATE	MORNING	EVENING
1	EXODUS 27, 28	MATT. 21:23-46
2	EXODUS 29, 30	MATT. 22:1-22
3	EXOD. 31, 32, 33	MATT. 22:23-46
4	EXOD. 34, 35, 36	MATT. 23:1-22
5	EXODUS 37, 38	MATT. 23:23-39
6	EXODUS 39, 40	MATT. 24:1-22
7	LEV. 1, 2, 3	MATT. 24:23-51
8	LEV. 4, 5, 6	MATT. 25:1-30
9	LEV. 7, 8, 9	MATT. 25:31-46
10	LEV. 10, 11, 12	MATT 26:1-19
11	LEVITICUS 13	MATT. 26:20-54
12	LEVITICUS 14	MATT. 26:55-75
13	LEV. 15, 16, 17	MATT. 27:1-31
14	LEV. 18, 19	MATT. 27:32-66
15	LEV. 20, 21	MATT. 28:1-20
16	LEV. 22, 23	MARK 1:1-22
17	LEV. 24, 25	MARK 1:23-45
18	LEV. 26, 27	MARK 2
19	NUMBERS 1, 2	MARK 3:1-21
20	NUMBERS 3, 4	MARK 3:22-35
21	NUMBERS 5, 6	MARK 4:1-20
22	NUMBERS 7	MARK 4:21-41
23	NUM. 8, 9, 10	MARK 5:1-20
24	NUM. 11, 12, 13	MARK 5:21-43
25	NUM. 14, 15	MARK 6:1-32
26	NUM. 16, 17	MARK 6:33-56
27	NUM. 18, 19, 20	MARK 7:1-13
28	NUM. 21, 22	MARK 7:14-37
29	NUM. 23, 24, 25	MARK 8:1-21

Divide Chapters for Feb. 29 and Read Them Feb. 28 and March 1. When February Has Only 28 Days

JENNERS, PA. The Jenners Grace Brethren Church completed a successful enlargement campaign on Dec. 15, with an average attendance of 180. On Dec. 22, all previous Sunday-school records were broken with an attendance of 218. James F. Hoffmeyer, pastor.

CHANGE. Rev. Edward Clark has been called as interim pastor of the Grace Brethren Church, Temple City, Calif. His address is 5404 McCulloch Ave., Temple City, Calif. 91780. The telephone number is 213-443-5259. Please change your *Annual.*

STRATFORD, N.J. Fourteen young people from the Penn Valley Grace Brethren Church with their youth directors, Mr. and Mrs. Willis Franks, and our local youth group called on over 300 homes in the Stratford area inviting them to church and giving them a copy of the *Brethren Missionary Herald* magazine with a printed invitation and several tracts. As a result of the calls about 20 prospects and several definite promises to attend the services were received. The young people had supper at Pastor Daniel Eshleman's home and then provided special music for the evening service.

RICHLAND, WASH. Mrs. Helen Hoffarth, secretary of the Richland Grace Brethren Church, has resigned, and all communications to the church should be sent to the pastor, Rev. Nelson E. Hall, 1609 Jadwin Ave., Richland, Wash. 99352.

DANVILLE, OHIO. Rev. Ron Jurke of Kittanning, Pa., was evangelist for a weekend crusade, Nov. 29-Dec. 1. The Lord's blessing was evident upon these meetings and the climax came when four boys stepped forward to confess Christ as Saviour. Edward Wingard, pastor.

MINERVA, OHIO. A fine New Year's Eve service was enjoyed by our church family with 22 present. The evening was highlighted by a chalk talk by Mrs. Williard Smith, followed by a fellowship hour and candlelighting service. Dennis Beach, pastor.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Patricia Keller and Arthur Matthias, Aug. 31, Winona Lake Brethren Church, Winona Lake, Ind.

Marsha Youngs and Don Benjamin, Oct. 26, Findlay Brethren Church, Findlay, Ohio.

Rainelle Rankin and Roger Roberts, Nov. 8, First Brethren Church, Camden, Ohio.

Brenda Rutherford and Garry Patterson, Nov. 9, Brookville Grace Brethren Church, Brookville, Ohio.

Sharon Johnson and Jerry Day, Nov. 15, First Brethren Church, Whittier, Calif.

Anna Louise Galloway and Michael Oren Hammock, Nov. 17, Calvary Brethren Church, Kettering, Ohio.

Dorothy Hemminger and Alois Brunner, Dec. 9, Grace Brethren Church, Fremont, Ohio.

Deborah Uphouse and David Wingard, Dec. 14, Winona Lake Brethren Church (Ceremony in Free Methodist Church), Winona Lake, Ind.

Cathy Lea Petry and Elmer Carl Morton, Nov. 20, Calvary Brethren Church, Kettering, Ohio.

Wilma Kay Dugan and Dan Wilcox, Nov. 29, Opportunity Grace Brethren Church, Spokane, Wash.

Rebecca Sue Hamilton and Bradley Dale Walker, Nov. 30, Woodville Grace Brethren Church, Mansfield, Ohio.

Kathy Megdaline McWilliams and Alfred Paul Morgan, First Brethren Church, Grafton, W. Va.

Carolyn Jane Boatman and Stephen Paul Hodson, Dec. 20, Calvary Brethren Church, Kettering, Ohio.

Connie Mercer and Richard Ward, Dec. 21, Findlay Brethren Church, Findlay, Ohio.

Shirley Smith and Donald Slagle, Dec. 21, Community Brethren Church, Whittier, Calif.

Pamela Jean Osborn and James Alan Shipley, Dec. 21, Leesburg Brethren Church, Leesburg, Ind.

Ethel Eidt and Steve Harris, Dec. 28, Findlay Brethren Church, Findlay, Ohio.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.



WHITE, Elias D., 58, pastor of the La Verne, Calif., First Brethren Church, went to be with the Lord suddenly on Dec. 17. He was born June 26, 1910 in Athens, Ga., and began his ministry in The Brethren Church as student pastor of the West Homer, Ohio, Brethren Church in 1936. Dr. Glenn O'Neal and Rev. Donald Carter officiated at the funeral.

CANDLER, Ruby V., 80, departed to be with the Lord Nov. 14. She had been a member of the Long Beach, Calif., First Brethren Church for 28 years. David L. Hocking, pastor.

RAGER, Howard B., 83, a member of the Riverside Brethren Church and father of Don Rager, pastor of the Conemaugh, Pa., Brethren Church passed away on Dec. 15. Don Rough, pastor.

RUGH, Lewis, of the Riverside Brethren Church, Johnstown, Pa., passed away on Oct. 4. Don Rough, pastor.

SMART, Joe Frank, a member of the Calvary Brethren Church, Kettering, Ohio, passed away Nov. 20. Henry T. Barnhart, pastor.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	*Date*	*Pastor*	*Speaker*
Gardena, Calif.	Jan. 12-19	Bill Stevens	Allen Herr
Portis, Kans.	Jan. 19-26	Clarence Lackey	Dean Fetterhoff
Dayton, Ohio	Jan. 24-26	Forrest Jackson	Bill Smith
Oahu, Hawaii	Jan. 26-31	Foster Tresise	Nathan Meyer

Your Pastor – Sheph

By Oscar C. Hanson

This conflict weighs very heavily on hearts of sincere pastors today. One said, "I have changed the sign on my door. It used to be 'Pastor's Study.' Now it reads 'Pastor's Office.' I have become an administrator running the complicated machinery of my congregation." Another said, "This has been a tough week. One of our leading business men died suddenly. He was a member of my congregation but did not come to church regularly. He was a self-reliant, self-righteous nice man respected by all, but he gave no evidence of dependence on Christ. It was a hard funeral, for over and over again I thought—'why didn't I talk to this man about his relationship to Christ as I had intended and as a pastor should?' The answer—'you have been too busy with your organizational administration and have neglected your people.' " Another very sincere pastor said, "I am ashamed how little time I have actually spent dealing personally with the souls of my people as a pastor should. I have become an executive instead of a shepherd." What is the answer?

One answer, of course, is that our active lay Christians can take over more and more of these administrative duties in a local congregation to give the pastor time to be a shepherd. Your church council should discuss this very frankly with your pastor. Here we have the privilege to involve more lay people in the activities of the church. It is good for them, too, for the surest way to get a friend is to ask him to do something for you. Then we pastors must have confidence to leave many of these administrative affairs of organizations, committees, and boards to our consecrated lay people. Many pastors give excellent direction to administration in meetings of the Joint Workers' Council composed of all board members, officers, and leaders of all organizations and committees in the congregation as it meets three or four times a year to pray for and plan the overall program of the congregation. Lay visitors who call regularly each month on the careless, indifferent, and new people in the community can surely lessen the pressure on the pastor.

Then, too, perhaps you need another full-time worker who can take much of the administrative work that your pastor is now doing. For example, one could take over the business affairs of your congregation. One could be in charge of the educational program and could direct the program of lay visitation. One could direct the entire youth program. As a rule, additional workers in a congregation pay for themselves in dollars and cents through the extra people they bring into the church.

But there is another answer. Pastors can use administration to do the work of shepherding and personal soul-winning. Every meeting, every contact presents an opportunity for the pastor to do something for the souls of the people involved if he will always maintain that shepherd spirit.

One pastor met personally with each Leaguer who was to discuss a

d or Administrator?

topic at League. Some would say—"What a waste of time!" But not for him. He used these sessions to reach the souls of his young people for Christ. He was quite surprised when the committee had chosen Ralph as a speaker, for he had not demonstrated loyalty to Christ. In his talk with him he geared the material discussed into Ralph's own life. They faced what was really involved in being a true follower of Christ. The next morning early, the telephone rang. It was Ralph. He said, "Pastor, I must see you as soon as possible. I've hardly slept all night." That morning in the pastor's study, Ralph gave his heart to Jesus Christ. Today he is in the ministry. Think of the possibility in program building if we put people ahead of program, soul before mechanics. Think of the natural setting for personal soul-winning and soul-shepherding in all plans and discussions that have to do with meetings and programs.

One pastor said, "Often I spent much time with my church custodian. We discussed temperature, cleaning furniture, repairs, etc. One day my custodian opened his heart and was much concerned because he was not sure that Christ was his Saviour. We shared the Scriptures. We knelt at the alter, just the two of us. He found new joy. I was ashamed. I had been an administrator, but had failed my custodian as his pastor."

In one of our large congregations, I was quite amazed over the high spiritual tone manifested in the leadership. Then the pastor explained that they always used twenty minutes to half an hour for Bible study and prayer at every meeting of the church council with each member taking part in short prayers. I asked, "What happens when some leader in the community is elected to the council not especially because of his spiritual insight and is not able to take part in prayer?" The pastor replied, "Often after the annual meeting of the congregation some new members feel out of place at our first meeting of the council, but then I meet with them privately and help them in their life in Christ. Some need help to receive assurance of their salvation. Others need help in their personal prayer life." This pastor used his administrative work with his leaders to be a shepherd of souls, a true pastor. He put people first before program. Over a period of a few years, he touched personally the soul of a large number of leaders in his parish.

The organist was very conscientious and capable. The pastor would confer with him often about the order of service and special music. One day, in time of illness, the organist confessed that he had no peace with God and did not know where he stood. The pastor was deeply disturbed. He helped the organist to a new joy in Christ, and asked, "What have I been doing? I have missed being a pastor even to my own organist. I have been just an executive."

Even sick calls can become administrative routine. I can become more concerned about making the call than about the person on whom I am calling. One patient related how two pastors called on her after surgery. One asked many questions about her illness and then visited about things in general. Before he left, he gave some general admonitions regarding spiritual life, but left no Scripture, no tracts, asked nothing about the soul—only about the body and did not even offer prayer. How different the other visit. This pastor expressed interest in the surgery, but with much love asked the patient if she had joy and peace in Christ. He shared several rich promises from the Bible and helped the patient grasp them with new meaning. He prayed warmly and sincerely. Before he left, he wrote the Bible references he had used on a card and encouraged the patient to look them up in her own Bible and underline them. He shared with the patient some very helpful tracts. The patient said to her doctor, "My pastor was here and helped me so much as he showed me how to trust more in the great promises that Christ has given me. I feel so much better. It was good both for my body and soul."

Lay members of the church—your pastor is concerned about your soul. He wants to help you to greater joy and more power in your walk with your Saviour. He is your best friend. Share with him what is on your heart—your questions, your doubts, your battles, your joys, your victories in Christ. He desires deeply to be your pastor, your shepherd, and not just an administrator, an executive.

In this you can help him! Pray for him daily! Tell him so! ▼

Reprinted by permission from *Good News.*

"And as he (Saul) journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do?" (Acts 9:3-6).

This in brief tells of one of the most unusual and extraordinary conversions in Christian history. Here a man utterly opposed to Christianity became the greatest Christian of all. No one anticipated that Saul of Tarsus would turn from violent opposition to zealous endorsement of the Christian faith. Saul had been the ringleader for the concerted attack on Stephen and he was responsible for Stephen's being stoned to death.

The radical change in Saul "is the Lord's doings; it is marvelous in our eyes" (Ps. 118:23).

Joyce Kilmer's well-known poem, "Trees" has a thought I would change a bit to express in these words: "Sermons are made by fools like me, but only God can set man free."

Recognizing that only God can make a Christian is not to be construed as an excuse for not going about and trying to recruit people for the kingdom of God. Rather, it is an encouragement.

If God did not make seeds to sprout, send roots down and stems upward, form the leaves, and at last the grain, farmers would be utterly discouraged in planting, cultivating, and preparing for the harvest. What God does marvelously is an incentive to do our part in assisting Him.

Because we have forgotten that only God can save a soul, we neglect our mission of cultivating people for God. God meets with people in different ways, depending on the kind of person with whom He is dealing. Some He woos with gentle persuasion, others with thunder and lightning, as in Saul's case.

Divine Illumination

Whatever method God uses, He penetrates deep into the citadel of man's ego; there is no superficial accosting as far as God is concerned. He humbles a person and makes him understand how utterly lost and incapable of self-development he is.

Saul did not plan or expect an encounter with God. He was in no mood to become a Christian. God caught him with his guard down. He did not give him time beforehand to reason his way out of a commitment.

God often handicaps or cripples a person to save him. Saul became blind for the time. Jacob of old had his hip dislocated. Others have heart attacks or suffer the loss of a loved one. The jailer with his life in jeopardy cried out, "What must I do to be saved?" He was probably thinking of physical salvation, but he found spiritual salvation in the process.

God's methods are above and beyond the natural. The natural man cannot receive the things of God (I Cor. 2:14), so supernatural revelation is involved. Jesus said to Peter when he confessed that Jesus was the Son of God: "Blessed (happy) art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:17).

Natural elements may be involved, but in the divine encounter there is something more than the usual order of things. This is the reason sociology and psychology cannot cope with the reality of conversion.

Psychologists skirt around the phenomenon of conversion and all too often discount what has happened as a coincidence, or a chance combination of circumstances that brought the subconscious up into the conscious and brought to light a childhood experience which then caused the change in personality.

Skeptics say Paul had a sunstroke on the road to Damascus. If he did, let's pray that more people have sunstrokes. When a person has a sunstroke he actually is incapacitated. He can't stand to be in the sun after that; he becomes weak, and sometimes incoherent in his speech. Saul had a *Son*-stroke, not a sunstroke.

God Uses the Church

When God saves a person from sin

How God Makes a Christian

and death He leads him into the fellowship of believers. The Lord identified himself with His people when Saul was bent on destroying them: "Saul, Saul, why persecutest thou me? . . . it is hard for thee to kick against the pricks (goad)."

Saul was fighting God when he opposed the Christians. To fight God is as futile as plowing oxen's kicking against the pricks of the goad in front of the plow. The oxen hurt only themselves, not the plow or the plowman.

God uses the local church (not the official institution), the living organism of two or three meeting together in the name of Christ (Matt. 18:19-20). It is only in the church that any of us has influence in winning souls for Christ. People are not drawn to Christ in a vacuum. The church is the body of Christ. We see, touch, work with Christ, when we are part of the fellowship of believers.

God used Ananias, a trusted servant, (not the infamous liar of that name in Acts 5:1-4) to meet with Saul, to heal him of his blindness, to give him the right hand of fellowship, and to call him "Brother Saul."

Obedience Impelled

In a sense, to obey God is man's part and certainly his responsibility, but obedience to God by one touched by God is like iron being drawn to a magnet. If obedience depended on one's own exerted will power, he could not obey God.

We need God's original encounter to be extended through the irresistible drawing power of His love. We obey because we delight to obey. Years later Saul, then called Paul, exulted before King Agrippa after telling of his Damascus experience, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision" (Acts 26:19). He was not bragging but praising God.

God spoke to me in the backyard of our home when I was fourteen years old. The impact was so tremendous that to follow through on what God commanded me to do was a happy obedience, a desire like an appetite. It was not a "have to" following of orders. When God makes himself known, the sinner who accepts the call finds a new heart and a new purpose that makes commandments, challenges, and laws privileges.

If one would think of obedience as gladly giving in to the entrancing pull of divine love, instead of exerting will power, he would have little trouble breaking the chains of a bad habit, whether it be temper, alcohol, tobacco, sex, miserliness, or laziness.

By
Jacob J.
Vellenga

Do you know yourself to be a real, genuine Christian? You don't need to know the day or the hour when God met with you. But you need to know you belong to Christ, heart and soul.

Believe on the Lord Jesus Christ and trust Him, have confidence in Him, obey Him and you are one of the redeemed. You can be sure. Just be humble enough to take God at His word, and not depend on your own feelings and opinions.

The Real Christian

After making one a Christian, God calls on him to be ready to assist in making others Christians. Ananias was ready to call on Brother Saul who was, in turn, prayerfully waiting for him to make the call.

There are people about us who are waiting for us to call. God will make the initial penetrating and supernatural encounter with His offer of redemption, but we are to follow with an invitation to belong to the Christian fellowship and minister in Christ's name to meet their needs and guide them in their further enlightenment.

There needs to be much more praying to have conversions happen among us. Conversions are miracles. Only God can make a Christian, but in the making He uses those whom He has previously made Christian. We are saved to help save others.

Are you willing and ready? ▼

—Reprinted by permission from *The Presbyterian Journal*, December 4, 1968.

We are saved to help save others,
Are you willing and ready?

God called this 1968-69 "Birthday Missionary" to

Thrills of Service in Mexico

By Mrs. Amy Guerena

"*Why* am I here in Mexico—and *what* am I doing here?" There have been times when I have asked myself these questions.

But, I know the answers. I *know* that we are living not only in the place, but in the very house which God has indicated as His will for us. I *see* God use our children to open doors of friendship and opportunities to witness for Him. And I *hear* from their lips their desire to tell others the Good News and their concern for those who have not responded.

I see God's hand of blessing on Phil as he teaches his Bible classes and communicates with families who formerly would never even enter a Protestant home—but they will now, because they have met a Christian man whom they respect for his testimony of God's saving and keeping power.

And then, too, I marvel at the work of the Holy Spirit in the lives of some of these among whom we have come to serve. Some have expressed themselves as follows:

"Now I have peace because you taught me how to invite the Lord Jesus into my heart" (a young mother).

"I never thought I would be a traitor to my own religion—just think how long it took for me to realize that (that Jesus alone saves) . . . now I'm an evangelical" (our maid, Dona Petra).

"I want to ask Jesus into my heart" (a young teen-ager upon hearing the story of the prodigal son).

"Now I know that a Christian is a person who has invited Christ to live in his heart" (a mother of seven).

As for my life, I was born in Ashland, Montana, where my parents were serving as missionaries to the Cheyenne Indians under the General Conference Mennonite mission board. They were hoping to go to the African field when my father's health improved. However, this desire was never realized, for my father passed away shortly after my fifth birthday.

My early education was begun in the home, using the Calvert Course. When I was nine years old I entered fourth grade in the nearby public school—two rooms, four grades in each. My last year of high school was finished by correspondence. During school years my time was occupied helping my mother in the work of the home and the mission, Bible schools, camps, and so forth. For recreation we hiked, rode horseback, or played basketball, ping-pong, and baseball. All in all, it was very much an out-of-doors life.

When I was twenty I entered Moody Bible Institute and studied there for nearly two and one-half years. Then, after spending another year at home, I entered Biola Bible College in Los Angeles. A year later my brother, Valdo (now a missionary in France), introduced me to his best friend, Phil Guerena.

I had always been interested in Africa, probably through the influence of my parents. But, after the Lord brought Phil and me together, I realized that a latent interest in Latin America was becoming predominant—although I knew almost nothing at all about Mexico, its culture, people, language—I was hardly even aware of its location on the map!

We both graduated from Biola in 1957 and were married that summer in Montana. In the fall Phil enrolled in Grace Seminary, and graduated in 1960.

In March, 1963, we arrived in Mexico City. I will never forget our first impression of the city as we arrived at night and saw the thousands of lights glittering through the darkness—it was such a contrast to the small towns through which we had driven on our way.

And now nearly six years have passed. We have had thrills that glitter with a more durable brilliance—and that is perhaps because they have also cost us more in love, time, sacrifice, and prayer. Others, too, are involved in this labor—those who serve through giving that we may be here, and those who pray that God will pour out His blessings on this, His work.

We are engaged in holding forth the Gospel of Jesus Christ to our friends and neighbors, and to their friends and neighbors.

Surely not the least evidence of God's will is the testimony of the Holy Spirit in my own heart—when perhaps in the midst of the confusion of a children's class, or in the quiet of a home visiting with a mother—I suddenly realize that right here in Mexico, doing what we are doing is exactly what I want to do—and my heart glows with peace and joy because He has done it all. ▼

The Guerena family—Phil Jr., in back, Martin and Lorita



Sweetest Story Ever Told

I like to hear those sweet stories of old,
When Christ the Saviour was born,
How the angels sang hosannahs,
That glorious Christmas morn.

I like to hear how the Saviour came,
And of the manger birth,
Of the miracles He performed,
When He walked among men on the earth.

I like to hear how He was willing to bear,
That cross for you and me,
Of the wonderful love that filled His heart,
Though He in anguish be.

I like to hear how He cried, "Father forgive
For they know not what they do,"
And of His continued love for us,
Though we crucify Him anew.

Yes, I like to hear all the things He did,
While He dwelt upon this earth,
But the greatest story, is yet to come,
Or the others, would lose their worth!

I like to hear when He was crucified,
Upon that cruel tree,
He shed His life's blood for everyone,
That ransom, to set us free.

But most of all, I like to hear,
How Christ rose up from the grave,
How He walked again, with those He loved,
And told them they must be grave.

I like to hear how a cloud came down,
And swept Him to heaven, forever to-be,
How He sits up there, at the right hand of God,
Interceding, for you and me.

I like to hear how He's coming back,
When that trump shall sound in the sky,
And He shall carry all the saints away,
Where they nevermore shall die.

—G. Faith Boatman

Did you know about . . . ?

Our Recommended WMC Reading Books

These books make excellent gifts—order from The Brethren Missionary Herald Co., Inc., Box 544, Winona Lake, Ind. 46590.

Our WMC recommended books for reading are:

1. **The Missionary Wife and Her Work**
 By Joy Turner Tuggy, $3.50.
2. **Does Anyone Here Know God**
 (Stories of women who do)
 By Gladys Hunt, $4.95.
3. **The Bamboo Cross**
 (The witness of Christian Martyr in the communist-ridden jungles of Vietnam)
 By Homer E. Dowdy, $3.95.

Scattered Notes ...

By Mrs. Leo Polman

Let's take a boat ride on the Sea of Galilee. It is as smooth as glass today, but they tell us a storm can come up quickly and endanger ships and lives. This reminds us of the disciples and their experiences, especially when Jesus said, "Peace be still," and immediately there was a calm. He can still the tempest in our breast today if we listen to His words. One of the beautiful "3:16's" of the Bible is II Thessalonians 3:16, "Now the Lord of peace himself give you peace always by all means" and Isaiah 26:3, "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

As we rode on Galilee the guide pointed out Mt. Herman—one-half now belongs to Israel, and the other half to Jordan. He pointed out the Mount of Beatitudes and where the 5,000 were fed, and also where Jesus went to pray. Beside this Sea, Jesus called the first disciples to be fishers of men.

Did you know a fish called Ichtus was the first secret sign of the early Christians? A fish on the doorpost told of a place of refuge in times of persecution and that a fellow believer lived there.

The children of Israel are so dear! They hold out their hands and say, "Shalom, Shalom" (peace, peace) as they beg for money. One little girl said, "Merry Christmas" as she held out a grimy hand. Shalom is like a password—the hello, good-by, and hi—used everywhere in Israel. Sometimes they have candy, gum, and postcards to sell.

The shops in Old Jerusalem were filled with goodies of all kinds. They looked enticing. In one shop there were bags of dried fruits, figs, raisins, and nuts of all kinds. The most beautiful fresh fruits and vegetables (cabbages and cauliflower as large as dishpans) were on display. The oranges rivaled California and Florida oranges for sweetness and juice. There was neither ice nor refrigeration of any type in the fish or meat markets.

We never tired walking the narrow streets in Jerusalem. No cars there—only donkeys and people.

Remember David in the Bible carried a flute when he was a shepherd boy—well, now they carry a transistor radio. The Mohammed priests, in the past, *called* their people to prayer. Now, it is usually a tape recorder and loudspeaker that is used.

In the country we saw homes painted bright colors. Superstition causes the dwellers to believe this will keep evil away. Especially blue and green are used "to make a bridge from earth (green) to heaven (blue)." We know there is only one bridge between God and man—the cross of Calvary on which our Saviour died.

We picked some lily of the valley and were surprised to find them a beautiful red. The trees, planted by visitors and Israelis, have been beneficial to both people and the land.

The leaders of Israel today are looking for a Messianic Era. The statesmen, scholars, and religious leaders believe that education, culture, and science will bring this era to the world. We know this is not the teaching of Scripture, for the Messianic Era implies a Messiah. The devout Orthodox Jews still look for Him to come in person. Their eyes are blinded to the fact He has already come and they will be surprised to see the nail prints in His hands. Pray for Israel. Let us "look up" as *we* look for His return in the Rapture. ▼

... on Israel

A lovely fall day set the scene for . . .

Northcentral Ohio Rally

The ladies of the Northcentral Ohio District had an ideal day for their journey to their farthest west council at Findlay on October 15. The air had a summer warmth, the sun shone brightly in the blue sky, and the red and gold trees were just beginning to lose their leaves.

Our assistant prayer chairman, Mrs. Earl Dekker, led the morning time of prayer and devotion. She spoke of the gift of the Holy Spirit—salvation—and the gifts of the Spirit, which are given to us to use in service for Christ.

Tables for noon dinner were decorated with fall flowers and black graduates' caps. Favors were golden rule bookmarks, reminding us that our project was tuition for the James Dickson children at Mansfield Christian School. Next quarter's project will be kitchen and sports equipment for our district youth camp.

In our afternoon meeting, a report from the Sisterhood patroness, Mrs. Glenn Berry, was read, telling us that the Northern Ohio district had the most girls in SMM and the most girls receiving awards in the past year. Mrs. Robert Kern recalled serious and joyous memories of national conference. Four Findlay ladies sang, "Be Still and Know That I Am God."

WMC NEWS

Mrs. George Johnson gave the address of the afternoon, telling of difficulties and triumphs in their work in Brazil. We sighed when her washing machine wringer and clothes line both broke just after her kerosene cookstove had made everything black. We held our breath when she told of the heavy sense of Satanic presence when a witch-doctor was about to accept Christ. We rejoiced over victories won under our Lord's guidance and knew that we had a much more vivid realization of what it means to be a missionary.

We made our way home again rejoicing that three hundred and nineteen dollars had come in for the Dickson children, and the offering was not yet complete.

—Lucile Smith

1967-1968
TOP TEN COUNCILS
IN PER CAPITA
WMC GIVING

Inglewood, Calif. (Sr.)
Everett, Pa. (Sr.)
Duncansville, Pa. (Sr.)
Anaheim, Calif. (Auntie Day)
Everett, Pa. (Jr.)
Yakima, Wash.
Dayton, Ohio, North Riverdale (Sunshine)
Altoona, Pa. (Sr.)
Modesto, Calif., LaLoma
Bellflower, Calif. (Dorcas)

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Assistant SMM Patroness—Mrs. Gerald Polman, 824 N. Verde Ave., Rialto, Calif. 92376

LAST TWO MONTHS
FOR GRACE SCHOOLS
AND CHRISTIAN
EDUCATION DEPARTMENT
WMC OFFERING

Our Grace Schools' offering will assist in preparing the present library space for classroom or office use. The Christian Education Department offering will be used in the Training In Missionary Endeavor program.

The Still Small Ring

By Mrs. Alys Haag

When one thinks of bells, one thinks of noise; either a clanging noise or a melodious one. This is true in Mexico, too.

There are a few huge organs with bells in the cultural centers of Mexico. The fire engine roars through the city streets ringing the huge bell that differentiates it from the police or ambulance. Likewise, the cattle roam through the cactus on the barren desert stretches, clanging the bells around their necks with every step.

In between these extremes, there are myriads of bells to be heard—the vendor's bell on the taco wagon or ice cream cart is the most frequent. There are more vendors' wagons on the city streets in Mexico than you'd ever guess. They sell everything edible you can imagine and a few things you can't imagine. In the downtown area of Tijuana, there are two or three stationed at every corner with several scattered in between, besides the roaming ones throughout the suburbs. They constantly tinkle their bells to extract the nickels and dimes from pockets in exchange for fruits, sweets, or hot steamed foods.

Of course, we can't omit the school bell even if it isn't such a welcome sound on a drowsy day.

The number of Roman Catholic churches with bells chiming is amazing to the foreigner. Catholicism is the nationally respected religion of Mexico, and Rome clamors constantly for the attention and the money of the Mexican people.

To hear the church bell at rosary hour is to remember that you promised to attend and pay for a certain number of prayer gatherings so Grandmother could get out of purgatory and into heaven. To hear the church bell at carnival hour is to excite you to go to the church fair to drink and dance and gamble like a good supporter of your church, because all profits go to the building fund.

To hear the church bell after you have accepted the truth of the Gospel, is to silently pray for your family and friends who are still being swept along in that immense tide of man's ideas about religion.

The fundamental Protestant churches in Mexico do not have bells. To attract attention without being able to give a personal word of testimony is not wholesome. It only excites scorn and persecution to yourselves as ones who are daring to disregard the "Mother Church."

Thus, we go about in Mexico quietly presenting the Word which does the work in lives, winning them one by one. No loud bells or great fanfare—just the still small ring—the true ring of the Living Word. ▼

MISSIONARY BIRTHDAYS—MARCH

AFRICA—

Mr. Albert W. Balzer March 1
B.P. 240, Bangui, Central African Republic

Mrs. S. Wayne Beaver March 2
B.P. 240, Bangui, Central African Republic

Mr. Robert H. Juday March 3
B.P. 13, Bozoum via Bangui, Central African Republic

Anne-Claude Waridel March 12, 1963
Mission Evangelique, Yaloke via Bangui, Central African Republic

Nicole Steudler March 26, 1955
Mission Evangelique, Yaloke via Bangui, Central African Republic

Mr. Hans Scheidegger March 27
Mission Evangelique, Yaloke via Bangui, Central African Republic

Stephen Mark Johnson March 29, 1961
Mission a N'Zoro, Bocaranga via Bangui, Central African Republic

Miss Gail Jones March 31
Mission Evangelique, Yaloke via Bangui, Central African Republic

ARGENTINA—

Norman Alan Hoyt March 7, 1963
Avda. Buenos Aires 247, Almafuerte, F.C.B.M., Prov. Cordoba, Argentina, S.A.

Mrs. Hill Maconaghy March 21
Quintana 353, Adrogue, F.C.G.R., Buenos Aires, Argentina, S.A.

FRANCE—

Mrs. James R. Renick March 12
10, rue Chailly-Gueret, 71-Macon, France

Mrs. Thomas T. Julien March 27
Chateau de St. Albain, 71-Lugny, France

HAWAII—

Rev. Edmund M. Leech March 12
98-404 Ponohale Street, Aiea, Oahu, Hawaii 96701

Rev. Foster R. Tresise March 20
95-303 Waioni Street, Wahiawa, Oahu, Hawaii 96786

MEXICO—

Ruth Elaine Dowdy March 26, 1959
5864 Teal Lane, El Paso, Texas 79924

PUERTO RICO—

Mrs. Maxwell Brenneman March 28
P.O. Box 10144, Caparra Heights, Puerto Rico 00922

IN THE UNITED STATES—

Judith Lynn Kennedy March 16, 1953
c/o G. W. Hall, Route 2, Box 276, Boones Mill, Virginia 24065

Barbara Jean Miller March 18, 1951
c/o Jesse Bailey, 1461 N. Hart Road, Modesto, California 95351

Mrs. C. B. Sheldon March 21
510 Rose Avenue, Long Beach, California 90812

Paul Marvin Goodman March 25, 1951
c/o Rev. John Mayes, 719 Franklin Avenue, Sunnyside, Washington 98944

SMM's Four-Fold Purpose

Hi, girls!

A new year has begun! What does it hold? Only God knows. Often at the beginning of a new year, we look back to the ones that are now history. Let's take a look at some of the past years of SMM and see what we can learn.

From a 1930 scrapbook we learn that SMM has a fourfold purpose: 1. To develop a symmetrical Christian young woman. 2. To bind together for service the young women of our denomination. 3. To aid in sending the Gospel into all the world. 4. To do practical and benevolent work.

How is this purpose to be accomplished? This purpose is to be accomplished through becoming informed as to conditions, putting this information into practical use in personal service, and in giving. Our time and our money are not our own, but are to be invested in the cause of Him whom we claim as our Lord. We, as Christian young women, dare not spend our time and income for selfish purposes without first giving back to God that which belongs to Him.

Another SMM scrapbook from the years 1933-1938 gives a devotional lesson concerning a fruitful life; which includes consecration, fellowship, stewardship, prayer, and God's Word.

CONSECRATION

I Chronicles 29:5, "Who then is willing to *consecrate* his service this day unto the Lord?" Each girl shall set her life apart and give Christ the first place.

FELLOWSHIP

I John 1:7, "But if we walk in the light, as he is in the light, we have *fellowship* one with another." "Truly our *fellowship* is with the Father, and with his Son Jesus Christ" (I John 1:3). Each girl shall seek to have an unbroken and more intimate association with Christ.

STEWARDSHIP

I Peter 4:10, "As every man hath received the gift, even so minister the same one to another, as good *stewards* of the manifold grace of God." Each Christian girl shall be faithful in giving her money, time, and talents to the Master.

PRAYER

Luke 11:1, "Lord, teach us to *pray*." Every girl shall take time for prayer each day, preferably in the morning.

GOD'S WORD

John 5:39, "Search the *Scriptures.*" Let each girl learn to find strength and guidance from reading the Scriptures daily.

As we review these things from past years, let us move forward in 1969 for God. Have a blessed New Year!

—Donna Hawbaker
SMM Editor

Worldscope

FULLERTON, Calif. (EP)—A fatal accident involving a plane operated by the Missionary Aviation Fellowship took the lives of the pilot and one passenger on the Philippine island of Palawan, December 22, 1968.

George Raney, at the controls of the single-engine aircraft, was killed with missionary passenger, Merle Buckingham of the Association of Baptists for World Evangelism headquartered in Philadelphia.

The accident, MAF's second fatal one in its 24-year history, occurred during an attempted parcel drop in the mountainous island.

Raney is survived by his wife, Beth, and three children; Buckingham is survived by his wife. They also have three children.

MAF's first fatality was pilot Don Roberson, whose plane crashed in Venezuela in October 1967.

Beth Raney cabled MAF headquarters here: "George's life now complete. His only desire was to glorify the Lord. Though our loss cannot be measured, the Lord has given peace. Isaiah 43:1-2; 44:3."

MINNEAPOLIS, Minn. (EP)—Evangelist Billy Graham, honorary chairman of the U.S. Congress on Evangelism to convene here September 8-13, 1969, and Dr. Oswald C. J. Hoffmann of St. Louis, chairman of the congress, are calling for eight months of concentrated prayer on behalf of the event.

The national congress is expected to bring together 8,000 delegates from more than 100 denominations for prayer and study. One-third will be lay men and women, one-third parish pastors, and one-third evangelists, educators, theological students, executives, and so forth.

OREGON CITY, Oreg. (EP)—Dr. Kenneth Scott Latourette, renowned historian of religion, died here after being struck by a car. He was 84.

The former professor of church history at Yale University was a graduate of Oregon's Linfield College which named a building in his honor.

His most notable editorial achievement was the seven-volume *The History of the Expansion of Christianity,* published from 1937 to 1945.

Dr. Latourette had served at one time as president of the American Baptist Convention.

Police officers said the victim was struck by a car driven by Mrs. Joyce Matteson, 39, of this city. Dr. Latourette died three hours later. Visibility was limited and he was wearing dark clothing. No citation was issued.

SEATTLE, Wash. (EP—A foundation to provide funds for the continuing education of American Baptist ministers has been organized with a $25,000 grant.

Mr. and Mrs. Philip Renshaw, in honor of the Rev. Fred Leach—father of Mrs. Renshaw, established the fund under the American Baptist Board of Education to enable ministers of the denomination to participate in continuing education programs.

"Virtually every profession has some program of continuing education," Mr. Renshaw stated, "but many clergymen leave the seminary and take up parish work with no provison for keeping abreast of developments in their field. That's ridiculous!"

Under the plan, each minister qualifying is permitted a week for each year of service to the church with his salary continued and his expenses provided. A minister may elect to take two weeks every other year.

BRETHREN MISSIONARY

HERALD

January 25, 1969



BRETHREN MISSIONARY
HERALD

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January 25, 1969

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Home Missions and Grace Schools Issue

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MEMBER EPA EVANGELICAL PRESS ASSOCIATION

The Editor Speaks . . . By Clyde K. Landrum

"Johnny's Dad Thinks You're Some Kind of Nut..."

"I wonder if Tom will give me candy, flowers, or maybe something very different this Valentine's Day. That distinctive box of candy last year was delicious. It doesn't matter, really, though, *what* it is; it's just wonderful that Tom *never forgets.*" It's nice that many wives can be thus assured. There are too many who can't.

Yet, strange as it may seem, men sometimes get marked for over-attention to their wives. Like the man who said to his friend, "Why are you always doing all these things for Mary; it puts the rest of us guys on the spot! It's pretty hard to remember all the special occasions, and then to have our wives tossing it back to us, 'Tom never forgets Mary'!"

Even the kids catch on. "Dad, Johnny's dad thinks you're some kind of nut. He thinks you're henpecked; always jumping around doing things for Mom. And when you go around and open the car door for Mom, he really laughs. He thinks that's for kids on dates but not for grown-ups. 'Course I think it's nice, but not Johnny's pop!"

The love of a husband for his wife is basic to successful married life. But, more important is the fact that it is the very heart of successful marriage for Christian couples. Not that being kind, opening car doors, and giving gifts to a wife satisfies the requirements of love in the fullest sense. Many couples who do these things and more, wind up in divorce court. There must be a basic and genuine love-principle present to make marriage work. This originates in the God of love, in the person and work of His Son Jesus Christ. It comes to the individual through a personal experience of Christ as Saviour. Then with the love of God in their hearts, man and wife have the potential for a happy marriage.

But, even so, they must work at it. What a boost for the husband in the admonition of the Apostle Paul in Ephesians 5:25: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." A husband who feels that he loves his wife too much, perhaps feeling that he sort of worships her, is forgetting that Christ loved the church enough to give His life on the cross for it (His bride), and the husband is admonished to love his wife as much! Some of us husbands are much in debt to our wives, and will need to "pay up" with interest. So this year in addition to the box of candy, maybe we should also "eat out," leaving the dishes for someone else to do for a change!

Where there is the love of God in hearts, there just must be love for husband and wife. And where there is this genuine love, it will show up in love of parents for children, and children for parents, making for a truly Christian home. It is from this kind of home that will come workers for the Lord, and citizens who will put into practice the teachings of the Word of God in their everyday lives.

Oh yes, to you wives, don't forget that in the same chapter in Ephesians it is recorded, "Wives, submit yourselves unto your own husbands, as unto the Lord." It takes the love of God working in the hearts of both the husband *and* the wife to make for successful marriage! ▼

Vision + Action = Progress

By Lester E. Pifer

The Bible says, "Where there is no vision, the people perish . . ." (Prov. 29:18). The universal principle stated here must be applied in the work of home missions and church extension.

Missionary vision is based upon a need, a recognition of the means to meet that need and the expectation or faith that God will supply the spiritual power to accomplish His purpose.

The spiritual needs of our nation are reaching alarming proportions. When a nation turns against God and His Word and distorts the basic Bible facts, we are standing in line for the judgment of God. Bible reading and prayer are being systematically eliminated from our schools. Baccalaureate services for public schools are being seriously questioned. Leaders in places of higher learning are becoming much more bold in their atheistic teaching. Morals among adults, college young people and even teen-agers are sinking to a frightening low. Immorality has become the big joke in the entertainment world.

Crime continues to erode our society. The Federal Bureau of Investigation has just released the facts that on top of a 16 percent increase in crime last year (highest in our history) there is now an unprecedented 19 percent increase in the first part of this year. Murder is up 15 percent, rape up 17 percent, robbery up 32 percent and auto theft is up 22 percent. Respect for authority continues to wane, rebellion on campuses increases, and the American home is under bitter attack. The prospects for a bright future on this earth are extremely clouded.

The big guns of criticism are now being turned toward the church and clergymen. The American people look to the large denominational churches which have been eroded by apostasy. This modern apostasy reveals itself in three realms: departure from the Word of God, departure from the basic rules of conduct for Christian living, and departure from the basic purpose of God for His church. Unless the church (general) returns to the true concept of God and His church as revealed in the Word of God there will be no blessing, no power, no movement of God.

The bitter sadness of this situation arises out of the fact that the common American citizen is often not able to delineate between the churches that are true to the Word and those that are false. He builds his rejection of the church, its leadership, and its dogma on the premise of a failing apostate church.

Fundamental, Bible-believing and spirit-moved churches have a vastly different story to tell—souls saved, lives transformed, family relations restored, happiness in fellowship and answered prayer. Such churches are experiencing the blessing of God and are growing. Their influence is wholesome, stimulating and vibrant.

America is a modern Nineveh. Many churches are similar to Jonah in that they are not ready to take the direction of God and preach the truth. Like Jonah they would rather take a trip in another direction than face the facts.

The Brethren Church, a conservative, fundamental church has a glorious opportunity in our nation. The spiritual need is great. We have the message that will bring the power of God to work in the American home. May God help us to catch this vision and move to action!

The Brethren Home Missions Council stands ready to accept this challenge. We need qualified home missionaries. We need home-mission dollars for their support. We need to buy up the wonderful opportunities in growing suburban developments now!

Vision? We want active Brethren churches in every major city in the USA. We want to reach the urban, the rural, the underprivileged, and the privileged. We want a total ministry to reach every person in our nation.

Alaska, Nevada, and North Carolina are projected for 1969. We expect three or perhaps five churches to step out by faith and become self-supporting. We will need at least five new church buildings this year. But more than this we need to see goals set in every home-mission church and every established church. Goals to reach more souls, more families, more youth and more children for Christ. Why not set a goal to reach a soul a week, a family a week for Christ?

The burden to pray the Lord of the harvest to thrust out laborers into the harvest field is a Biblical command. Are we doing what Christ said? Is that a number one request at your church prayer meeting? The need is great for trained leaders to take advantage of one of the greatest opportunities of a lifetime—to reach America for Christ. ▼

"The Brethren Church . . . has a glorious opportunity in our nation."

"Not Finished Yet?"

By Terrance Taylor

". . . and it's not finished yet!" This was the unbelieving response of one of our first time visitors at the Lexington Grace Brethren Church. The occasion was our first Rally Day. A twofold goal was set—to reach two hundred in our morning worship service and to add $500 to the building fund.

In answer to the faith of the people the Lord sent exactly two hundred. But this was not the only reason for praise. When the offering was counted we had a new high of nearly $1,300. The building fund goal of $500 was more than doubled.

The statement of our visitor came to mind: ". . . and it's not finished yet!" She was right; the building is not finished! The construction crew will not complete its work at Lexington until mid-January. That building will seat approximately two hundred in the sanctuary. Thus, we are presently having plans drawn for our first addition.

(Editor's note: Rev. Terrance Taylor is the pastor of the Grace Brethren Church, Lexington, Ohio.)

There are other conditions to which this same statement applies. As to the Lord's work in Lexington, certainly it's not finished yet. During the past four weeks we have seen seventeen decisions, four of these were first time. However, of five hundred homes surveyed more than 55 percent of the people in the area attend no church.

Psalm 126:6 tells us, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Pray with us that the Lord will use this new church at Lexington to reach this rapidly growing community.

There is yet another area in which this statement could be applied. And perhaps this is the most important application of all. The Lord is not yet finished in your heart! Philippians 1:6, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." How I wish that Christians would really believe this! Far too often the people in our churches feel that once we are saved by the power of Christ there is nothing else to the Christian life until either physical death or the Rapture ushers us into the presence of the Lord. Somehow, we have forgotten that we are to "present your bodies a *living sacrifice*" (Rom. 12:1), or that we are commanded to be "filled with the spirit" (Eph. 5:18).

The Visitor Asked a Significant Question

No, the Lord isn't finished yet—not with Lexington, not with the world, not with you. Why not give Christ a chance to make your life worth living? ▼



The Lexington, Ohio, Grace Brethren Church



The Secretary Who Talks Back!

By Sally Neely

(Editor's Note: Mrs. Neely is a missionary to the Jewish people of the Fairfax section of Los Angeles.)

I perform some of the secretarial duties here in our mission office. But, we have a secretary who is on duty twenty-four hours a day. Although she is not officially known as a representative of the Brethren Messianic Testimony staff, she does assist us.

Let me describe her for you. Paradoxically, she is rather square but is a live wire. She has all her buttons—which are in good working order, some of which read: On, Off, Erase, Play Back, Reset, Volume, Rewind, Fast Forward, Auto Answer, Answering Call. She is gray in color, but not dull as she sometimes brightens up our day. To top this—she talks back! And—we all wish she would talk back more!

By this time you know we are describing our electronic secretary. Mr. Button records messages several times a week which lasts approximately two and one-half minutes, then gives an invitation to those of Jewish extraction to leave their names and addresses if they are interested in receiving the literature described. This is when our secretary talks back. Some folks hang up; some just breathe; others give out with comments. However, some do give their names and addresses. Our literature is mailed out to them, and a card file is kept. We allow two or three weeks to go by, giving a chance for them to examine the literature.

Then, we take these names and use them for our afternoon call-backs.

Does our talking-back secretary pay off? One of these calls took us to a young Jewess, who denied sending for any literature. It finally turned out that her daughter had called as a joke, and left her mother's name. During our conversation we discovered this young Jewish mother had received Christ as her Saviour—but, because of family, she is a secret believer. Her husband is a very religious Jew who has his prayers every morning and is a very faithful attendant of the synagogue. We were able to sit and discuss the New Testament and have prayer. We left our card, inviting her to call on us if needed, and assured her our staff would be praying for her and her family. We returned a few weeks later and offered her the book we use for new believers, *Now That I Believe* by Robert A. Cook. She would only accept this if it would fit in her handbag. Praise the Lord, it did, so we left her with this book! Pray much for this young lady, whom we saw clasp her hands and say, "Oh, I cannot reveal to my husband that I even think about anything like this." Sad, isn't it?

"Pray much for this type of ministry."

Here is another instance of the worth of our secretary. In tracking down two other names at the same address, we found a brother and sister who are Gentiles. The boy was about ten years old and he advised us that he had requested the literature to give to his friends. Since he lives in the Fairfax neighborhood, we presume his friends are Jewish. If this is so, he is the youngest missionary to the Jews we have met.

Pray much for this type of ministry. Pray for the messages as they are given out on our electronic secretary, for those who listen, and for John and me as we testify to those who are willing to hear. ▼

You still have time for a few resolutions...

Resolved:

—start the year with your own money saving resolution.
—put your money to work in the Lord's work.
—receive 5% interest on your investment.
—make January, 1969, your time to open your B.I.F. account.
—kick the *resolution habit* for the *action habit*.

Do it today

WRITE THE BRETHREN INVESTMENT FOUNDATION BOX 587 WINONA LAKE, IND. 46590

Missions, Primitive Conditions, Yet Natives to Reach

By G. William Reeder

Have you been to the mission field lately? Does that question strike you as strange? I have been on the mission field for more than eight years. I have had the experience of helping in the establishment of a mission station. I have been in worship services in primitive facilities. I have witnessed to the natives and been exceedingly blessed to see local congregations grow physically and spiritually to a state far advanced from that primitive beginning. I have seen souls born into the kingdom of God. I have served in this mission point for more than eight years—and never left home!

Yes, I'm being a bit facetious when I say these things but in a very definite sense of the word they are true beyond doubt. Sure, the mission station was a home-Bible class, and the primitive facilities were a basement or a school auditorium. True, the natives were really fellow citizens of the local community. This does not, however, eliminate the overwhelming fact that these very things are the "fruit of the challenge" of Brethren home missions.

We of The National Fellowship of Brethren Churches are especially endowed with the working-tools for assisting in the evangelizing of America. Such endowment comes from the Lord through The Brethren Home Missions Council.

In light of the swift moral descent of America we may even now be right in the midst of God's most important mission field. The harvest is no less white in America than it is in Africa or Argentina. There are countless numbers stepping out into a Christless eternity. This then, is the challenge of Brethren home missions. The task is plain. Have you been to the mission field lately? Look around you, you are in it.

▼

(Editor's note: Mr. Reeder is the vice-moderator of the Grace Brethren Church, Vandalia, Ohio. He is employed in the Military Development Department of the National Cash Register Co., Dayton, Ohio.)



By Robert Thompson

Why Not

"The people-problem is today's greatest crisis." This statement was recently released as a part of a survey taken by the National Industrial Conference Board. The survey clearly indicated that the shortage of qualified man power was the number one problem of today's business. Although no actual survey has been taken within the Christian church, there is every evidence that if one were taken the final analysis would be the same. The number of available men to assume leadership in our pastorless churches continues to diminish and there is no relief in sight. In a search for the reason for such a dilemma several observations are in order.

Parents seem to be blamed for nearly everything today and I hesitate to point yet another accusing finger. However, the evidence clearly shows that part of the guilt can be traced directly to the home. It would appear that the very desire for children seems to be based on purely selfish reasons rather than on Biblical principles. We search in vain for parents today who prevail before the Lord with the singular purpose of Hannah in Old Testament days. There is a desperate need for such a spirit that caused this mother to cry out in bitterness of soul for a man-child to take his place among the servants of the Lord.

It might be that this failure on the part of Christian parents to dedicate their children to the ministry is due partly to the unsavory image which has been fostered by the media of today. Although the Bible declares the office of bishop to be a coveted one, our society has succeeded in portraying the pastor as playing a rather insignificant role in twentieth-century life.

The Christian community has, likewise, contributed to the general depreciation of the ministry. In its efforts to democratize the church it has fostered a philosophy that the preacher is just a "hired man." In its efforts to tear down the barriers erected during medieval times between clergy and laity we have lost much more than the cloak and collar. If one adds to this the financial inequities that traditionally have been associated with the pastor's office it is not difficult to see why young people have failed to respond to the challenge of missionary endeavor.

Closely related to these problems is that of training. Christian parents have, too often, abdicated their divinely ordained responsibility. There must be no equivocation on the Biblical precept of "train up a child in the *way he should go* (italics mine)." This directive places the parents squarely in the place of decision. Some of the greatest men of history have been those whose parents played an important role in the determination of their destiny while they were yet of tender age. It doesn't seem contrary to God's plan that today's parents determine to raise some pulpit prodigies.

In no area have we been so remiss as in the selection of academic training centers for our youth. Victimized by the brain-washing techniques of our twentieth century we have stood by in apathetic silence as our most promising young men have enrolled in the secular institutions of our land. Little wonder so few such secularized students ever stand in the pulpits of our church. Having been influenced by atheistic professors for four years the job of rehabilitation is almost too great, even for a fundamental seminary, when (and if) such a student later enrolls for theological training.

There is no patent panacea. There is no such thing as an "instant preacher." Parents must pray, plan, and pursue a course of action that will be an encouragement to their children to recognize the ministry as a vocation worthy of their aspiration. Little can be done to stop the production of celluloid trash and literary garbage that portrays the ministry so unfavorably, but the church can do much to restore the marred image. Every possible means must be used to upgrade the office and regain the dignity, honor, and respect that rightfully belongs to the clergy. Pastors, themselves, must exercise great care in their own demeanor. Pastoral misconduct has a demoralizing effect not only among the adult constituency but among the youth as well.

The empty pulpits of 1968 are but warning signals—clouds the size of a man's hand. If we ignore them and fail to take remedial action we can expect a greater loss among our churches. The divine indictment so poignantly proclaimed by the prophet Ezekiel echoes down to us today. "I sought for a man among them that should make up the hedge, and stand in the gap before me for the land." In Ezekiel's day the awful answer reverberated throughout the heavens—"I found none." Must the answer be the same for us? ▼

(Editor's note: Rev. Robert Thompson is the Western Field Director for the Brethren Home Missions Council. His home is in Westminster, California; and he is a member of the Orange, California church.)

Enough Ministers?

Church News

HAGERSTOWN, MD. The Dec. 29 evening service of the Calvary Brethren Church was student night and all students home for Christmas had a part in the service. A musical program featured several former students and their husbands and wives, including Mr. and Mrs. Terry White of the Grace College faculty. Mr. Larry DeArmey showed slides and gave a report of his visit to France as a cadet missionary. A. Harold Arrington, pastor.

HARRISBURG, PA. The Christmas gift of the Melrose Gardens Grace Brethren Church to Pastor Earle E. Peer was a ticket for a Holy Land and European tour to be conducted by Rev. Nathan Meyer, Mar. 18-Apr. 1. The speaker for the Harrisburg International Bible Conference held in this church Jan. 12-14 was Rev. Arnold Kriegbaum. The theme of his messages was: "God's Message to the Seven Churches of Asia Minor."

CHANGES. The new address of Rev. and Mrs. Richard D. McCarthy is 197 Orlon St., New Holland, Pa. 17557. All church mail should be sent to this address. After the first of February, the address of Rev. and Mrs. Daniel Grabill will be 3430 Blocker Drive, Dayton, Ohio 45420. Rev. and Mrs. Robert Firl note a new address and telephone number: 6532 Urban Court, Arvada, Colo. 80002, telephone 303-424-1898. Please change your *Annual.*

CUYAHOGA FALLS, OHIO. The Grace Brethren Church had its Chrismas program on Dec. 15 with the young people presenting "The True Meaning of Christmas." There were 107 present for the service. This was followed by a time of fellowship, refreshment, and the presentation of a surprise gift of $188 to Pastor and Mrs. Eloy Pacheco.

CAMDEN, OHIO. During the evening service on Dec. 15, seven young people were baptized by trine immersion. George S. Ritchey, pastor.

JOHNSTOWN, PA. Terry Howie, first-year student at Grace Seminary, preached at the Singer Hill Grace Brethren Church on Dec. 29, while Pastor Robert Crees was officiating at the dedication of his granddaughter at the Riverside Brethren Church.

MODESTO, CALIF. The adults of the Greenwood Grace Brethren Church held a Christmas party at which time a surprise "This Is Your Life" program was held for Pastor and Mrs. Robert Kliewer. Newsletters and tapes of acquaintances from the past came from all over the United States as well as responses from the foreign mission fields. Along with the surprise was a gift given to Mrs. Kliewer, and a gift certificate from a men's clothing store was given to the pastor. In November, the church averaged 125 in Sunday school, with a high of 133 which was an all-time high record. Services have been held in the new sanctuary for nine months. Robert C. Kliewer, pastor.

WOOSTER, OHIO. The annual snow retreat was enjoyed by the First Brethren Church from Jan. 21 to Feb. 2 at Camp Wesley in the Mohican State Forest area. Speakers for the event were Dr. John Davis and Prof. Charles Henry of Grace Schools. The program included films, discussions, and sports. Kenneth Ashman, pastor.

LAKEWOOD, CALIF. Rev. Elmer D. Fricke announced his resignation as pastor of the Lakewood Brethren Church. His home address will remain the same as listed in the *Annual.*

FORT LAUDERDALE, FLA. Jan. 26 was "Miami Bible College Day" in the Grace Brethren Church of Fort Lauderdale. A fine group of students from the college taught classes in several Sunday-school departments, took part in the youth groups, and participated in the morning worship service. The church served a delicious noon meal to the college students and church young people, and the college choir sang in the evening service. Jack K. Peters, pastor.

DAYTON, OHIO. Rev. Horace Mohler has been called to the position of assistant pastor of the First Brethren Church. He began his ministry on Jan. 27. G. Forrest Jackson, pastor.

RIPON, CALIF. Charter Membership Sunday was observed at the Grace Brethren Church here on Jan. 5, as 23 adults and three young people affixed their names to the membership roll of the new church. Guest speaker for the day was Pastor John W. Mayes of Sunnyside, Wash. In the afternoon charter-signing service, testimonies recalled the beginning of a Bible class in the summer of 1966 with Rev. Lyle Marvin as the first teacher and the beginning of Sunday services Apr. 2, 1967 with Mr. Richard Skiles as lay-pastor. Average Sunday school attendance for December was 55. Howard W. Mayes, pastor.

JOHNSTOWN, PA. Rev. and Mrs. Don Rough announce the birth of Kathleen Dawn on Nov. 30. Rev. Rough is pastor of the Riverside Brethren Church.

COVINGTON, OHIO. In a recent evangelistic meeting with Rev. George Long at the First Brethren Church, there were ten decisions and an average attendance of 86. Five were baptized at the close of the meeting. Pastor Ralph Miller reports that they have seen some real victories in the past few months, for which they are praising the Lord.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	*Date*	*Pastor*	*Speaker*
Dayton, Ohio	Feb. 7-9	Forrest Jackson	Bill Smith
Anaheim, Calif.	Feb. 9-14	Donald Carter	Nathan Meyer
Akron, Ohio	Feb. 14-16	Vernon Harris	Bill Smith
Ft. Myers, Fla.	Feb. 16-23	Bernard Schneider	Mark Malles
Peru, Ind.	Feb. 17-23	Gerald Root	Allen Herr
Maitland, Fla.	Feb. 23-Mar. 2	R. Paul Miller	Mark Malles

Worldscope

MOSCOW (EP)—The reading from the Bible by the crew of Apollo 8 in a broadcast from outer space was treated as a *joke* here in a commentary by Soviet radio.

Astronauts Frank Borman, William A. Anders, and James S. Lovell, Jr., read the story of Creation from the Book of Genesis.

"It would be interesting," Soviet radio said, "to know what this means. Is it a joke or a space attempt to strengthen the authority of religion which has been shaken by the flight itself?"

SEATTLE, WASH. (EP)—For insomnia, neuroticism, and peptic ulcers, the best antidote is *Vitamin R*, namely, *Religion*, according to Dr. George W. Crane.

In response to Case H-573, the doctor said that when people worship colored tablets and bottled medicines they are growing idolatrous.

"Indeed, the rise of psychiatry is an indirect indictment of the decline of religion," Dr. Crane said. "A firm partnership with the Almighty gives you a wider, cosmic perspective. This dwarfs petty daily irritations. It then lets you fall asleep without knocking yourself out with a chemical club inside your cranium. Remember, too, that the drugs you consume will thus impose an extra burden on your liver and kidneys and usually your heart."

"Get on God's team so you can then relax at night by asking Him to take over the night shift for you," the journalist physician stated.

BRIARCLIFF MANOR, N.Y. (EP)—The Middle States Association of Colleges and Secondary Schools has granted The King's College here full accreditation.

"Regional accreditation," said College President, Dr. Robert A. Cook, "and the certification of much of our teacher education program means we have only just begun. So we face the future with deep dedication to our Lord and to the challenge of preparing tomorrow's Christian leaders, today."

WINONA LAKE, IND. (EP)—Free Methodist ministers and headquarters employees will enjoy a new pension plan to supplement Social Security benefits.

The plan, developed by the Board of Administration, went into effect Jan. 1, 1969 in cooperation with the New England Mutual Life Insurance Company and will be financed entirely by the church. No contributions from participants are required.

MOSCOW (EP)—A meeting which assembled 950 boys and girls at the Black Sea youth camp of Artek to "root out religion," was not entirely to the liking of the editors of Nauka I Religia—science and religion.

The Soviet atheist magazine complained that while most children said they did not believe in God because He was not seen by cosmonauts during space flights, many children just didn't care whether they were atheists or not.

Nauka I Religia charged in its latest edition that there was lack of enthusiasm among local authorities and inadequate atheistic education in the children. One girl who turned up at the camp came from a strictly religious family in Siberia and other children showed no interest, the periodical declared.

WASHINGTON, D.C. (EP)—Dr. Edward L. R. Elson, pastor of Washington's National Presbyterian Church, will be the U.S. Senate's chaplain for the next two years. He succeeds Dr. Frederick Brown Harris, 83, who held the post for 24 years.

Senator Stennis, an Episcopalian and leader of the Senate prayer breakfast, placed Dr. Elson's name in nomination, with Senator Gale McGee (D.—Wyo.), a Presbyterian, seconding the nomination. Dr. Edward Lewis was nominated by Senator Lee Metcalf (D.—Wyo.), a United Methodist.

When the Democratic caucus voted, Dr. Elson received 28 votes, Dr. Lewis 20.

Praise and Prayer

BRETHREN DAY OF PRAYER—SATURDAY, FEBRUARY 15

HOME MISSIONS

PRAY for a good financial ending to the present fiscal year ending March 31.

PRAY for the Eastern Home Mission Workshop to be held March 4, 5 and 6.

PRAY for the annual board meeting of The Brethren Home Missions Council in Winona Lake March 11, 12 and 13.

PRAY for a triumphal entry of Brethren home missions into the State of Alaska this summer.

PRAY for a number of new home-mission churches that are looking for church locations at this time.

GRACE SCHOOLS

PRAISE God for the large enrollment in both schools at the beginning of the second semester.

PRAY that the spiritual impressions and decisions made at the recent Grace Bible Conference may be permanent.

PRAY that all the details in connection with the joint operation of Grace Schools and the Winona Lake Christian Assembly may be worked out smoothly.

PRAY for the crew who has been working on the construction of the library building that it may continue to be used to the best advantage of Grace Schools.

FOREIGN MISSIONS

PRAY that in this February-May period of foreign missions emphasis the many special activities and materials may be used of the Lord to heighten the interest among the churches for prayer and giving.

PRAY for the Spirit's leading in all the details concerning the entry into Germany as a mission field, and for the Roger Peughs, the missionaries who will be going there.

PRAY for those people, both on the mission fields and in the home office, who care for the time-consuming but vital business details of the mission work.

WMC

PRAY for the national WMC executive board as it will meet in March, that the Lord will direct it in all deliberations and matters of business.

PRAY for the district WMC executive boards as they meet to plan for the Spring rallies and district conferences.

PRAY that our WMC ladies will be willing to serve the Lord through the various offices and committees of the local WMC.

PRAY that our WMC prayer warriors will be faithful in remembering daily the young men and women who have dedicated themselves in full-time service to the Lord.

PRAISE the Lord for the souls saved thus far in our WMC year.

CHRISTIAN EDUCATION

PRAY that many Sunday schools will take advantage of the *March to Sunday School in March* program, and that as a result many new people may be contacted.

PRAY for the laymen in the organization of new Christian Service Brigades in at least forty churches during this year.

PRAY that final plans for the Christian education conference and the youth conference may bring to these conferences the very persons that will fill needs among our people.

PRAY for the financial needs of the Christian Education Department—that every church will assume its responsibility in the matter of giving.

PRAY that the BSLV program will fill the gap among our youth, and that as a result many will answer the call of God to service.

PRAY as TIME applications are being finalized, the staff may have wisdom from the Lord in sending forth the TIME missionaries.

PRAY for the continuing watch-care of the Lord upon those of this department who travel among the churches as well as those who remain in the office.

EVANGELISM

PRAY for the complete healing of Rev. Scott Weaver who has found it necessary to terminate his ministry with us because of his health.

PRAY for the blessings of God upon the ministry of Rev. Allen Herr who is now serving the Lord as an evangelist for the Board of Evangelism.

PRAY that our congregations will be prepared for the crusade meetings when the evangelist arrives.

PRAY for the Director of Evangelism, Bill Smith, as he conducts soul-winning conferences and speaks at dinner-meetings and conventions throughout America.

PRAISE the Lord for His constant protection upon our men as they travel many miles each month.

PRAISE the Lord for the many people who came to know Jesus Christ as their Saviour and Lord during the past year as the result of the ministry of our staff.

SMM

PRAY that the SMM missionary emphasis will be used to channel many girls into missionary service.

PRAY that all organization goals will be met by local and district groups.

PRAY that each SMM girl will have a personal concern to bring other girls to a saving knowledge of Jesus Christ.

MISSIONARY HERALD

PRAY for wisdom in carrying out decisions which were made by the Missionary Herald board in the February meeting.

PRAISE the Lord for significant increases in our literature outreach in 1968.

PRAY for the Lord's guidance in the need for more space for workers and for carrying on the BMH literature ministry.

SERVICE PERSONNEL

PRAY for guidance for young men who have asked for help in locating a gospel-preaching church in the vicinity of their base.

PRAY for wisdom for chaplains as they work with service personnel in an effort to solve many problems.

SLEEPLESSNESS

There are many people who suffer from the malady called insomnia, the inability to sleep. For various reasons, all of us have experienced sleepless nights, but there are millions who have chronic, prolonged insomnia.

Some years ago in Leicester, England, there was a man who for some unknown reason lost his desire for sleep. For more than fifty years he spent the nights reading, listening to the radio, and resting, but never sleeping. His problem amazed doctors who experimented with various means of producing sleep. All plans, pills, experiments, including hypnotism, failed to provide sleep.

Although this is an extreme oddity from the annals of medical history, it probably has little to do with us. But it is true that many people today cannot sleep. Most medical authorities agree that *tension* robs people of sleep more than anything else.

Psychiatrists say that some major causes of tension are: fear of the future and of death; feelings of emptiness, loneliness and meaninglessness; a sense of guilt and condemnation. If these causes are not met head-on, tension will prevail, often resulting in sleeplessness.

If one or more of the causes listed above are evident in your life, there are at least three choices available to you in coping with your problem.

First of all, you can just do nothing about it. Ignore it. Repress it. Laugh it off. But, of course, this doesn't work, as you probably already know.

Secondly, you can consult your doctor and use certain prescribed pills to either pep you up or calm you down, whatever your need might be. Even competent psychiatric consultation could bring some help and relief.

But, perhaps best of all, you can follow the sensible principles of the Christian faith and experience the release and redemption that millions have already found in Jesus Christ. His words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" are still valid. Respond to Him and much more than your sleeplessness will be cured.

—John R. Terrell

Sowing the Wind - Reaping the Whirlwind



By Dr. Herman A. Hoyt

President, Grace Theological Seminary and Grace College

An embarrassing question confronts the people of God in The Brethren Church at this time. Are we helping to sow the wind which will eventually develop into a whirlwind? I am thinking of this in the sense of omission rather than commission. But failure to do what we ought to do only opens the way for those who press their suit in the positive. Now this is what I mean. Recently I was impressed anew at the importance of work among the Christian young people of our church, and came face to face with the realization that the one organization within the denomination set for that purpose is laboring under a heavy deficit. This deficit exists in spite of the frugal budget with which they seek to work. This means that something is desperately wrong.

My mind then went back over the forty years that I have known The Brethren Church with any degree of intimacy, and I must confess that some things began to stand out quite prominently. In spite of our loud protestations of orthodoxy and evangelistic spirit, with rare exceptions, there has really been little concern for our young people, on the local level, the district level, or the national level. Any efforts in this direction have been struggles in the face of great odds and persistent apathy. It is amazing that as much progress has been made as has been. But now, at a time when the people of God should be rushing to the rescue with personal and financial help, there seems to be less concern than ever. Just consider a few things bearing on this matter.

This is fast becoming a young people's world. Whether we like it or not, wherever the majority of the population lies, therein the influence and control of the world will be exercised. The force of this fact is already being felt. Governments are rising and falling before the pressure of youth. In this country where there is still more control felt from elders, the pressure of youth is being deeply felt, and the voting age will doubtless be lowered to 18 very shortly. The riots and revolution and seething discontent felt on college campuses is gradually filtering down to high school age. Do not be surprised to see the same patterns of conduct breaking out in the high schools across the land within the next few years.

Satan is out to capture the minds of men. And he is making his biggest play for the minds of youth. He knows that if he can capture the youth of today, he will control the world for his purpose tomorrow. To achieve this result he has not hesitated to infiltrate every area of education and to utilize every medium of communication. There is no place of isolation from this diabolical and clever system of indoctrination. Right under the eyes of Christian parents their children are subtly slipping into unbelief, only to discover it when they have reached college age.

As parents we forget that our children are being exposed to the subtilties of false philosophies from the first grade through high school. They are confronted with it in the books they read, the newspapers, the magazines. They see it on TV and hear it over radio. The exchange among young people follows this pattern. But to offset this on the other hand, little if anything is being done. Most certainly the proportion of effort or finance or quality is not being brought to bear in order to protect these young people. Can this sort of response be justified in the face of the approaching storm? If no effort is made to nullify the wind, can we escape the blame and the shame with the coming of the whirlwind?

A prophet in Israel of long ago cried out: "For they have sown the wind, and they shall reap the whirlwind" (Hos. 8:7). He saw the trend in the Northern Kingdom: apostasy, idolatry, immorality, sensualism. He saw the effect in the younger generation, and he was certain where it would end. In a few short years the nation disintegrated within, and the Assyrian hordes descended from the north and destroyed the government and carried the people away into captivity. The same winds of corruption overtook the Southern Kingdom, and one hundred fifty years later it was also destroyed by the Babylonians. But in both cases these nations disintegrated from within before they felt the force of judgment from without. The winds of false doctrine took their course and ended in the whirlwinds of judgment.

Seven hundred fifty years after Samaria fell, there came into the land of Israel a prophet mighty in deed and in word, the Lord Jesus Christ. He called twelve men to himself, and to these twelve he devoted himself for three and one-half years. They were young men. Even the oldest, Peter, was a young man. The ages ranged from perhaps 20 to 30. His ministry among them produced the greatest revolution in religion that the world has ever seen. In every renewal or reformation in the Christian faith in the past 19 centuries, it was young men who led the way.

Is it now time for us to recognize the important place of young people in the program of the church and be ready to dig deep into our pockets to reach them, and to give ourselves in personal devotion to them? This would mean a revival of interest on the local, district, and national level in our youth. It would mean a new lease on life within the church. It would mean more young people for full time ministry as ministers, missionaries, teachers. The answer is in our hands, personally and corporately. ▼

1969 PRAYER GUIDE

Grace College and Grace Theological Seminary

Explanation: Date after name indicates year of appointment. Letter C indicates college, and S, seminary. Name of spouse is in italics, followed by names of unmarried children.

Pray regularly for these faculty, administrative and supporting staff members.

FULL-TIME FACULTY



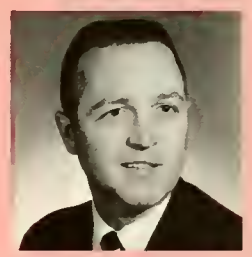
Dr. S. Herbert Bess (1951) S, Professor of Hebrew and Old Testament, *Ruth E.*, Charlene R.



Dr. James L. Boyer (1951) C and S, Chairman, Division of Humanities, Professor of Greek and Bible, *Velma M.*



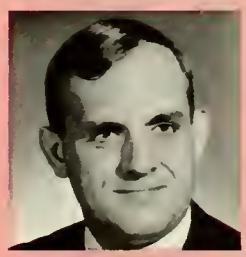
Dr. John J. Davis (1965) C and S, Assistant Professor, Old Testament and Archaeology, *Carolyn Ann*, Debbie



Vilas E. Deane (1967) C, Instructor in Mathematics, *Joyce*, Ann and Andy



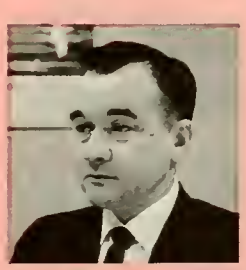
David R. Dilling (1964) C, Assistant Professor of Philosophy and Greek, *Nancy B.*, Mary E., R. Anne, Laura E.



Richard A. Dilling (1966) C, Instructor of Physical Sciences and Mathematics, *Linda*



J. Paul Dowdy (1963) C, Instructor in Spanish and Missions, *Dortha Mae*, Robert Luis



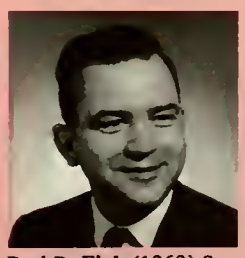
Russel H. Dunlap (1962) C and S, Business Manager, *Phyllis M.*, Bradley R., Beth E., Barbara J., Brian S.



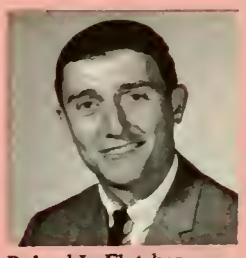
Mrs. W. Roland Felts (Verna) (1968) C, Instructor in Music, *W. Roland*, Jeffrey and Alicia



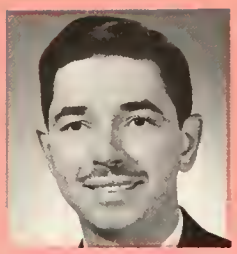
Mrs. Paul R. Fink (Mary) (1963) C, Instructor in Speech and Education, *Paul R.*, Anne Marie and Glenn Allen



Paul R. Fink (1963) S, Assistant Professor of Homiletics, Practical Theology and Christian Education, *Mary Lou*, Anne Marie and Glenn Allen



Roland L. Fletcher (1968) C, Instructor of Physical Education, *Karen*



P. Frederick Fogle (1968) C and S, Director of Missions, *Maurita,* Beckie M., Victor F., Neal L.



Gerald R. Franks (1966) C, Artist in Residence, Instructor in Music, *Dorothy,* Robbie, Jeffrey and Nancy



Melvin R. Friesen (1968) C, Director of Christian Service, *Arlene Jane,* Gregory and Barbara



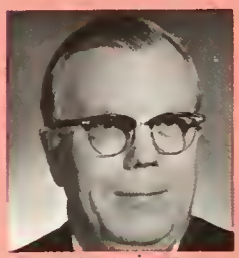
Donald A. Garlock (1961) C, Assistant Professor of Speech, *Mary Lou,* Donald Arthur, Jr., Steven Victor, Mary Lynn, and Sherri Ann



Ronald A. Guiles (1968) C and S, Director of Student Aid, *Irene Anne,* Susan Irene and David Allen



Mrs. Benjamin A. Hamilton (Mabel) (1951) C and S, Librarian, *Benjamin A.*



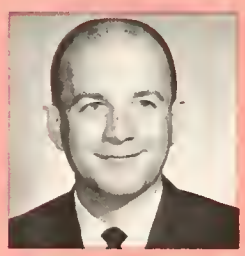
Dr. Benjamin A. Hamilton (1952) C and S, Assistant Librarian, *Mabel*



Thomas E. Hammers (1964) C and S, Development Officer, Alumni Coordinator, *Mary L.*



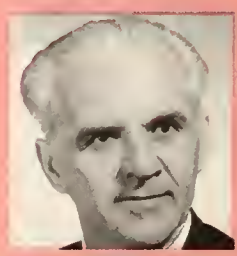
Charles E. Henry (1965) C, Assistant Professor of Psychology, *Jean,* Erik



Ron Henry (1962) C, Registrar and Director of Admissions, Assistant Professor of History, *Willa,* Michelle



Dr. Herman A. Hoyt (1937) C and S, President, *Harriet Lucile,* Joseph Paul



Dr. Jesse D. Humberd (1958) C, Chairman, Natural Science Division, Director of Summer School, *Laura*



Glen "Chet" Kammerer (1964) C, Assistant Professor of Physical Education, *Sherill,* Chad



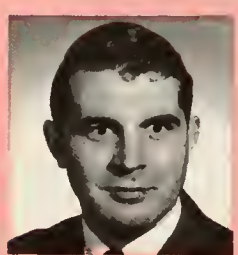
Dr. Homer A. Kent, Sr. (1937) C and S, Vice President of both schools and Registrar of the Seminary, *Alice W.*



Dr. Homer A. Kent, Jr. (1949) S, Dean of the Seminary and Professor of New Testament and Greek, *Beverly,* Becky, Kathy and Danny



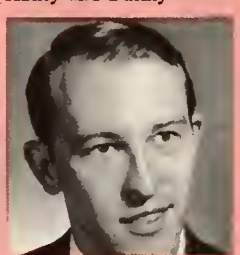
Arnold R. Kriegbaum (1961) C, Dean of Students, *Laura E.*



Ward A. Kriegbaum (1966) C, On leave of absence, *Kristin*



Miss Betty L. Landgraf (1968) C and S, Assistant Librarian



Edgar J. Lovelady (1966) C, Assistant Professor of English, *Grace,* Stephen and Lynnette



Dr. E. William Male (1959) C, Academic Dean, *Ella Beth,* Martha Ann, Mary Beth, Ruth Ella and Rebecca Sue



Richard G. Messner (1956) C and S, Director of Development, *Yvonne*, Michael Richard, Merilyn Yvonne and Marlene Elizabeth



Mrs. Richard G. Messner (Yvonne) (1957) C, Assistant Professor of Physical Education, *Richard G.*, Michael Richard, Merilyn Yvonne and Marlene Elizabeth



Donald E. Ogden (1950) C and S, Chairman, Division of Fine Arts, Professor in Music, *Wanita*, Kathie, Ron and Dianne



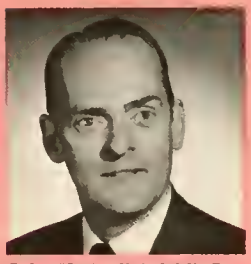
Mrs. Charles E. Sauders (Paulette) (1965) C, Assistant Professor of English, *Charles E.*, Charlotte Renee



R. Wayne Snider (1954) C, Professor of History, *Hyla M.*, Lisa Michelle and Jacqueline Lea



Alva W. Steffler (1968) C, Assistant Professor of Art, *Ruth*, Suzanne and Patricia



John H. Stoll (1966) C, Chairman, Department Biblical Studies of Religion, *Irene*, Kenneth, Jane, Kevin and Carolyn



Miss Carolyn A. Teel (1967) C, Instructor of English and Journalism



Mrs. Florent Toirac (Dorothy Marie) (1965) C, Assistant Professor of French, *Florent*, Lois, Thomas and Susan



Mrs. Norman Uphouse (Miriam) (1963) C, Dean of Women, *Norman*, Hannah and Abigail



Dr. Norman H. Uphouse (1954) C, Professor of Education, *Miriam*, Hannah and Abigail



Dr. John C. Whitcomb, Jr. (1951) S, Professor of Old Testament, *Edisene*, David, Donald, Constance and Bobby



Terry D. White (1966) C and S, Director of Public Relations and Instructor in Music, *Sharon*



Daniel E. Wonderly (1966) C, Assistant Professor of Biology, *Edna G.*, Eunice and Philip



Lloyd A. Woolman (1960) C, Director of Athletics, *Betty*, Jim and Gary

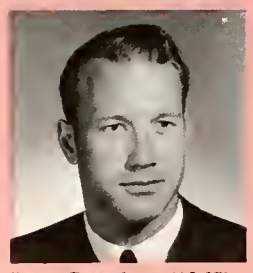
"Whatsoever ye shall ask . . . in my name, he will give it you."
John 16:23

PART-TIME FACULTY

Mrs. Richard Anderson (Ethel) (1968) C, Special Instructor in Music, *Richard*, Elizabeth, Daniel, Edward and Nancy



W. Roland Felts (1967) C, Special Instructor in Music, *Verna May*, Jeffrey and Alicia



Peter Greenhow (1967) C, Teaching Fellow in Economics, *Sharon*, Susan and Stephen



Mrs. Homer A. Kent, Jr. (Beverly) (1954) C, Instructor of Voice, *Homer A.*, Becky, Kathy and Danny



Kenneth Kohler, Jr. (1968) C, Special Instructor in Music, *Claire Jeanne*

Larry Lawlor (1968) C, Instructor of Social Studies, *Dolly*, Deborah, David, Stephen, Rebecca and Larry



Theodore Martens (1968) C, Instructor in Speech—teaching fellow



John Mayer (1967) C, Instructor of Physical Education, *Carol*



Russell Schelling (1967) C, Physical Education Instructor, *Shirley Louise*, Russell, Carol, Jonathan and Philip



Mrs. Terry White (Sharon) (1967) C, Special Instructor in Music (piano), *Terry*



Galen Wiley (1968) C, Teaching Fellow in Science, *Elsie*

"The Lord hath done great things for us; whereof we are glad."
Psalm 126:3

BOARD OF TRUSTEES

(Date following name indicates year elected to board.)

TERM ENDING 1969

Robert Collitt (1963), B.A.
Hagerstown, Maryland

James G. Dixon (1954), B.D.
Camp Springs, Maryland

Richard P. DeArmey (1957), Th.B.
Osceola, Indiana

Richard E. Grant (1968), B.D.
Alexandria, Virginia

F. Thomas Inman (1957), B.D.
Denver, Colorado

Willard Lohnes (1966), M.D.
Whittier, California

Charles W. Mayes (1950), D.D.
Long Beach, California

Glenn C. Messner (1960), B.A.
Ashland, Ohio

Wayne Smith (1968)
Alexandria, Virginia

TERM ENDING 1970

John Armstrong (1964)
Wooster, Ohio

Harold Bolesky (1955)
Mansfield, Ohio

Paul E. Dick (1949)
Winchester, Virginia

Richard Holmes (1961), M.E.
Wadsworth, Ohio

Lowell Hoyt (1949), Th.M.
Hartville, Ohio

Clyde K. Landrum (1952), B.D.
Winona Lake, Indiana

Earle Peer (1968), B.D.
Harrisburg, Pennsylvania

Bernard Schneider (1964), D.D.
Ft. Myers, Florida

E. M. White (1964), B.S.
Templeton, Pennsylvania

TERM ENDING 1971

Kenneth B. Ashman (1944), D.D.
Wooster, Ohio

Douglas Cassel (1965), M.D.
Hummelstown, Pennsylvania

Sam Horney (1957)
Toppenish, Washington

Orville D. Jobson (1965), D.D.
Winona Lake, Indiana

R. Paul Miller (1962), B.D.
Maitland, Florida

Carl H. Seitz (1952)
Huntingdon Valley, Pennsylvania

Dwight Stair (1965), B.S.
Wadsworth, Ohio

Herman W. Koontz (1968), D.D.
Fern Park, Florida

"Brethren, pray for us."
I Thessalonians 5:25

FINANCIAL



Front row: Miss Joyce Ashman
Back row: Left to right: Mr. John Lapp, Mrs. Willy Willson, Miss Carol Mensinger and Mr. Jay Hollinger

SUPERVISORY



(L to R):
H. Leslie Moore (1966) C and S, Director of Housing, Elizabeth

Marlin E. Rose, Jr. (1968) C and S, Supervisor of Supporting Services, Judi A., Jennifer Lynn

Paul E. Chappel (1968) C and S, Assistant Business Manager, Marjorie, Richard, Judith, Donald, Thomas and Charles

FOOD SERVICE



(L to R):
Mrs. Jeri Meeker
Mrs. Irene Cauffman
Mrs. Marie Flickinger
Mrs. Marie Humberd
Mr. Phil Howell
Mrs. Florence Eagle
Mrs. Louise Garber
Mrs. Janet Rakestraw
Mrs. Vivyen Angelo
Mrs. Jeane Zielasko
Mrs. Esther Ross
Mrs. Mildred Davis

CONSTRUCTION



(L to R):
Messrs: Richard Miley, Glenn Stauffer, John Dilling, Jr., Dale Martin, Wesley Jordan, Thomas Stephens, Clair Miller, Ernest Ringler, Neil Cauffman, Max Fluke, and Bert Jordan

CLERICAL



Standing, left to right: Mrs. Jan Dilling, Mrs. Connie Dungy, Miss Norma Stech, Mrs. Helen Willett, Mrs. Catherine Miley, Mrs. Irene Guiles, Mrs. Nan Gratton and Mrs. Janice Callahan. Sitting, left ro right: Mrs. Phyllis Wambold, Mrs. Irene Anderson, Mrs. Sharon Knavel, Mrs. Agnes Derr and Mrs. Nancy Jones. Not shown: Mrs. Claire Kohler and Mrs. Barbara Manahan

NURSING

Left to right: Misses Kathy Hess, Doris Darr, Claudia McCormick, Sharon Skellenger and Anna Wenger



MAINTAINENCE

Left to right: Messrs. Harold Witzky, Joseph Vander Molen and John Hartman



LIBRARY

Four large classrooms and eight faculty offices in the new library-learning center on Grace campus are scheduled to be ready for occupancy by the beginning of the second semester.

In addition, there will be a language laboratory listening room and a large night-study area which could double as a classroom during daytime if necessary.

This is all a part of the original building design, allowing for greater flexibility in the use of the lower level space. Later, as the need arises, the library will be able to expand into this area by the simple removal of portable partitions.

Installation of the suspended ceiling, painting of the walls, preparation of the floor for the laying of the carpet, and many other details are being speeded in order to be ready by "moving-in time."

Occupancy of the second and third levels will take place as soon as the work is completed and fixtures installed, by March if possible.

Dedication of the library is set for May 2, 1969.

August, 1969 is the date by which the required $650,000 is to be raised for the building. A total of $349,725 in cash and faith-promises has been received to date.

A beautiful, black, Sheaffer desk pen set, inscribed with a picture of the library and the words, *In Appreciation,* will be sent as a token of appreciation to all those subscribing to the faith-promise plan in the amount of $100 or more between now and August, 1969.

Mail your gifts and faith-promises to the Development Department, Grace College and Seminary, Winona Lake, Indiana 46590.



BRETHREN MISSIONARY

HERALD

February 8, 1969



FRANCE — Crossroads of Europe

BRETHREN MISSIONARY
HERALD

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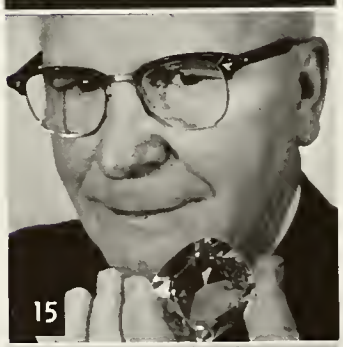
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February 8, 1969

VOLUME 31, NUMBER 3

Foreign Missions and WMC Issue

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MEMBER EPA EVANGELICAL PRESS ASSOCIATION

Are Your Ears Burning?

There is an old saying that when your ears are burning, someone is talking about you.

We might well ask the institutional church, "Are your ears burning?" For many, many people both verbally and in print are, in fact, talking about this establishment. Some are saying that it is in trouble, others are saying that unless it does an about-face it is doomed. Still others say its days are numbered. Which of these statements, if indeed any, is correct? What is all the fuss about?

Of one thing we can be certain: the true worldwide church of Jesus Christ is here to stay until Christ comes for her; it cannot fail. And the Bible which predicts the true church's ultimate success is here to stay, even though someone has said, "The age of the Book is over."

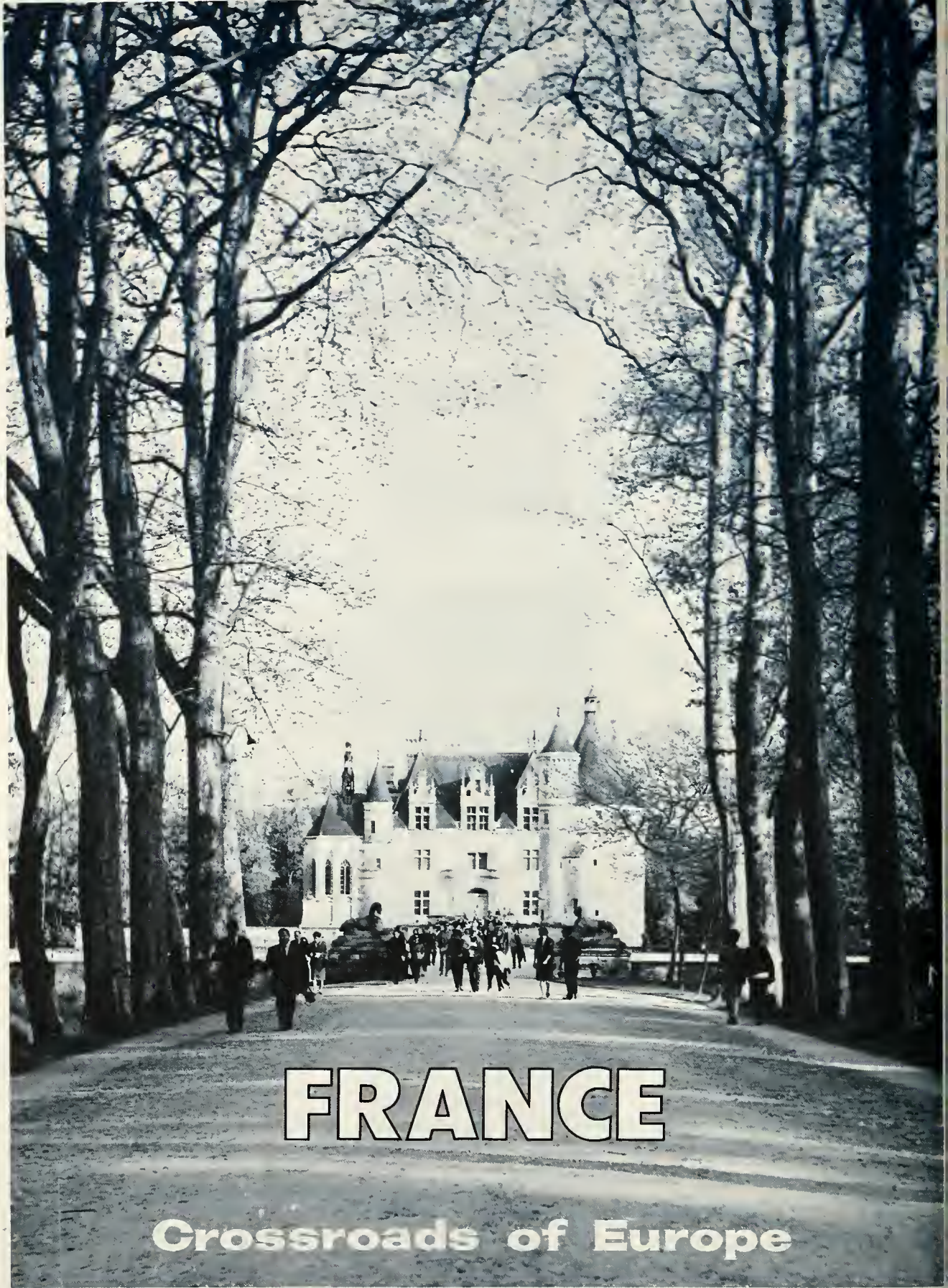
But what of the organizational, institutional church? It is indeed in trouble, deep trouble. With this many will disagree, but let us face the facts. Denomination after denomination is turning from the message of the Reformation: "Wholly by grace; wholly through Christ; wholly by faith; wholly in Scripture." Many of these denominations, though advocating strength through mergers, are abandoning the message of salvation through Christ alone—plus nothing, wherein lies the potential strength of the church. As a result many are claiming that another reformation is past due.

The so-called evangelical church is waning in its zeal to carry the Gospel to others. Discouraging statistical reports indicate this clearly. There is a lessening of concern not only for the lost but for the members of the body of Christ. Too many are depending upon the baby sitter and the nursing home to solve the problems of youth and old age. A paralyzing indifference is resulting from present-day affluence.

The ecumenical movement has swung to an extreme position on social service; the evangelical segment of the church has gone in the opposite direction. We go to great expense to preach the Gospel to Mexicans south of the border, but it is extremely difficult for a Mexican to rent a decent apartment in the area where I live. Praise the Lord for young people who volunteer to go to Africa to reach the "Blacks" there. But what about our situation at home where many evangelicals will sell home and church to get away from them here in the USA! The institutional church is really in trouble under such circumstances.

What is the answer? No one has it fully. But surely there is great need for a reclaiming of our first love, that genuine concern for the souls of people and for their well-being. There is a desperate need for all of us to get involved in praying with and for people, thereby seeking to manifest Christian love to them. The world has seen too much sham in this area. And there is an urgent need for over-worked pastors to cease being administrators and to enter upon a full preaching and training program in depth to train laymen to go out as lay preachers of the Gospel to reach people for Christ. We just must see our laymen more active in this type of ministry if the institutional church is to survive. Why not have laymen and their wives "adopt" unsaved couples with a view of seeing them come to know Christ as Saviour?

Yes, the ears of the *institutional church* are burning today. People are talking much about it. It is time that we stopped talking and began doing something constructive and positive about helping to make the church the great institution that God expects it to be. ▼


FRANCE
Crossroads of Europe

A quick glance at the map will reveal why France is called "The Crossroads of Europe." From the twentieth century back to the days of Julius Caesar—whose exploits in Gaul form the homework of many a Latin student—all the major currents of European history have touched this country.

Though France is only twice the size of Colorado, its influence is far out of proportion to its size. Considering its defeat in the Second World War and the political and economic instability which followed, many wonder why France has retained its voice as a world power. The answer in part is its history. Names common to every schoolboy—Charlemagne, Joan of Arc, Pascal, Louis XIV, Napoleon, Pasteur, to name a few—form France's heritage and explain why the world still listens when France speaks. Someone has said that the great ideas of the modern world were either born in France or were developed there.

The culture and history of France attract thousands of tourists to its borders. But if tourists are still willing to brave Gallic indifference, complications, and high prices in order to see France, it is because there is more to this country than a glorious past; few countries can rival its beauty. Not only does it have the greatest variety of scenery in Europe, this variety is blended together in an exquisite harmony that makes France a scenic symphony. A trip of only several hours will take the tourist from the awesome glaciers of Mont Blanc to the sunny beaches of the Mediterranean, bordered with graceful palms.

Over fifty million people live in France. Approximately a fifth of them are packed together in one place—Paris and its sprawling suburbs. Another large segment of the population lives in the tiny villages that dot the countryside, some 38,000 in all. The contrast between the sophisticated Parisian and the village peasant is striking, but one is as truly French as the other.

Every Frenchman is a philosopher in miniature, even the mechanic who works on your car, and has strong ideas on most subjects. The educated Frenchman, whose training and language permit him to think quickly and accurately, is often able to discern a half-dozen sides to a question while others are content to see two.

Paradoxically, this ingenuity provides the background for what is perhaps the greatest weakness of France. Though the French are able to analyze problems, they find it difficult to agree on solutions or to put solutions into practice. Extreme individualism and lack of discipline are a bane to collective effort; De Gaulle once exclaimed that it was impossible to govern a people who had more than 350 varieties of cheese.

Economically, France is among the rich countries of the world. Though the franc suffered massive devaluation before and after the war, present austerity measures seem to have curbed the threat of a new devaluation. Living standards have risen dramatically during the past ten years, in spite of high prices and low wages. The complaint of most is that their abusive taxation—representing over half of the nation's revenues—is slow in producing domestic improvements, such as better highways, better telephone service, and more housing.

The religion of France is Roman Catholicism. First missionary efforts began in the second century with the evangelization of the Roman colonies along the Rhone. In the years that followed France became Christianized, but with a Christianity increasingly removed from the Scriptures.

In the sixteenth century, thousands manifested their dissatisfaction with the apostasy and political intrigues of the Roman church by becoming Protestant. But these "Huguenot" Christians met severe persecution, suffered wars and deprivation, and finally were forced to flee their country or else abdicate their new faith. Today only two percent of France's population is Protestant Reformed, most of them belonging to churches strongly influenced by neo-orthodox and ecumenical tendencies.

Though some eighty percent of the people of France are baptized Catholics, estimates of those who are faithful in their religion vary from ten percent to thirty percent. In the village of Saint-Albain, for example, only one person out of the four hundred inhabitants goes faithfully to Sunday mass, held in a neighboring town. The vast majority of Frenchmen are without personal faith in God. Many are avowed atheists, heirs of the godless "Enlightenment" which swept France after the failure of the Reformation.

For many years some Christians have recognized France as a mission

France . . . crossroads of Europe and also gospel necessity.





Andre Bodinier putting the finishing touches on a new wall and staircase in a corner of the Chateau property.

field. Evangelistic efforts in the last century from Switzerland and England bore much fruit, and most of the Baptist, Plymouth Brethren, and other evangelical movements today are the result of this work, as is much of what is now Protestant Reformed. Pentecostals have also been active, having the greatest number of churches of any of the evangelical movements.

Only since the war, however, have American Christians awakened to the spiritual needs of Europe, and these years have been marked by missionary activity. As yet, unfortunately, this postwar missionary work has produced little lasting fruit. Missionaries coming to France must learn to face massive indifference which makes contacts extremely difficult to find, must seek a more effective communication of Christ than is possible with many of the impersonal and unrealistic methods brought over from America, and must learn to project the image of a united body of Christ rather than that of a multiplicity of competing sects.

Brethren work began in France in 1951 with the arrival of the Fred Fogle family. After language study in Paris they began work in Lyon, and within a few years had opened the Centre Evangelique, a preaching center in the heart of the city. In addition to other evangelistic efforts, Mr. Fogle constructed a portable hall in which he held meetings in various parts of Lyon and other cities. The Fogles spent three terms in France; Mr. Fogle is presently professor of missions in the Grace Schools at Winona Lake, Indiana.

The Tom Juliens arrived in late 1958, and after study in Geneva and Grenoble they assumed the responsibility of the Lyon work while engaging in other evangelistic efforts in the Grenoble area. By the end of their first term plans had been formulated for a basic change in the France approach, using a neutral center as a bridge between the Frenchman and the church. In 1964 this led to the acquisition of the Chateau of Saint-Albain, a fourteenth-century structure formerly belonging to Catholic bishops. The Chateau is presently the center of Brethren work in France.

Jim and Joyce Renick arrived at the Chateau in 1967 to direct the work during the Juliens' furlough. They are presently living in Macon, a nearby city, and are in charge of Bible classes and contact work in addition to continuing to share in the Chateau activities. A French couple, Monsieur et Madame Bodinier, plus a cadet missionary, David Barnhart, complete the present staff. Former cadet missionaries were Dan Hammers, Larry DeArmey, and Bob Hanson.

The goal of the Chateau work is the establishment of churches—a task which has proved difficult in modern France. To reach that goal people must be won to Christ and nurtured in the faith. To this end the mission has a full program of rallies for youth and adolescents, activities for families, Bible classes, and Sunday morning services in Macon.

The Chateau approach is an experiment in evangelism in France, attempting to avoid the lack of continuity from a home-centered ministry on the one hand, and the artificiality of having a church building without a church on the other. Four years have passed since the Chateau opened its doors, years during which hundreds of lives have been touched, and some lives have been transformed. As yet, however, the goal has not been reached, and will not be until French leadership is developed which will replace the leadership of the missionaries.

Coming days will be crisis days for France. And days of crisis are sometimes days of spiritual awakening. Does the Chateau of Saint-Albain have a spiritual destiny—an important role to play in the evangelization of this country? Your intercession will help determine the answer to this question. ▼



Cadet missionary Dave Barnhart washing one of the Chateau cars.

If the Computer Picked You?

By Rev. John W. Zielasko

"And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none" (Ezekiel 22:30). How does one search for men? Or, that which is even more crucial to our purpose: how does one convince men that they should identify themselves with the ministry of our Lord? In the Ezekiel account God says that His search was in vain. History is repeating itself. There is no statistic more startling, no graph more distressing than that which depicts the rapid drop in personnel engaged in the full-time ministry of the church and her outreach responsibilities. The tragic spectacle of empty pulpits and empty missionary assignments is cause for great concern. Where are the men?

A recent story based on international intrigue portrays government agents in search of a man to help them substitute false documents and recover valuable government property from the briefcase of an enemy agent. Not any man will do, for the escapade must be carried out without the spy suspecting what has taken place until he is back in his own country. The needed qualifications are fed into a computer and seconds later a card drops into a slot. The machine selected the only available man with the necessary qualifications. For love of country he is persuaded to forego his own personal plans momentarily, to place his life in jeopardy and involve himself in a dangerous game. In this case the evidence is so overwhelming that he is the only one capable of doing the job that he accepts the assignment.

I suppose it is possible to program a machine with the names of every Christian in the United States, and list sufficient information about them so that all one needs to do is press a button when in search of a man for a particular ministry. But would that search result in a favorable reaction from the man chosen? What would your response be if you were selected in this manner for an empty church pulpit or one of the vacant missionary posts? It is doubtful that shortages exist because men feel unqualified. Well, then, what does it take to encourage applicants?

Added to the problem is the competition in this search for men. Big business is actively engaged in searching. Recruiters appear on college campuses before graduation and select the students they want to interview. Salaries, benefits, privileges, opportunities, and the prestige that comes to one who is identified with their particular company are all paraded before the graduate to inflate his ego. The search does produce gifted men for American industry.

In the field of sports men are actively sought. Scouts tour the sporting events constantly on the lookout for talent that will produce winning teams. Coveted players receive personal visits by scouts, coaches, and even college presidents to convince the athlete that he is the one they are seeking.

Science seeks men. Scholarships and grants are offered for research projects in order to attract the "brainiest" of men.

The U.S. military in its search for men merely alerts the machinery of the local draft boards across the country and men are siphoned into military assignments.

Yes, searches are being made for men, and there seems to be no lack of opportunity for those who meet the qualifications. Jobs are plentiful; salaries are great.

But in the most important realm there is a sad lack—for God, too, is searching for men. Each year that search is becoming less productive. Not only are men not responding to God's call, but many are forsaking their calling. *U. S. News & World Report* for December 9, 1968, reports that men are leaving the ministry by the thousands. The school recruiter, the office of economic opportunity in Washington (now commonly called the "office of ecclesiastical opportunity"), "specialized ministries," business—all seem

to get to the man with offers which appear much more attractive than the ministry or the mission field. The god of materialism is well established on his throne.

It is increasingly more difficult for the Church to compete with the standard of living, the security, and the fringe benefits demanded by men. According to the thinking of the majority, the pulpit or the mission field does not offer the economic security of many other types of work, nor do they now carry the prestige that they once did. The preacher is no longer a really important man in the community. And, the missionary no longer can count on the respect once demanded under colonialism. Why try to lead men to God when they would rather forget that He exists? Why go to foreign cultures when you are not wanted? Why endure the trials and sufferings of a mission field when there are so many other opportunities to be helpful to humanity?



Could these be the questions which cause men to hesitate when God calls? If so, it is a sad commentary on the spiritual poverty of our generation. Must the search for men be in vain? Surely there are Christians who can still hear the call of God. Surely there are men who like Abraham, Moses, and Paul believe that the will of God for their earthly lives is of more importance than life itself (Phil. 1:21; 1 John 2:15-17).

Can you, dear reader—blessed of God and possessed of the qualifications necessary to do the job—can you look at the empty pulpits of The Brethren Church and not be concerned? Can you, yea, dare you contemplate the list of personnel needs noted here and still determine not to get involved?

Africa pleads for men. Is it right that only one doctor should carry the burden of responsibility for our total medical outreach, or that the schools preparing pastors should be threatened with an inadequate program due to the lack of teachers?

In Argentina there have been no additions since 1963, when the newest missionaries now there entered language school, and yet Argentina is increasingly more responsive to the Gospel.

San Juan, Puerto Rico; Mexico City, Mexico; and Buenos Aires, Argentina are large, growing cities that The Brethren Church has embraced as a part of her mission outreach. Still the search for men continues. Who will answer: "Here am I; send me" (Isaiah 6:8). ▼



"I sought for a man . . ."

"Here am I; send me."

AFRICA

(Both French and Sango required for most positions):

	No. needed
Bible preparatory school teachers	2
Single ladies—village and church visitation for women's and girls' program	2
Bookkeeper-business manager	1
Teacher for Missionary Children's School	1
Typists	2
Physicians-surgeons	3
Dentist (oral surgeon)	1
Dental technician	1
Nurses	3
Builder	1
Church development missionaries	5
Girls school teachers	2
Teachers—School of Theology	2

ARGENTINA

(Spanish required)

Business manager	1
Single lady for Bible correspondence work—radio follow-up	1
Bible Institute teacher	1
Missionary pastors	2

BRAZIL

(Portuguese required)

Business manager	1
Church development missionaries	Unspecified

FRANCE

(French required)

Missionary couples. Unspecified

GERMANY

(German required)

Missionary couples. Unspecified

MEXICO

(Spanish required)

For Mexico City—general missionary	1 couple
For El Paso—self-supporting	2 couples
Bible Institute teacher	1

PUERTO RICO

(Spanish required)

Missionary couple	1

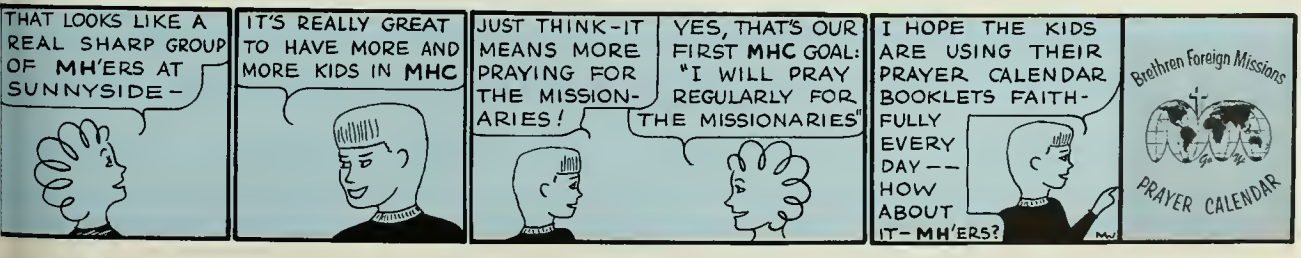
MHC in Sunnyside, Washington



Mrs. John Mayes, wife of the pastor of First Brethren Church, Sunnyside, Washington, is the leader of a new MHC which began in that church last summer.

The Sunnyside MH'ers include—top row, left to right: Kevin Fisher, Paul Copenhaver, Marsha Copenhaver, Jerry McIntosh; middle row: Kaylene Fisher, Miriam Joyce Ruppert, Judy White, Paula Howell; bottom row: Danel Bussert, Kathy Bridgman, Rodney Burkepile, Kirk Ruppert, Debbie Rosberg.

HARRY HELPER AND MARY MISSIONARY—



New Workers - New Field

Publicity has been going out to the National Fellowship of Brethren Churches concerning the proposed establishment of a Brethren work in the land of Germany with Rev. and Mrs. Roger Peugh being under appointment as the first couple to go into this work. A comprehensive article covering the situation under the title of "Germany and the Gospel of Christ," by Roger D. Peugh, appeared in the *Missionary Herald* for December 14, 1968.

This coming June is the target date for the departure of the Peugh family for Germany. Brethren congregations are being invited to assist these new missionaries by contributing to their outfit fund and total support needs.

Roger Peugh is from Harrah, Washington, and grew up in the Brethren church there. He is a graduate of both Grace College and Grace Theological Seminary, and during his seminary years he served as associate pastor of the Elkhart, Indiana, Grace Brethren Church.

Nancy Peugh comes from Akron, Ohio, and her home church is the First Brethren Church there. She, too, is a graduate of Grace College, and during the three years of her husband's seminary training she was a teacher in the Bourbon, Indiana, elementary school. Roger and Nancy have recently welcomed an addition to their family, their first child, a son, Ryan Douglas, born on December 21, 1968.

Roger's original interest in Germany came as the result of a visit to that country as a member of a Youth for Christ Teen Team during his college years. Later he spent seven months in Germany working in Berlin with YFC. This past fall he was a member of the team which made an investigative trip to Germany at the request of the Foreign Missionary Society board of trustees. Since then he has taken part in missionary conferences in the East, and beginning this month he will be working in conferences in the West, presenting the challenge of the new field. ▼



Sound Doctrine in Literature

By Rev. Hill Maconaghy

Mr. Maconaghy is a missionary in Argentina. He and Mrs. Maconaghy operate a Christian bookstore in Lomas, in the greater Buenos Aires area.

Two young men have just walked past our home here in Adrogue, Argentina. They are engaged in literature distribution but theirs is not related to the Gospel. It has to do with the teachings of the Church of the Latter Day Saints, otherwise known as Mormons. What these men are doing here could be duplicated all over the country.

Any holiday or weekend one can see countless others with their briefcases full of books from *Watchtower* in New York, seeking to find entrance into the homes for their erroneous teachings.

Over the radio comes a program entitled, "The Bible Speaks to You." Sounds good, doesn't it? But wait a moment, for there is very little Bible in it since it comes direct from the Mother Church in Boston.

Still another program by radio offers its listeners correspondence courses in the study of the Bible. Many are deceived, and they enroll only to become enslaved under the Law.

Evangelical believers hear on all sides the statement that it does not matter to what church one belongs, or really even what one believes, and that we are all one now. Ecumenicism is going strong in Argentina—among a number of evangelical denominations as well as between these churches and the official religion of this land. Everything is love and cooperation.

Recently there has arisen another group within the evangelical churches. Its leaders claim to be more spiritual than their brethren due to particular experiences which they have had. As a result, churches, families and friends have been divided and the testimony of the Gospel brought into disrepute in many places.

Truly we would seem to be living in the days of which Paul wrote many centuries ago, days when men will not endure sound doctrine. And yet sound doctrine is the only remedy which will keep people in this land from being ensnared and taken to perdition by the false teachings of men, and which will protect His people from the subtle teachings being propagated today.

Literature—the printed page—is a weapon which is being cleverly used by the enemy with no small success in our times. Hence, the necessity of the hour in Argentina is sound doctrinal literature. We praise God that there is such literature in Spanish. There is need for more. It needs to be placed into the hands of the people. What wonderful results will happen, when this is done.

One day a lady missionary came into our bookstore. Among the books which she purchased was one entitled, *Strange Tongues*. Working in northern Argentina, she had occasion to give it to a man who was becoming confused and led away by the charismatic movement. The Lord used that book to convince him that these things are not for today. His confusion disappeared and he is now a happy and growing believer.

Another believer, who before his conversion was a militant communist, began to have strange and erroneous interpretations of many portions of the Scriptures. Being accustomed as he was in his former life to propagate his ideas, he became a potential danger to the church of which he was a member. A lover of books, one day in an evangelical bookstore he purchased one which caused him to see that he might be mistaken in some of his interpretations. After that it was possible, through our own Brethren bookstore, to place good, sound doctrinal literature in his hands. The reading of these books together with his Bible brought a great change in his life. He holds regular meetings in his home for the study of the Word, and invites his neighbors and acquaintances. Several have already been saved and are growing in the Lord.

We trust that through what we have written, the readers of this article may see the great necessity of sound doctrinal literature in Argentina, and that they may pray and support our two bookstores which are endeavoring to get such literature into the hands of the people. ▼

Church News

HACIENDA HEIGHTS, CALIF. On Jan. 5, Rev. Bill Stevens of the Grace Brethren Church of Gardena, Calif., and Rev. Frank Dunigan, pastor of the Hacienda Heights Brethren Church, exchanged pulpits for the morning worship service. Rev. Stevens had the joy of leading a young woman to Christ following the service at Hacienda Heights. Frank Dunigan, pastor.

WATERLOO, IOWA. The Men's Glee Club of Moody Bible Institute held a sacred concert at the Grace Brethren Church on Jan. 18. The program included traditional hymns, gospel songs, and contemporary anthems. The director, Vann Trapp, is a featured soloist on the school's national broadcast and a religious recording artist. John M. Aeby, pastor.

HAGERSTOWN, MD. Within the past two months, the Hagerstown Grace Brethren Church has acquired two adtional properties for Sunday-school expansion. The two lots next to the parsonage have been acquired to be utilized as headquarters for the junior and senior high school departments. The kitchen in one house will also lend itself nicely to teen social activities. Robert Collitt, pastor.

PARAMOUNT, CALIF. The Brethren High School is in the process of constructing a new gymnasium. The footer and cement floor have already been constructed, and the walls are in the process of being poured.

NORWALK, CALIF. The singing of the Chinese for Christ Hong Kong Blind Choir was enjoyed at both morning and evening services on Jan. 12. The group had a thrilling and inspiring testimony for Christ and His love. The WMC was privileged to visit the Brethren Messianic Testimony to again acquaint itself with the program and possible needs of the mission. Christmas gifts of cake mixes and a much needed coffee pot were presented to the mission. W. Stanley Jensen, pastor.

CHANGE. Rev. Donald D. Furrow notes a change of address to 392 S. Spencer, Upland, Calif. 91786. Please change your *Annual.*

RIALTO, CALIF. There were five confessions of faith and 38 rededications of life during the New Life Crusade at the Rialto Brethren Church with Rev. Allen Herr as the evangelist. Gerald Polman, pastor.

March Bible Reading Calendar

MARCH				
DATE	MORNING		EVENING	
1	NUM.	26, 27	MARK	8:22-38
2	NUM.	28, 29	MARK	9:1-29
3	NUM.	30, 31	MARK	9:30-50
4	NUM.	32, 33	MARK	10:1-31
5	NUM.	34, 35, 36	MARK	10:32-52
6	DEUT.	1, 2	MARK	11:1-19
7	DEUT.	3, 4	MARK	11:20-33
8	DEUT.	5, 6, 7	MARK	12:1-27
9	DEUT.	8, 9, 10	MARK	12:28-44
10	DEUT.	11, 12, 13	MARK	13:1-13
11	DEUT.	14, 15, 16	MARK	13:14-37
12	DEUT.	17, 18, 19	MARK	14:1-25
13	DEUT.	20, 21, 22	MARK	14:26-50
14	DEUT.	23, 24, 25	MARK	14:51-72
15	DEUT.	26, 27	MARK	15:1-26
16	DEUT.	28	MARK	15:27-47
17	DEUT.	29, 30	MARK	16
18	DEUT.	31, 32	LUKE	1:1-23
19	DEUT.	33, 34	LUKE	1:24-56
20	JOSHUA	1, 2, 3	LUKE	1:57-80
21	JOSHUA	4, 5, 6	LUKE	2:1-24
22	JOSHUA	7, 8	LUKE	2:25-52
23	JOSHUA	9, 10	LUKE	3
24	JOSH.	11, 12, 13	LUKE	4:1-32
25	JOSHUA	14, 15	LUKE	4:33-44
26	JOSH.	16, 17, 18	LUKE	5:1-16
27	JOSHUA	19, 20	LUKE	5:17-39
28	JOSHUA	21, 22	LUKE	6:1-26
29	JOSHUA	23, 24	LUKE	6:27-49
30	JUDGES	1, 2	LUKE	7:1-30
31	JUDGES	3, 4, 5	LUKE	7:31-50

BERNE, IND. John W. Burkhart, financial secretary of the Bethel Brethren Church, was named the 1969 Outstanding Young Farmer of the Berne area recently by the Berne Jaycees. He will participate in the State OYF contest to be held later this year. Kenneth E. Russell, pastor.

NOTICE. All those desiring to have their 1968 issues of the *Brethren Missionary Herald* bound in book form should have them in the Herald office by March 1, 1969. The price for binding is $6.50 if you furnish copies. We will furnish copies and bind them for $7.50, postage paid.

WASHINGTON, D.C. Rev. Lester E. Pifer, Field Secretary for the Brethren Home Missions Council, attended the President's Prayer Breakfast here January 30.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

HAGUE, Mabel, a member of the Fremont, Ohio, Grace Brethren Church passed away recently. J. Ward Tressler, pastor.

HOOVER, Dorothy, a member of the La Loma Grace Brethren Church, Modesto, Calif., slipped quietly into the presence of the Lord Dec. 24 after a prolonged illness. J. Paul Miller, pastor.

KILGUS, Ray, a faithful member of the Fremont, Ohio, Grace Brethren Church went to be with the Lord Jan. 14. J. Ward Tressler, pastor.

ZIMMERMAN, Edwin R., a member of the Dayton, Ohio, First Brethren Church since 1912, passed away on Oct. 11. G. Forrest Jackson, pastor.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	*Date*	*Pastor*	*Speaker*
Bellflower, Calif.	Feb. 9-14	Edwin Cashman	Nathan Meyer
Bellflower, Calif.	Feb. 11-16	Edwin Cashman	Ken and Marge Schmidt
San Jose, Calif.	Feb. 16-21	Lew Ingwaldson	Nathan Meyer
San Diego, Calif.	Feb. 23-28	Henry Dalke	Nathan Meyer
Trotwood, Ohio	Mar. 2-9	Charles Lawson	Bill Smith
Hagerstown, Md. (Calvary)	Mar. 16-23	A. Harold Arrington	Jim Dixon
Covington, Ohio	Mar. 16-23	Ralph Miller	Allen Herr

Worldscope

NEW YORK (EP)—Property housing the world headquarters of the Christian and Missionary Alliance and its mother church, the Gospel Tabernacle, has been put up for sale here.

The headquarters for the 100,000-member denomination needs room for expansion and is tentatively set to relocate in Nyack, N.Y., where it has acreage and maintains a college.

The Gospel Tabernacle, whose pastor, the Rev. Robert W. Battles, announced the move toward sale, will move to a former German Evangelical Reformed church building on the East Side.

Eighty years old, the Tabernacle and denomination offices are now on West 44 St., in the Times Square area. Several million dollars worth of property is involved.

Pastor Battles, 57, said the Tabernacle would not flee to the suburbs. Jesus appealed to the shepherdless multitudes and "we deliberately choose to stay where the people are."

The Christian and Missionary Alliance denomination was begun in 1881 by Dr. Albert Benjamin Simpson. He established the Tabernacle with less than three dozen members.

ANN ARBOR, Mich. (EP)—The "Warren Court" which barred prayer and Bible reading from public schools when formalized by local boards, has not been an "anti-religion" tribunal, a University of Michigan law professor said here.

Prof. Paul G. Kauper said the Supreme Court under Chief Justice Earl Warren, "has been sensitive and hospitable to claims made in the name of religious liberty." A "fair" reading of the court's opinions "should dispel the notion that it has been hostile to religion," he said.

The same week Robert M. Shelton, Imperial Wizard of the United Klans of America in Tuscaloosa, Alabama, lambasted the court for "blatantly upholding the rights of communists and communist organizations and activities such as the notorious NAACP, the open subversion of the many black militant organizations and the recent dismissal by the Supreme Court of all evidence gathered by a special Congressional Committee proving beyond any reasonable doubt the uncontested guilt of Adam Clayton Powell of actually defrauding the U. S. Government of $40,000. . . ."

The court refused to hear the case of Robert M. Shelton vs the United States of America. This means unless the Alabaman is paroled he must pay $1,000 and serve a year in jail for alleged action against the civil rights of other Americans.

QUITO, Ecuador (EP)—"Lucho," South America's famous motion picture and television star, is now appearing over HCJB's missionary television channel and preaching the Gospel wherever called.

After starring in six motion picture smash hits in two years he turned his back on fame and fortune and gave his heart to Christ on New Year's Eve, 1967 "for the more brilliant career that Jesus offers."



WASHINGTON, D.C. Evangelist Billy Graham is shown offering prayer for the nation at the inauguration of Richard Milhouse Nixon as the 37th American President. Standing behind the podium are (from left) Mrs. Nixon, Chief Justice Earl Warren, former President Lyndon B. Johnson, President Nixon, Vice-President Spiro T. Agnew, and former Vice-President Hubert H. Humphrey. (Photo by Russ Busby)

LAYMEN'S PAGE

The National Fellowship of Brethren Laymen

Harold Jones, Editor



ALLEGHENY LAYMAN OF THE YEAR

Robert Riffle was reared in Aleppo, Pa., and is a former member of the Aleppo Brethren Church. In 1957 he united with the Grace Brethren Church of Washington, Pa. He is active in the local church program, and each year he reserves a week of vacation to assist in the district youth camp. Mr. Riffle has held offices in local laymen's groups, and has served as an officer with the Allegheny district laymen. He is employed by the Manufacturers Light and Heat Company as a pressure regulator specialist.



NORTHWEST DISTRICT

Installation service of the new officers was held for the Northwest district laymen. Left to right: Rev. Charles H. Winter, pastoral advisor; Sidney Tuttle, secy.-treas.; Willard Crews, pres.; Lyle Holmes, lst vice pres.; Soren Jensen, 2nd vice pres.; Doug Weinmann, 3rd vice pres. Not present was John Comstock, 4th vice pres. There were 65 men and boys present for the fall retreat held at Camp Clear Lake in November. Dr. Charles W. Mayes of Long Beach, Calif., was the special guest speaker. A generous sprinkling of snow on the ground enhanced the retreat for the younger generation, but provided a measure of "snowball misery" for the laymen.

MICHIGAN DISTRICT

Laymen of the Grace Brethren Church in Lake Odessa, Mich., had their first laymen's meeting Oct. 17, 1968. On Nov. 3, National Laymen's Sunday, the laymen of the church conducted the morning service. Special music for the service was furnished by the laymen's choir and a quartet. Messages were brought by three of the men.

Laymen of the Calvary Brethren Church of Alto, Mich., were in charge of the morning worship service on National Laymen's Sunday. Dr. L. F. Finkel brought the message, and the *Capitolaires* of Lansing brought the evening message in song.



NORTHCENTRAL OHIO DISTRICT

Robert Gordon (right), treasurer, presenting a check for $135 from the Northcentral Ohio district laymen to the national treasurer, Fred Peters, at the Nov. district rally. There were 230 in attendance.



NORTHERN ATLANTIC DISTRICT

Jim Knepper, president of the Northern Atlantic district laymen, is shown presiding at the business session of the district rally which was held at the Manheim (Pa.) Grace Brethren Church. A delicious banquet was enjoyed by the laymen. The speaker for the rally was Dr. Ralph Stoll of the Grace Baptist Church, Lancaster, Pa. Allen F. Zook, reporter.

SOUTHERN OHIO DISTRICT

The Southern Ohio Fellowship of Brethren Men held a rally on Jan. 11, in the Grace Brethren Church at Trotwood, Ohio, with Ed Jackson, national president, as speaker for the evening.

A rally is planned for Apr. 12, at the Brookville church with Dr. Elton Hall, physicist scientist at the Battelle memorial Institute in Columbus, Ohio, as the speaker. Harold D. Hyre is district president.



Pictured above are men wearing the new burgundy blazers at the Northcentral Ohio district rally. These blazers are known as "The Brethren Men's Blazers" which have been adopted by the National Fellowship of Brethren Laymen. These blazers can be worn to all local, district and national activities. Mail your order today to Fred Peters, Treasurer, 1022 Arch St., Ashland, Ohio 44805. Include size desired, and whether regular, short or long, and your check or money order for $29.95. Indicate on your check "for blazer." The emblem will be extra, and we will advise you later as to cost. We are looking forward to the men wearing their blazers at national conference in August. Men wearing the blazers, from left to right are: Dave Watson, Mike Mecurio, Fred Peters, Ed Jackson (national president), Russell Enzor, Harold Jones and Marion Forrest.

Are Diamonds Vernon Schrock's Best Friend?

No.

God Is.

By Patty Johnson

Vernon W. Schrock is all wrapped up in diamonds.

He sells them, he wears them, he's talked about them all over the United States hundreds of times.

Are diamonds Vern Schrock's best friend?

No.

God is.

Mr. Schrock, a Waterloo, Iowa resident, has a four-carat diamond on his left hand and a well-worn New Testament inside his coat. To him, diamonds and devotion are as compatible as Christmas and Christ.

The Christmas season is the only time he has to be at home with his wife, Loreta. The rest of the year he's either working nights in the jewelry store to make up for time he doesn't consider lost on his travels—or speaking to everybody from service clubs to rosary society members about why diamonds are like a man's faith.

His speech on diamonds, adapted for each audience, goes from a display of real diamonds and replicas, how they are made and judged, to comparing the development of a diamond, through heat and pressure, to the emergence of a faith in the emulation of Christ's sacrifices.

Mr. Schrock bears every outward semblance of a successful businessman. His white hair is cut in a crisp crew cut. He's well-barbered, well-tailored, with a quarter-carat diamond in his tie.

But on a plane, in a car, or at a service station, Vern has been known to deliver so persuasive a plea for spiritual faith that he enriches both strang-



"My crown is in my heart, not on my head;
Not deck'd with diamonds and Indian stones,
Nor to be seen: my crown is call'd content;
A crown it is that seldom kings enjoy."
—Shakespeare's "Henry VI"

In this portrait by Waterloo Daily Courier *staff photographer Randy Dieter, Vernon Schrock holds an American Gem Society replica of the 245 carat Jubilee diamond.*

ers and himself.

"I hope I'm not a religious crackpot," he says. "I don't buttonhole everybody I come in contact with. I've had friends for 35 years I don't talk about faith to—but I notice when tragedy strikes their families, they often ask me to come home with them and pray.

"When I speak before a service club, I can pick out the man with the little smirk on his face. I know he doesn't want any part of what I'm talking about. But you'd be surprised how some of them change their minds afterward."

Now 57, this layman was born in North Dakota. He says even his father was a diamond cutter. "He mowed the infield at the ball park."

The family moved to Waterloo when Vern was 12. He and his four brothers grew up here and some of them stayed. Albert, now retired from the John Deere Waterloo Tractor Works, is wintering in Texas. Dr. Clyde Schrock practices medicine in New Rockford, North Dakota. Edwin of 722 Western Ave. is associated with Wilson & Co. The Rev. Lynn Schrock is a missionary in Argentina.

Vern married the daughter of Cleve Miller who served on the Grace Schools board for many years. The couple has two daughters. Nancy, a teacher, is the wife of the Rev. Ralph Miller, pastor of First Brethren Church of Covington, Ohio. Sally, a nurse, is the wife of Terry Kuntz, who has just graduated from the University of Minnesota.

The girls' father never had a college education. He graduated from high school the year before the Depression, unprepared for a career and with an interest primarily in tinkering with clocks. On the strength of that, he found work at Cobb Jewelry Store. The next year, at the age of 18, he had his own corner in Page Pharmacy and stayed there until 1938.

Then he moved into the Cedar Book Store location on E. Park Ave. before transferring to his present site at 512 Sycamore St. in 1942. He'd taken a correspondence course in horology and was taught jewelry manufacture by local jewelers.

Until 1938, Vern Schrock lived the story of most men's lives. He worked, he made a living, he went to church on Sunday. But that year, he became a charter member of the Christian Business Men's Committee, organized by the late Graham Hay, then personnel manager for Blacks.



Vernon Schrock (right) is honored at a recent convention of the Christian Business Men's Committee International. He served on the board of directors for three years.

That year, too, he attended a men's retreat at Clear Lake and decided to dedicate the rest of his life to his faith.

Now he considers the store a means to an end. He works sometimes until the early hours in the morning to provide enough income so that he can accept the constant call of speaking engagements. Now he talks more than 100 times a year, not only at religious conferences but also at Rotary, Kiwanis, Sertoma and other service clubs, to Catholic groups and to jewelers. Last year he was the speaker for more than 200 events, including 10 weekend retreats.

Sometimes, Schrock says, his customers are crowded by the troubled strangers and friends who come to him for help—and hope. On a long day's journey on a succession of wrong flights, he helped a young soldier find the strength to face his Vietnam assignment, found a new friend in a stewardess who accepted one of the pamphlets he distributes and turned a retiring master sergeant into a lay worker for a church in Los Angeles.

When a highway patrolman gave him a ticket, Schrock gave the highway patrolman a pamphlet and paid his fine with a smile. At midnight in a men's room, he found a distraught teen-ager who had been drinking heavily and sent him on his way rejoicing over a new courage.

Schrock keeps in touch with dozens of such persons. They are more precious to him than fine jewels. He believes he is doing what God intended for him, but he also believes that he must never force his faith on an unwilling listener.

He also believes that, because he's a merchant, he can sometimes reach those who recoil from a minister.

"I don't try to take the place of a minister," he explains. "I do what I do because I'm a satisfied customer."

Schrock has completed a three-year term on the national board of the Christian Business Men's Committee. He's also moderator of the Grace Brethren Church, and a director of the Home Missions Council of The Brethren Church.

He tries to pattern his life after the verse in Revelation describing Christ:

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him . . ." ▼

—Reprinted by permission from the *Waterloo Sunday Courier*, Waterloo, Iowa

The "three dimensional experience" involves a "talking" point.

Past Present Future

By Mrs. William H. Schaffer

"The Three-Dimensional Experience" is the title of an article which I read recently in the *Command* magazine. The message in this article encouraged me by its simplicity, and it put a desire within me to examine more fully some of the treasures one gets in salvation. The promises for the victorious life in a Christian is what I desired to put into practice. Obviously, salvation is not only a state of being resulting from being born again; it is also a continuous process and a future consummation.

We as Christians have been accused of always talking about "being saved." Some wonder why this is true. There could be two reasons why a Christian would be talking about being saved. The first is a personal reason. If one has ever experienced Christ's forgiveness, or in weakness been made strong by His power, or in loneliness learned the joy of His companionship; then one will never finish talking about the Lord and the salvation He offers. Then another reason the Christian would have to be talking about being saved is that the whole purpose of Jesus Christ's coming into the world was to save us.

As one reads the New Testament, one finds that on page after page, it speaks about being saved. In the very first chapter of Matthew when Joseph was troubled because his beloved was with child out of wedlock, the angel of the Lord assured him that which was conceived in her womb was of the Holy Spirit. And Joseph was instructed to "call his name Jesus: for he shall save his people from their sins."

Salvation in Jesus Christ—a state, a process, and a consummation—involves three prepositions. Jesus Christ died *for* me to save me, He wants to live *in* me to save me, and He yet plans to dwell *with* me to save me. He died *for* me—finished action. He wants to live *in* me—continuous process and He will dwell *with* me—future consummation.

Why did Jesus Christ die *for* me? To save me, once and for all, from the consequences of my sin. To save me from the judgment of God, the wrath of His holiness, from the penalty of sin and from everlasting destruction. I am not under the condemnation of the judgment of God to be eternally separated from Him.

Why does Jesus Christ want to live *in* me? What does He want to save me from by living in me? Not from the penalty of sin. He did that over 1900 years ago. Using our theme verse (I John 5:4) "For whatsoever is born of God overcometh the world. . . ." We sense a sound of victory. Overcome means to get the "better of" in any conflict or struggle. Jesus wants to live in me to save me from covetousness, from meanness, from all the evils round about me, and from the power of Satan. And positively Jesus Christ wants to save me by living in me—to be full-grown in Christ—to be righteous and loving, to be concerned about the lost, to be a loving wife and responsible mother, to be generous and concerned about His work first. The message of the cross is for the ones who are in the process, day after day, of being saved from the power of sin. He puts the power of His own risen life within me and by His imposition He puts the desire within me to be like Him.

Finally, Christ is going to dwell *with* me. Why? To save me from the presence of sin, from temptation, from the evil consequences of sin. He says, "When I return, rejoice. Your total and complete salvation is drawing nigh." When we stand in the presence of Christ, we will be fully like Him.

When we use the term salvation to mean primarily justification, a wrong impression is given to the church, the Bride of Christ. We should be concerned that our babies grow. The purpose of being born a baby is ultimately to become a mature individual. We don't say, "Wonderful, he is born and that finishes it." Many times this appears to be our attitude towards those who are born again in Christ. In our churches do our converts become healthy children of Christ, and then mature men and women of God? Are we ourselves growing in the things of Christ?

Let's ask ourselves three questions. First, am I saved? If you have never accepted Christ, you are lost; for He is the only Saviour. There is no hope for

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Steps to Brazil

By Mrs. Ralph Schwartz

The Schwartzes' first term as missionaries serving under the Foreign Missionary Society of The Brethren Church began in June of 1964, when my family and I boarded the jet liner in Los Angeles for our long flight to the vast land of Brazil. One might wonder what steps could have led up to such an event.

The Lord saved me when I was a very young child, and I had the privilege of being reared in a Christian home as well as a good fundamental Bible-believing church, the First Brethren Church of Long Beach, California. My parents were faithful in taking me to Sunday school and church and were always anxious that my activities be centered in the church. I can account for many other influential spiritual leaders and teachers who continually directed and encouraged me in the Lord's way in my growing-up years. I remember these with thanksgiving and love in my heart.

The outreach of the Gospel to other lands was also impressed upon me at an early age. It was always a highlight when Dr. Russell Barnard or some of the missionaries would visit our church with pictures or other presentations of the work on the mission fields. However, I became personally involved in missions in SMM when I learned the mission fields and missionaries by name and learned how to pray for them. SMM also provided the opportunity to do something such as to give toward a special project or to roll bandages for the medical work in Africa.

In my early teens I realized I had a lifetime before me which could be used in the Lord's service. At a summer camp I presented myself to the Lord saying that I would serve Him anywhere that He sent me, even if it meant leaving family and friends and going to another country.

My graduation from Brethren High School was followed by entry into Bob Jones University at Greenville, South Carolina. In the latter part of my college course I became acquainted with Ralph, who is now my husband. We were in the same Sunday-school class. He was one of the class officers and often had the opportunity to teach the lesson. Our paths began to cross often, and we discovered that in many ways our backgrounds were similar, both having been raised in Christian homes and Brethren churches. Ralph had entered the university with the intention of following a secular course of study, but before he completed his first year the Lord had called him to preach. And, not just to preach, but also to carry the glad tidings of our salvation to another land. He did not know where, but he knew that he was to be a missionary. Therefore, I felt that if the Lord would continue to entwine our paths, this was His way of making His will known for my life.

Graduation arrived with a B.A. in Bible and education for Ralph and a B.S. in education for me, and then we were married. One more year was spent in Greenville while Ralph worked toward and received the M.A. in Christian education.

The following year found us in California, and this time Ralph was enrolled in Biola School of Missionary Medicine, where he was graduated from the practical nursing program. And during that year the Lord laid the field of Brazil on our hearts.

By that time, school was a very old and tiresome story. But, seminary training was necessary. So, if that was to be the Lord's way, that was what we would do. And off we went to Winona Lake for three years.

Ralph received his B.D. from Grace Theological Seminary in June of 1963. A year of preparation followed, involving a great deal of traveling, visiting churches, gathering our outfit, and packing. Then, with our two little ones—Sharon and Curtis, who had been added to our number during those

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Whipped Cream, Clouds, Tangelos, and Sand

About three and one-half years ago we first set foot in Florida and had the unforgettable experience of feeling its sand in our shoes. It was June and the weather was hot, but we discovered that any patch of shade was comfortable because of the prevailing pleasant breeze. We especially enjoyed the whipped cream clouds that seemed to be suspended from the upside-down blue bowl of the sky. In the evening we saw what has become very precious to us—the pine and palm trees outlined against the delicate hues of the sunset. In short, we fell in love with Florida.

Our purpose in coming to this beautiful state was to allow my husband to confer with a small group of Brethren who deeply wished to have a church of their faith in the Orlando area and who were in the process of calling a pastor to help them make their desire a reality. In the two days that followed, my husband was called and accepted the challenge that was given him, briefly looked over the field, met with the pastors of the district, visited the district youth camp then in progress and made arrangements for a mobile home which would be the parsonage.

The following October found us adjusting to mobile-home life and celebrating by planting a tangelo tree in our small yard. The first tasks were to find a larger meeting place for services, to start formalities of the incorporation of the church, and to take up the search for the land the Lord was reserving on which would be erected the church's permanent home. In all these things we saw the Lord's hand in a remarkable way. As we prayed and worked He was continually going ahead and undertaking for us.

In the three years that followed many experiences came to the small new church. Rooms were rented in a Christian day school building, at first on a part-time basis and later, full time. Here the first Vacation Bible School was held, a young people's work was started, and missionary rallies were enjoyed.

There were disappointments also. The lives of many families were touched during this time and there were decisions for Christ. But too often these families were lost to the church; some moved to northern states, some went farther south. Still, families were added from time-to-time.

Another disappointment came when the building where we worshiped was remodeled and was no longer suitable for church use. Space in a professional building was gratefully accepted though the quarters were not as adaptable for services.

During the early months of the church's existence many house-to-house calls were made by two members of the church and the pastor and his wife. More than 800 homes were contacted using as a gift a very beautiful copy of the *Herald*, including a letter of invitation to the church services. People were usually courteous and friendly. Many invited us into their homes and often wished us well when we left. But few seemed to be concerned about spiritual things. Their eternal destiny did not seem important in the lift of this life's attractions. This is a heart-breaking experience for those who long to see the Lord Jesus honored and His gift of eternal life received. But we believe that seed was sown and that future months and years will yet bring a harvest, should the Lord tarry.

During those early months in the life of the church the women had not forgotten the need for a WMC. Just when the materials were at hand and some preliminary promotion was in progress, the Randall Maycumbers came to Orlando on extended furlough and Mrs. Maycumber became the first president. Since that time the WMC has been very active in most avenues of service, both spiritual and social. The women were happy to welcome the new WMC in Okeechobee by giving a tea for them. The members have been responsible for serving refreshments at a number of church social functions. Their latest local project has been providing dishes, glassware and silver for church use.

District WMC organization has been somewhat slow in Florida because the churches were not many and there was a large distance between churches. Now that there are two more local WMC councils to help, a district organization was formed. Since then the executive board has met and put committees in motion to implement full-scale activity. When district conference meets in March the goal is to have a full program ready for the women. The present district project is to help the St. Petersburg Sunday school with an offering for visual aids. Please pray for this new district.

Going through all these activities was the need for a church home. The Lord provided the ground early in the life of the church and by the time building operations began the full price was paid and also the architect's fees. We thank the faithful members, district and national home mission boards and interested friends.

Now an attractive and adequate church building stands on a two and one-third acre plot in a strategic location in the Orlando area and a new pastor has taken the responsibility for its growth and well-being.

As for us, my husband also has a new responsibility. Although retired, he is helping build a congregation in St. Petersburg and is trusting that he will see the Lord erect another center of worship there. Plans are being made to start a WMC there in the near future. How wonderful it would be if lay-families in the Grace Brethren fellowship would hear the call to come to Florida with the purpose of helping build these churches. How much more their help in visitation, teaching, and use of other talents would mean to the Lord's work where vacancies are waiting for them. Here Christians are not called to the hardships and loss of loved ones experienced on the foreign field, but the people are just as pagan and their hearts are just as hard and they are just as lost as those on foreign fields. Come over—and help us. ▼

—Mrs. Herman Koontz

Past, Present, Future . . .

(Continued from page 17)

you unless you turn your sinful life to Him in an initial experience of penitence and commitment.

Second, am I being saved? Are you more like the Lord today than you were three years ago? Is the Lord's intention being carried out day by day in your life? Are you denying ungodliness and worldly lusts, and are you maturing properly as His child? Are you a better mother? A sweeter wife? What about your generosity? Do you give more to the Lord now than you did as a babe in Christ? Is His Gospel hindered because out of your abundance you give only a token to missions at home and abroad? Do you place such price on security of life in the homeland that your children wouldn't even think of serving the Lord overseas? Are you more concerned this year about the lost and the great mission of Christ to the world? Do you have more peace from the Saviour? Do you trust Him more? Are you getting out of your self-centered trap to become more like Christ?

Finally, if the Lord should come, or if I should leave this earthly sphere would I experience the quiet confidence that comes from knowing Jesus Christ, from knowing that to be with Him is to be delivered from the presence of sin and to be glorified?

It was more than 15 years ago that my mother went to be with the Lord. As we started away from the grave, my father wanted to linger longer. The separation at the grave was hard at first for him. I reminded him that mother was not really enclosed in that casket by saying, "You know Mother is not really there!" As we walked away from the open grave, he uttered the victorious, "Good-bye, Alice, I'll see you in the morning." Three months later my father's 'morning' arrived and his tired body was laid next to mother's in the cemetery. He, too, went home to be with the Lord and now they are both just like Jesus Christ. That is salvation.

Why is it that some folks are always talking about being saved?

Two reasons: If you have ever known Jesus Christ, you will never finish talking about it. If you have ever been in need of forgiveness and turned your sins over to Christ; if you have ever been in darkness and saw His light; and if you have ever been weak and He gave you power, you never get through talking about it.

The second reason is that the whole purpose of Jesus Christ's coming into the world was to save us. "I am the door; by me if any man enter in, he shall be saved. . . ." From the penalty of sin because He died for us; from the power of sin because He lives in us; and from the presence of sin because He will dwell with us.

This is salvation, and this is good news. It is all in Jesus Christ. Paul summed it up so beautifully as recorded in Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

—Mrs. William H. Schaffer

Steps to Brazil . . .

(Continued from page 18)

years—we boarded the airplane.

Just before daybreak that June morning, our plane landed in Belem, principal port city of the Amazon basin and capital of the state of Para. Immediately we were impressed with the fact that despite all the previous schooling, we were inadequate as missionaries because we could not speak the language of the land, Portuguese. Therefore, countless hours were dedicated to its study so that we might communicate with the people to whom we had come to minister.

Now in the second term in Brazil, we are living in Belem, not only continuing but also trying to expand the work started by other missionaries. The Brethren Church had established works in rural cities and towns in this state, but not in the largest city, until about three years ago when the Randall Maycumbers moved in and began this work. Much of the Schwartzes' missionary work centers around what Ralph is able to do. Several nights each week he is busy with Bible studies in believers' homes, and during the day, hours are spent in visitation. And he is called upon for numerous other tasks. My main duties, of course, involve keeping our home and watching over our three children. Much of last term was spent in teaching our oldest, Sharon, but this term she is able to attend the Amazon Valley Academy. It is my job to play the accordion or pump organ for several meetings during the week. On Sunday afternoons I teach a children's Bible class, and on one weekday I have a Bible study with a lady. Also, I am instructing four students in instrumental music, training them to accompany the singing in the church, because at the present time there is no Brazilian available to play.

I do consider it a privilege to have been chosen one of the WMC "birthday missionaries" this year, and will surely appreciate the special prayers of the ladies. ▼



The Schwartz family

With Christ To Guide Us

Useless, helpless and worthless,
So empty are these words,
And yet, I feel so helpless,
In the presence of my Lord.

Without Him, I am useless,
For no good thing can I do,
But when I take Him as my Saviour,
I can be useful, and helpful too.

Yes, truly I am worthless,
Without Him, as my guide,
Yet! I was worth so much to Him;
That for me, He bled and died.

Useless, helpless and worthless,
But the meaning, can be changed:
If we will yield, our all to Him,
And believe on His Holy name.

–G. Faith Boatman

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Mrs. Robert Williams April 15
Batangafo via Bangui, Central African Republic

Philip Edward Peters April 20, 1962
B.P. 13, Bozoum via Bangui, Central African Republic

Calla Jean Cone April 24, 1965
B.P. 36, Bossangoa via Bangui, Central African Republic

Kipling George Cone April 24, 1967
B.P. 36, Bossangoa via Bangui, Central African Republic

Thomas Allen Peters April 28, 1959
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Mrs. E. Nelson Fay April 6
Corrientes 2, Almafuerte, F.C.B.M., Prov. Cordoba, Argentina, S.A.

Colleen Mary Austin April 8, 1956
O'Higgins 3168, Buenos Aires 29, Argentina, S.A.

Mrs. Gordon Austin April 29
O'Higgins 3168, Buenos Aires 29, Argentina, S.A.

BRAZIL–

Rev. J. Keith Altig April 9
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Miss Barbara Hulse April 27
Caixa Postal 861, Belem, Para, Brazil

Mrs. Timothy Farner April 29
Caixa Postal 861, Belem, Para, Brazil

FRANCE–

Miss Evelyn Tschetter April 29
50 rue des Galibouds, 73 - Albertville, France

HAWAII–

Leilani Lou Tresise April 15, 1956
95-303 Waioni St., Wahiawa, Hawaii 96786

PUERTO RICO–

Nancy Joyce Brenneman. April 24, 1954
P. O. Box 10144, Caparra Heights, Puerto Rico 00922

IN THE UNITED STATES–

Suzan Marie Goodman April 1, 1952
c/o Rev. John Mayes, 719 Franklin Avenue, Sunnyside, Washington 98944

Lester W. Kennedy, Jr. April 18, 1955
c/o G. W. Hall, R. R. 2, Box 276, Boones Mill, Virginia 24085

James Kevin Johnson April 19, 1956
588 Emerick, Wooster, Ohio 44691

FEBRUARY–LAST MONTH FOR GRACE SCHOOLS AND CHRISTIAN EDUCATION DEPARTMENT OFFERING

Our Grace Schools' offering will assist in preparing the present library space for classroom or office use. The Christian Education Department offering will be used in the Training in Missionary Endeavor program.

Telling It Like It Is

Today many people are hurrying thinking they are going somewhere when really they don't know where they are going. Having Christ as my Saviour, I know what my destination is. A home in heaven is more than I deserve. He has given me a peace that nothing can take away. His peace and love is so abundant and free, just waiting to be taken and enjoyed by each one of us.

SMM is one factor that has helped me appreciate more fully the wonderful Lord we have. It has helped me to take on responsibility, not only in SMM but in other endeavors as well. So much can be said about SMM. The blessings are great, the fellowship and the "helps" that are received all contribute.

As each day comes and goes and the return of my Saviour grows nearer, I pray that I will be found a faithful and obedient servant unto Him.

–Pam Edenfield, SMM president



Mrs. Robert Boze, National SMM Patroness

It is my joy and privilege to serve the Lord and SMM as national patroness this year. Words cannot express the appreciation we have for our retiring and untiring patroness for a tremendous job of leading our girls these past five years.

Perhaps you should know a little of my background since I am a stranger to many. I was raised on a farm near Bluffton, Indiana. I attended a little old-fashioned Methodist Church with godly parents. I came to know about the Lord early in life, however, I doubted many times and really felt lost when times of trouble arose. On my sixteenth birthday I made a public decision at a Youth for Christ convention.

I attended Indiana University Training School for Nurses and became a registered nurse. I thank the Lord for leading me to a young medical student whose faith and ideals were very much as my own. We were married after our schooling was completed and settled down in Berne, Indiana, his hometown.

To give you an idea what SMM means to me, I can say I became a Brethren yet the knowledge I had was so meager. It was my faithful pastor's wife who helped me understand the value of SMM. I was blissfully expecting to do anything in the church except work with girls. After all, I had three boys. The Lord said (and it applies to each of us), "I must work the works of him that sent me, while it is day; the night cometh, when no man can work" (John 9:4). I truly believe I benefit much more from SMM than the girls. After all you must be acquainted with the material you are teaching. I have learned the doctrine, beliefs, ordinances with a zeal that is perhaps lacking in a Brethren raised in the church.

The future Brethren church is ours to do with what we will. Ignore it and it will go its way. Teach it and we will send forth an "on fire generation," ready to serve the Lord wherever He leads. Pray for us and SMM.



Mrs. Gerald Polman, National SMM Assistant Patroness

Our SMM year is speeding by, and this is my first opportunity to greet you as assistant patroness. Now I know patronesses are supposed to help and encourage the girls, but actually I think it works in reverse.

By working in SMM locally, in the district, and nationally, I am blessed to see our girls maturing spiritually and developing leadership ability. This year in addition to reading the Bible through, I am working on memorizing the Book of Colossians. (You see, I work with Juniors, so I am using their current book.) Meeting these SMM personal goals is a real challenge to me.

About this time of year many SMM girls decide it is too hard to meet the goals, and they begin to slack off. In so doing they slip spiritually.

Why not take inventory to see if we are faithfully completing our goals. Quiet time—do you agree this is the easiest place to let down? (After all, nobody but God and I need know about that.) How about *faithfulness* in church attendance and Christian service? Have I personally shared my faith in Christ with others, or have I been content to pray for others in far-away places to do the job while those about me are spiritually dead?

It is my prayer that from the ranks of our SMM girls God will call many who will be willing to serve Him as missionaries, pastor's wives, Sunday-school teachers, and faithful witnesses wherever He places them. As an "SMM girl" of many years ago, I can testify that He is able to use anyone willing to be used.



Sharon Magill, National SMM Vice President

In this day and age Christian young people have much to be thankful for. The youth of today are trying to find an identity for themselves and an aim—we as Christians have both. It was in my grade school years when I became a born-again Christian. I had wonderful Christian parents. Encouraged to participate in church functions I soon joined a junior SMM group.

SMM provided good activities to do individually and as a group. Help in working with others, having my spiritual life enriched, and learning more about the Christ-centered life were just some of the benefits I received from being an SMM girl.

There are two helpful ideas that I

have been given in recent years that help me in my daily walk. The first is when I question doing or saying something, I ask myself, "What would Christ do?" And the second is just letting Christ be the lover of your soul. If we are truly in love with God, our lives will show it.



Jane Hoover, National SMM Secretary

SMM has had a great influence on my life. In order to meet certain goals and win awards, I had to read the Bible regularly, memorize verses, and set aside a daily personal quiet time. I might never have established these habits had it not been for the incentive of SMM goals and awards.

SMM also showed me that Christian girls can have fun and fellowship together without all the "props" the world thinks it must have in order to have fun.

I might have missed going to national youth conference and all the new faces, and new things there, had it not been for my responsibilities in SMM.

Another goal in SMM was to study the beliefs and doctrines of The Brethren Church. Now I can answer questions about what I believe with more confidence. In looking back, I wish I had been more thorough in my study. At the time I didn't realize how helpful it would be to me later.



Nancy Hall, National SMM Treasurer

"I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye" (Ps. 32:8). It's a wonderful privilege to pray and trust the Lord to guide me. This has been true all of my life but especially since I have been in college for two years. I have had so many questions relating to my future life such as what I should major in to prepare for serving Christ. Our SMM theme verse for this year, Colossians 2:3, is really the best guide when I need the answers. "In whom are hidden all the treasures of wisdom and knowledge." All I have to do is go to the Lord and trust Him for all of the right answers to my questions.

It is partially through SMM that I have learned to love and trust the Lord more each year. I feel that through working on SMM goals and attending meetings for nine years, I gained valuable training in worship and service to the Lord that I would never have received anywhere else. So girls, be faithful and diligent in working on your goals—you'll be glad you did!



Donna Hawbaker, National SMM Editor

I'd like to thank the Lord especially for one thing that He has been teaching me this last month—how to handle problems. I've always had a pretty easy life, so I don't have big problems like some people face. But I do have the problems that you and everybody face in everyday life. These are the kind that have always tripped me up. There is a verse in Philippians, which in the Phillips' translation tells how Paul welcomed problems with outstretched hands. I've been learning to do this by God's strength, because this is how we come to know God better and to love Him more. It makes life much easier to live, too.

SMM has given me moral and spiritual standards by which to live. It has also taught me the practical application of these standards. It has given me opportunities to serve the Lord. An example of this is being editor of our pages in the *Herald.* I wish that any or all of you SMM girls would write and offer any criticisms or suggestions for these pages that you might have. Pray, too, that these might honor God completely.



Joyce Ashman, National SMM Financial Secretary

How I praise the Lord again for the privilege He gave me of serving Him in SMM this past year. It is also a pleasure to greet all of you SMM girls and patronesses. Each year SMM improves and I am sure this will continue to be true in the years to come. I would like to challenge you girls to do two things this coming year. First, don't forget to pray for all the local, district, and national officers each day. Also, pray for the writers of the lessons and the program committee for next year. Secondly, I challenge each of you to give generously at each meeting so that we will be able to meet all our goals this year.



Marilyn Vnasdale, National SMM Program Chairman

Christ means everything to me. He is my hope for the future for He died and rose again that I might have eternal life. He is my daily life. Only in Christ can I have inward peace in spite of outward circumstances.

In Sisterhood we think of Mary in worship and Martha in service. Both are important and need to be learned. In SMM you can learn to worship by having personal devotions and being in attendance at the meetings and church services. You can learn to serve by joyfully accepting when asked to take a part. Don't wait for what you consider the most important part, they are all important. Do it for Christ.

As you worship and serve in Sisterhood ask God what He would have you do in your future. Whatever you do—teacher, nurse, homemaker—you can serve God if that is His place for you.



So You're in the Service

Louis K. Combs, Jr. (Glendale, California: G/L Regal Books, 1968), 164 pages, paper, $.95.

Combs is a chaplain who understands the serviceman and the problems (financial, domestic, spiritual), frustrations, and temptations that every inducted man must face. He speaks from experience in dealing with servicemen who have come to him for help. As a believer, Combs seeks to present a conservative, Biblical approach to life in the service.

Chapters on finance, marriage, sex, military authority, friendships, and the place of the Christian in the military environment are included. The discussion of marriage and sex alone is worth the price of the book.

You can give this book to both Christian and non-Christian and expect the serviceman to profit. I recommend it be given to your young men as they leave for their tour of duty.—*John D. Talley*

Almost Twelve

Kenneth Taylor (Wheaton, Illinois: Tyndale House, 1968), 59 pages, paper, $1.00.

This is an excellent book for children entering puberty. The descriptions of the bodily changes which take place, as well as the pictorial presentations, are very good.

It is not long and boring for the child to read, and can be easily understood. Because of a society that flagrantly exploits sex, a good Christian viewpoint such as this book holds is very fitting.—*Jeanette Whited*

Away With Complaining

Betty Carlson (Grand Rapids, Michigan: Zondervan Publishing House, 1968), 62 pages, paper, $1.00.

Learn to praise God rather than complain is Betty Carlson's theme. She writes well in easy-to-understand language. The twenty-seven chapters are short and to the point. Every woman can profit from it. (Men, read it too, if you like!)—*Naomi Henning*

Skits That Win

Ruth Vaughn (Grand Rapids, Michigan: Zondervan Publishing House, 1968), 64 pages, paper, $1.00.

Ruth Vaughn attempts to speak to the needs of modern youth, particularly their need for submission to God. In several of her skits she does this quite well, including some thoughts which are very worthwhile. Others of the skits are unrealistic and trite, thereby losing their message. If a skit is on the agenda, youth leaders will undoubtedly find several here they can use to good advantage.—*Larry DeArmey*

Any of the books reviewed on this page may be ordered from the Brethren Missionary Herald Co., Box 544, Winona Lake, Indiana 46590. We pay postage.

In a Barley Field

J. Vernon McGee (Glendale, California: G/L Regal Books, 1968), 192 pages, paper, $.95.

This book deals mainly with redemption as exemplified in the life of Ruth. The two closing chapters view Ruth as a picture of the redemption of the church, the bride of Christ. Dr. McGee presents some thought-stimulating study on the subject of redemption in the Old Testament.—*Bert Lohr*

God's Men: From All Nations to All Nations

(Chicago: Inter-Varsity Press, 1968), 351 pages, paper, $3.00.

Inter-Varsity is to be thanked for preserving the main messages and panels from its eighth missionary convention at Urbana, Illinois, in December of 1967. Topics range from Bible exposition to current issues and opportunities in mission endeavor. The book is excellent reading. Included is an address by Evan Adams.

BRETHREN MISSIONARY
HERALD
February 22, 1969



U.S. . . . The Unfinished Task

BRETHREN MISSIONARY
HERALD

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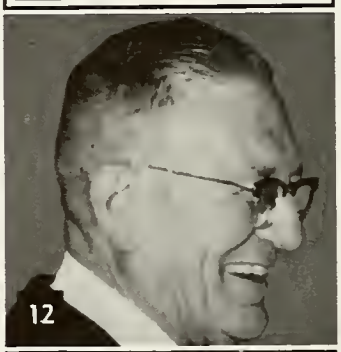
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Home Missions and Grace Schools Issue

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MEMBER EPA EVANGELICAL PRESS ASSOCIATION

The Editor Speaks . . . By Clyde K. Landrum

20/20 Vision

The human eye is one of the great masterpieces of God, and is our most important organ for finding out about the world around us. Consequently, it is very important that we take special care of our eyes. Doctors have devised different kinds of tests to find whether our eyes are healthy. One of these is the use of a chart with rows of letters diminishing in size from top to bottom. If a person can read letters of the size normal for a person 20 feet away, his vision is expressed as 20/20. If he can read the letters that only the normal eye can see at 40 feet, he has 20/40 vision. But on the other hand, if he can see letters from 20 feet that the normal eye can see only from from about 15 feet, he has 20/15 vision, indicating better than normal eyesight.

But there is another realm in which every individual should be testing his eyesight. It is that general area which might be called outlook, perspective, vision. How do we as Christians rate in our vision of the work that is to be done for the Lord? Do we see that work in relation to the Word of God and of the greatness of God? Is our outlook positive and aggressive?

Too many have a narrow perspective. How refreshing to find people who see their work as a great and massive job to be done, but with the positive approach that it can be done. As light increases vision with our physical eyes, so the light of the Word of God should cause us to have the broad view of potential accomplishment through the power of God. Is ours the downward, pauper view, wherein we see the dirt and grime only that is underfoot; or is it the upward, outward view of blessings in Christ, plus the challenge of a world to be won for Him? Circumstances, too often, color the picture that we see, discouraging us and limiting our accomplishments.

Certain malfunctions of the human eye, resulting in improper vision, can be compared to the plagues of the spiritual eye. Nearsightedness is a condition in which one is unable to see far objects clearly. How often Christians become so deeply involved in their own situations that they cannot get the far-off vision! "We must care for things at home and then we will care for things abroad," they say. Or there are those who cannot project their plans and ideas into the future to broaden the horizon of the church's ministry.

And, of course, there is the reverse of this condition, where the lense of the eye cannot bend light rays sharply enough to fall on the retina and bring into focus near objects. This we call farsightedness. There are people all around us who need Christ, but somehow we cannot see them. We become almost visionary in our desire to get away from our own routine to find opportunities to witness. We long night and day for greener pastures. Our realm of service is always out beyond where we are at present.

One of the worst malfunctions is astigmatism, or blurred vision. Christians seem at times to have spiritual astigmatism. We seem to be in a state of confusion, with no clear plan of serving the Lord whether at home or abroad. We confuse the lack of motivation and purpose with the lack of talents. Or, we are not clear where the Lord would have us serve, so we sit on the *status quo* and do nothing; a blurred image.

The cause of Christ suffers greatly from the failure of Christians to check on their spiritual vision to see where they are in their accomplishments in life, and to make corrections where necessary. I have been greatly encouraged recently by a book entitled *Life Is Tremendous* by Charles Jones in which he points out some basic principles to guide people both in living their lives and in serving the Lord. Praise the Lord for men like Jones who shake us up once in a while, and helps us to correct our spiritual vision. How is yours—20/20? ▼



Shaded states now have Brethren churches

By Lester E. Pifer

The U.S. - Unfi



shed Task

Our Lord was motivated by a divine imperative to complete the work which the Father had committed unto Him (John 5:36). He kept His eye on the day on which He would pay the supreme price for the redemption of lost men. While moving from village to village, from city to country, He was always cognizant of the needs of the multitudes. "Jesus went about all the cities and villages . . . But when he saw the multitudes, he was moved with compassion on them . . ." (Matt. 9:35-36).

The entire career of Christ was missionary in nature, for He came "not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45). He was in constant touch with His Father about the needs of men. He constantly taught the will and purpose of God for men. His final instructions to His disciples were to preach the Gospel to every creature (Mark 16:15). His whole life and ministry was compelled with a passion for those about Him.

The Scripture is clear in showing us that our missionary motivation must emanate from our Saviour. He who has redeemed us with His blood, saved us from the eternal judgment of the lost and who now directs us through

25 States with NFBC churches
25 States to be occupied
1969 Goal:
Alaska
Nevada
N. Carolina

Is the Brethren Church becoming impervious to the needs of the nation?

His Spirit must be the impelling force in our Christian conduct. Any attempt to perpetuate His teachings involves the missionary responsibility. And to abandon any service where He directs would be to repudiate the Lordship of Christ.

It is quite obvious that The Brethren Church was directed to the United States for a specific reason. God has preserved the pure message of the Gospel in the hearts of the believers in our church for a divine purpose. There is no doubt that missionary activity in the home and foreign fields was activated by the Spirit of God through the teaching of the Word and the response of ready hearts. God has given us a task that is not finished!

God enhances the missionary challenge by opening the eyes of His people to the lost estate of mankind. Why did Christ come to die if the need were not urgent? For Him it was, ". . . to do the will of him that sent me, and to finish his work (John 4:34). For us it is, ". . . Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

Our nation, a definite sector in God's great mission field, is being shown to us in an unusual way in these days. Seemingly, the Spirit of God is opening the eyes of the world through the channels of modern communication to the drastic needs of the American people. The major networks have all run specials on the conflict of the races, strife, rebellion and the sordid needs of the poor. *Life* magazine has just produced a resume of the events of the year which seemed to be dominated by one word, tragedy. Other periodicals have run special articles describing various phases of our national problem. The FBI has just released the latest figures on crime for the first six months of 1968, an unprecedented and appalling figure of twenty-one percent increase over last year. Fear reigns supreme in our major cities. Lawlessness, crime, and chaos lurks in many areas of our society. What else does it take to cause us to awake to the spiritual needs of the multitudes of those about us?

Surely, the Spirit of God must be pointing these things to our attention. Is The Brethren Church becoming impervious to the needs of our nation? Have our hearts become so cold and calloused living in the presence of sin that we do not recognize its effects? Why do we not have more enthusiasm to live for Christ, witness of Christ, and serve Christ in our home-mission field? Why must we limp along with "about the same offering" for home missions which is really not even keeping up with inflation? If Christ dominates our thinking, our motives, and opens our eyes to the conditions, why are we so prone to do the same as in the past? Home-mission giving for the past four months has been running over $10,000 behind last year's receipts. How can this be—with increased incomes and prosperity at an all-time high?

The Brethren Home Missions Council has fifty mission points with 130 mission-personnel strategically located across this nation to reach people for Christ. We are building in major areas, trying to establish gospel-preaching churches that will eventually branch out with an efficient program of evangelism. America provides a golden opportunity with its population explosion in both the city and suburbs. We are ready to buy up these opportunities as God opens the doors, as personnel is called, and missionary dollars are provided.

There are twenty-five states out of fifty that have at least one church belonging to the National Fellowship of Brethren Churches. By faith, we are trusting that God will supply the means to establish churches in three new states; Alaska, Nevada, and North Carolina in 1969. However, this objective can only be considered when present commitments are met and the missionary dollars are supplied. Brethren, let us take to heart the words of Jesus: ". . . The harvest is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:37-38). Beloved, our task is not finished! ▼



Brethren Investment Foundation Is for Him, too . . .

Meet Larry. • He's a youngster now, but he won't be always. • Someday Larry is going to need help—financial help—help getting through college—help getting started in life. • Fortunately his parents are prepared. They opened an account in the Brethren Investment Foundation, where their account pays five percent interest. • That is not the only dividend a B.I.F. account pays. It pays eternal dividends. Your money is loaned to Brethren churches and organizations. • Plan ahead now. Are you preparing for your child's future? Is your money serving the Lord? If not, contact . . .

The Brethren Investment Foundation
Box 587 Winona Lake, Indiana 46590



Church for Sale!

FOR SALE: Lovely church facility in established neighborhood. Immediate occupancy. Pews, organ, pianos, chairs, and so forth, included in this bargain. Make offer! Must sell! Please call Orange 56-3241.

Similar ads are appearing with ever increasing frequency in the classified sections of American newspapers. Real estate agents report that such listings are no longer considered unique, but are now viewed as a regular part of their sales program. However routine this might be to realtors, it is not so lightly accepted by the Christian community. So severe and extensive has been this criticism that every such sale is viewed with suspicion and distrust. Since, within our own NFBC, there has been occasion for such sales it would seem that some consideration is in order to determine the validity of such a decision. A careful analysis of the reasons given for selling church buildings reveals four major categories under which most of the decisions could be listed.

Although not listed in order of their priority we shall begin with the geographical factors. A site which may have been favorable to the building of a church fifty years ago may now be totally unsuitable. In many instances, the building for sale was erected prior to the days of city-planning commissions, uniform-building codes, national and district denominational home-mission boards, and other agencies which now so effectively reduce the margin of error in this phase of church development. Unforeseen community de-

BY REV. ROBERT W. THOMPSON

Western Field Secretary,
The Brethren Home Missions Council

velopments often leave churches isolated and inaccessible. Churches that began with an unobstructed exposure to their immediate neighborhoods may find themselves, in time, totally cut off from their constituents as a result of community development. In a similar vein, the rural church has found itself a victim of the changing times. The departure from the single family farms and the move to large agricultural combines has left many country churches standing starkly vacant on Sunday morning.

Another major cause for churches selling their facilities is economic. Churches have found themselves plunged into a financial crisis when the major source of community income has been disturbed. This often takes the form of factory shut-downs, closing of military installations, or even the replacement of manpower by sophisticated twentieth-century machinery. The great migration to suburbia has, on occasion, virtually led to the abolishment of the metropolitan churches. Once thriving metropolitan communities now find themselves replaced by the ghetto's of our day.

A third major cause in our consideration of the sale of church buildings could be called racial. As a result of the recent civil rights activity across America we have found ourselves precipitated from the safety of our seats in the bleachers into the action of the arena. Many churches now for sale are a result of that conflict. To date, few attempts to integrate a church have been successful. The few white members willing to *stay with the stuff* are financially unable to support the program during the difficult transition. On the other hand, the Negro converts that are brought into the program are neither spiritually nor financially prepared to assume the full financial burden of an established church complex. Many congregations have discovered to their sorrow that simply being willing to integrate their church program has not necessarily spelled success in such a venture.

Our last suggested cause for the dissolution of local churches can best be catalogued as spiritual. Some churches, lacking spiritual depth and perception, have failed to maintain an aggressive virile evangelistic outreach and, as a result, have found themselves withering on the vine. New converts are often looked upon as intruders and actually resented as a threat to the existing power-structure and cliques. Such a climate produces contentiousness and disunity. Pastors are changed at frequent intervals and church members themselves enter into lifelong feuds that have a destructive effect in the life of the congregation. When these facts are *noised abroad* in the community a church soon develops an unsavory reputation. Such an image often produces an insurmountable barrier to wholesome growth and development.

Now let us be bold enough to draw some conclusions and daring enough to suggest some ideas which might be helpful in extending the longevity of the churches of tomorrow. Obviously little can be done to change the present conditions but greater care could be exercised in planning new churches. Size, location, topography, and accessibility of the property should be carefully considered prior to any purchase. A thorough projection of future community trends and developments should also be a matter of concern. Working closely with such organizations as The Brethren Home Missions Council, with their years of experience will be extremely helpful in such matters.

Although one cannot prepare for every possible financial eventuality, some precaution should be taken against emergencies. Care should be exercised to provide a margin of safety in any escalation of indebtedness. In those churches where the initial cost of property is exorbitant, steps must be taken to aid these new groups with larger unconditional subsidies. Properly planned church budgets will assist new congregations in avoiding financial pitfalls that could well spell financial tragedy. Regular and consistent programs of stewardship instruction will produce believers that give more faithfully and consistently and exercise a greater amount of judgment of the distribution of the Lord's money.

We should begin by admitting that we have been remiss in our responsibility to preach the Gospel to every creature and, consequently, have been guilty of avoiding the American Negro. But, having confessed our sin, let us recognize that we cannot rectify the error of generations by foolishly trying to produce *instant integration.* There is a philosophy abroad that if we vote to integrate there will be a great rush on the part of the Negro community to join our fellowship. The truth is that Negroes are as hard to win for Christ as are Caucasians. It may salve our conscience to make the apparent magnanimous gesture to integrate a defunct white church, but this is not the ultimate answer to Negro evangelism. If we are going to reach the Negro community, and we should, let us do it on a sane basis where we enter a community with a program of expenses commensurate with the new group's ability to pay. Let us not do it with a gift of a white elephant which has an insatiable appetite for dollars.

I hesitate to add to the material that has already been written on the subject of spiritual deterioration in churches. But even though God forgives the sins of the church there is still the matter of the community image. The little couplet "He who wisely runs away... lives to fight another" may have a bit of wisdom for such a congregation. It would seem there is a certain validity in a strategic retreat which will enable the depleted groups to regroup and later launch a fresh attack against the enemy on another front. There is certainly nothing meritorious in remaining in a community simply because we fear what others might say if we vote to sell and relocate. Our responsibility is to make the wisest decision in each specific instance and move out on a basis of faith to do a greater job for God.

▼



Miracle Mile Guest Home where Mrs. E . . . and the old Rabbi live.

What? No Shalom?

"What! no Shalom?" That question burned itself into my heart on the day I heard it several months ago.

Sally and I were visiting a member of the blind class in one of the beautiful Senior Citizens Kosher Rest Homes which dot our area.

As we approached the table at which she sat that day, the picture which came to our mind was of a dear one burdened with the cares of this life. Widowhood and blindness are indeed burdens to Mrs. E., but these would all roll away if she had hope, or should I say, the hope of Messiah Jesus in her heart. We saw her with face buried in hands, and our desire was that she would cast her cares upon the One who cares for her (I Peter 5:7). As we called her name and identified ourselves, she came suddenly to life. We sat down at her table and knew our visit was a welcome one if the smile wreathing her face was any indication.

After exchanging pleasantries, we got down to the business which was the main reason for our call. I spoke to her of the desire in our hearts that she would know Jesus, the Messiah, the God of Heaven, as her Lord and Saviour. Her answer still rings in my ears, "Oh, this is so new to me. I have been so long in the Jewish faith" (although Mrs. E. does not like this rest home because it is too kosher). "This is so new to me"—imagine, over seventy-three years have passed over this woman, and the message of salvation through our Lord Jesus is so new to her.

It was just about that time when the event happened (?) which was to charge my soul into further action to reach the lost for Christ. A little old man, cane in hand, rose from his table and made his way toward us. I had noticed him before as he was one of the cutest (to use Sally's description of him) old men I had ever seen, his cherub-like face adorned with a small growth of white chin whiskers. The traditional yarmulka (skull cap), worn by the religious male in Judaism, was perched on the back of his head. I quite agree with Sally's description—he was a cute old man.

As he approached our table, he fixed his eyes on me. Returning his gaze, I greeted him with "Shalom" (peace), and back to me came his "Shalom." Sally looked up to find out to whom I was speaking, and seeing this cute little octogenarian, simply greeted "Hello," with an Irish lilt. Was I mistaken or did I detect a twinkle in his eyes when he looked at her and asked the question that was to stir me immediately, "What! no Shalom?" And Sally, remembering one of the several Hebrew words she knew, looked up pleasantly and gave him the "Shalom" he desired.

By John S. Neely

Mr. Neely ministers at our Brethren Messianic Testimony located at Los Angeles, California. The work is sponsored by The Brethren Home Missions Council.

After he had gone, slowly making his way across the room and through the door, Mrs. E. related that this man had been her Rabbi many years ago; in fact, he had had her son's Bar-Mitzvah (the service at which the Jewish boy of thirteen attains a consciousness of spiritual maturity and receives public recognition in the synagogue). This information only deepened my concern for the soul of this old gentleman since he could not have the peace of God which is received through faith in the Messiah, Jesus our Lord, the Prince of Peace—for I had heard rabbinical teaching that those in Israel needed no mediator and no blood sacrifice.

We have seen so much of the truth of Isaiah 57:20, 21, which speaks of no peace, as it relates to the unbelieving we contact in the Fairfax District who are the lineal descendants of Abraham. Several days ago there was an incident on a street on which I was doing door-to-door visitation. Since it was toward the end of my calling period, and the apartment house I had come to was a large one, I thought this would be a good place to start on our next calling day. It was a nice day—the almost ever-present smog had been dispelled by the rain of the previous day and a cool, soft wind had made the weather refreshing. Jewish people were out in number—so many of them love to bask in the California sunshine! Some sat on steps; others stood in doorways; a few strolled down the street, trying to stir the circulation in aging bodies.

As I made my way northward to return to my car, I heard a commotion on the opposite sidewalk. More heads popped into doorways, people walking on the street turned toward the bedlam, and Jewish women sitting on the steps interrupted conversations to look down the street to where a man was having a private war with a lady, presumably his wife. He was in a frenzy as he berated her for something she had done to displease him. As they walked southward and came just opposite to me, I noticed the woman was embarrassed. I neared a lady whose head had popped out of a doorway and observed to her, "Tsouris (troubles), tsouris, tsouris!" in an endeavor to open a conversation—we always look to some incident which will be an occasion for a witness. It was then she said, "What's wrong with the world today? People seem to be going crazy—everybody at each other's throats!" As I passed by, I gave her the parting shot, "There will be no peace until Messiah comes," and since she had received a copy of *The Mediator*, we trust the Holy Spirit will use this witness to make her realize there will be no peace for her until by faith Messiah Jesus comes into her heart.

And so we go on our way, up and down Fairfax District streets with a testimony to our Jewish friends because we have the answer, the peace of God through our Lord Jesus Christ, to the challenging question of a little old Rabbi who asked us that day, several months ago, "What! no Shalom?"

Church News

WHITTIER, CALIF. Rev. Lewis C. Hohenstein has resigned as pastor of the First Brethren Church after more than fifteen years of ministry. He plans to establish an inter-community Christian center in the Whittier, La Habra, and La Mirada, Calif., area. His address will be P.O. Box 463, Whittier, Calif. 90608. Please change your *Annual.*

CLAYTON, OHIO. The Clayton Brethren Church gave their pastor, Rev. William E. Howard, a three-year call and a substantial increase in salary. The church is currently investigating a change in the heating system, converting from oil to gas heat, and improving the entrances to the Sunday-school annex. The newly elected church clerk is Mr. Earl Zeisert, R. R. 1, Brookville, Ohio 45309. Please change your *Annual.*

LAFAYETTE, IND. Dr. Larry Poland, president of Miami Bible College and a minister in the National Fellowship of Brethren Churches, was received into the membership of Phi Delta Kappa in special ceremonies at Purdue University on Jan. 16. Dr. Poland is a graduate of Wheaton College, Grace Seminary, and holds the Ph. D. degree from Purdue. Phi Delta Kappa is the national honor society of educators.

LA VERNE, CALIF. The deacon board of the First Brethren Church has received the acceptance of Rev. Forest Lance as interim pastor.

HAGERSTOWN, MD. On Jan. 31, teen-agers from five area Brethren churches enjoyed a Youth Week Banquet at the Calvary Brethren Church. Following the banquet the public was invited to the showing of the Billy Graham film, *Shadow of the Boomerang,* a fine full-length, color, Christian film. A. Harold Arrington, pastor.

JOHNSTOWN, PA. Rev. Clair W. Gartland has accepted the call of interim pastor for the First Brethren Church.

ALEXANDRIA, VA. On Jan. 15 the Commonwealth Avenue Brethren Church voted in its annual business meeting to give the pastor an increase in salary, and to install central air-conditioning in the parsonage. The sanctuary of the church was air-conditioned last summer. Richard E. Grant, pastor.

ENGLEWOOD, OHIO. There were 14 decisions made during special meetings with Rev. Homer Lingenfelter at the Englewood Grace Brethren Church. Twelve were baptized during the evening service (Jan. 12), including three husband and wife couples. All 12 have come into church membership, making a total of 21 new members since July 1. Irvin B. Miller, pastor.

WINONA LAKE, IND. A Journal-Communications Seminar will be held in Grace Seminary, Mar. 11, 12, 13. Mr. Mal Couch, director of publications at Philadelphia College of the Bible will be the featured speaker. Area pastors are also invited to attend the 9:30 sessions in the morning, and the afternoon panel discussions.

WHEATON, ILL. The 1969 Missions Seminar of Christian Service Brigade will be held at Northwoods Training Center, July 12-26. Orientation to transcultural principles of working with youth will be emphasized the first week. Interaction with youth and youth leaders in pre-stressed situations during the second week offer unusual opportunity to apply the first week's training to learn directly from youth, and to share missionary concern.

NORWALK, CALIF. The School Board of the Norwalk Brethren Christian Day School has voted to purchase another bus for school transportation. This bus will alleviate the overcrowded conditions on other buses and also reduce the time necessary for children to ride the bus. W. Stanley Jensen, pastor.

TEMPLE HILLS, MD. Rev. R. Wayne Snider, professor of history at Grace College, was guest speaker for the evening worship service on Jan. 19, at the Grace Brethren Church of Greater Washington. James G. Dixon, pastor.

GARDENA, CALIF. An eight-day New Life Crusade with Rev. Allen Herr was concluded on Jan. 19. There was an average attendance of 41, and 11 decisions were made. Bill Stevens, pastor.

FREDERICKSBURG, VA. Rev. Haven Hill reports that the Grace Brethren Church has been discontinued due to the loss of their building. Please note this in your *Annual.*

CHANGE. On page 92 of your *Annual*, the listing for the Barberton, Ohio, church should read as follows: 3970 Cleveland-Massillon Rd., Zip 44203 (½ mile S. of State Rte. 224 and Interstate 80S). The new church secretary is Miss Irene Sonnastine, 135 Westview, Wadsworth, Ohio 44281. Please change your *Annual.*

WINONA LAKE, IND. Mr. Bruce Brickel has been employed by the Brethren Missionary Herald Co., to head up the new department of printing. Mr. Brickel is an experienced printer from the Rittman, Ohio, Brethren Church. He began his work Feb. 3.

FORT LAUDERDALE, FLA. An eight-day evangelistic crusade at the Grace Brethren Church of Fort Lauderdale with Rev. Don Smith as speaker resulted in many decisions for Christ. Jack K. Peters, pastor.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	*Date*	*Pastor*	*Speaker*
Fremont, Ohio	Feb. 23-Mar. 2	Ward Tressler	Dean Fetterhoff
Chico, Calif.	Mar. 11-16	William Shelby	Ken and Marge Schmidt
Modesto, Calif.	Mar. 18-23	J. Paul Miller	Ken and Marge Schmidt

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.



MILLER, Foye B., 72, a well-known Winona Lake, Ind., businessman, was found dead in his home on Jan. 26. He had lived at Winona Lake for 25 years where he operated an engraving firm. When the Brethren Missionary Herald Company first began publishing, he assisted by printing and mailing the magazine at his plant in Cleveland, Ohio. His help was very valuable in those early years of the formation of the magazine. He served for a number of years on the Board of Trustees of Grace Theological Seminary and also on the Board of The Brethren Home Missions Council. Before coming to Winona Lake, he and his family were very active in the Cleveland, Ohio, Brethren church. Survivors include one son, Edward Miller, Brethren missionary in Belem, Brazil; four daughters: Mrs. Richard (Jean) Jackson, Dayton, Ohio; Miss Marjorie Miller, R.N., New York City, N. Y.; Mrs. A. H. (Phyllis) Milbrodt, Cleveland, Ohio; Mrs. Charles (Suzan) Riley, Frankfurt, Germany; 13 grandchildren and two great-grandchildren. Funeral services were conducted Jan. 28 by Rev. Thomas E. Hammers. Burial was in Oakwood Cemetery, Warsaw, Ind.

MILLER, William R., 87, a faithful member of the First Brethren Church, Johnstown, Pa., went to be with his Lord Nov. 3. He was a charter member of Alexander Mack (a men's missionary organization), served as church clerk for many years, and secretary of the Helping-Hand Bible Class.

SNYDER, Ruby, passed away Jan. 5. She was active in several Brethren churches in California before becoming a member of the Bellflower Brethren Church in 1959. Edwin E. Cashman, pastor.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Barbara Ann Kouba and Michael Creed, Dec. 27, Carlton Brethren Church, Garwin, Iowa.

Gloria Daniels and Robert Parker, Aug. 17, Ankenytown Grace Brethren Church, Bellville, Ohio.

Suzanne Shipley and Thomas G. Schneider, Feb. 1, First Brethren Church, Dayton, Ohio.

Donna Hartman and DeWayne Riddell, Dec. 27, First Brethren Church, Camden, Ohio.

Aileen Balyo and Roy Lehman, Jan. 25, First Brethren Church, Dayton, Ohio.

Debbie Weston and Terry Stroud, Dec. 31, Grace Brethren Church, San Bernardino, Calif.

Shirley Mae Smith and Donald Slagle, Dec. 21, Community Brethren Church, Whittier, Calif.

BMH Has Sample Kits Ready!

EXCITING NEW 1969 VBS COURSES

"LET'S GO WITH CHRIST"

is Gospel Light's 1969 VBS course. New courses are featured for the junior, youth, and adult departments. The theme song and marching music are on new recordings bound into the leader's guide—at no extra cost. It's a world on the go, and this exciting course will help you point people to the Lord Jesus Christ. Plan to show the GL filmstrip, *It's Time to Quit*,—loaned free to your church.

"BELIEVING GOD'S BOOK"

is the new overall theme of the Scripture Press course for this year. Separate courses for ten-day and five-day Vacation Bible Schools are offered by Scripture Press for the first time this year. The colorful, correlated materials will arouse interest and impress Bible truths. Timesaving teaching-aid kits are of great value to your VBS staff. (Note: Scripture Press is *not* offering a VBS filmstrip this year.)

BOTH SCRIPTURE PRESS AND GOSPEL LIGHT OFFER FIVE-DAY COURSES THIS YEAR

No postage or handling on VBS materials

Brethren Missionary Herald

Box 544 Winona Lake, Indiana 46590

Praise and Prayer

BRETHREN DAY OF PRAYER—SATURDAY, MARCH 15

GRACE SCHOOLS

PRAISE God for the progressive occupation of the new library building.

PRAY for the seminary students who begin taking their midsemester examinations March 17.

PRAY that the Easter recess in both schools may prove a spiritual blessing.

PRAY that the significance of the Resurrection may be more meaningful than ever before in the lives of both students and faculty.

PRAY for faculty and students who will be ministering in various ways during the Easter vacation.

FOREIGN MISSIONS

PRAISE God for His definite blessings upon the work of Brethren foreign missions in the past year, including both the spiritual and the financial aspects.

PRAY for the guidance of the Lord for missionary candidates: those who have been approved for service beginning in the near future, and others who are still in their years of training.

PRAY for God's blessing upon the students and faculties of our Bible Institutes in Africa and Argentina as they begin their new school year.

PRAY that capable nationals may be called forth in increasing numbers to become spiritual leaders of their own people; this is one of the most vital aspects of foreign mission work.

PRAY for the missionaries and other personnel and also the churches involved in missionary conferences through this spring season, that great blessings and challenges may result.

SMM

PRAY for special blessings as service projects are completed by each SMM girl.

PRAY for wisdom and guidance for those who write devotional programs.

PRAY that the spiritual goals of SMM may have great influence at the decision-making times for each girl.

HOME MISSIONS

PRAISE God that of five home-mission points listed in need of property one year ago, four now have property and two of the four have building programs.

PRAY that if it is the Lord's will a parcel of property in Atlanta, Georgia, may be zoned for a church. Two counties have refused variances.

PRAY for a registered architect to work with Rev. Ralph C. Hall in Brethren Architectural Services.

PRAY for a greater participation of Brethren people in Brethren home missions.

PRAY for better-than-average "returns" on the Ripon, California, Minute-Man letter.

BOARD OF EVANGELISM

PRAY for continued blessings as the film "No Time To Wait" is shown throughout the country.

PRAISE the Lord for those who have been led to know Jesus Christ as a result of the ministry of staff evangelist Allen Herr.

PRAY for crusade meetings being conducted during March and April by evangelists Allen Herr and Bill Smith.

PRAY for the complete healing of Rev. Scott Weaver who resigned from the Board of Evangelism because of health problems.

CHRISTIAN EDUCATION

PRAISE God for His goodness in supplying financial needs—continue to pray.

PRAY for the Executive Board of Christian Education as they meet on March 21 and 22.

PRAY for the quiz team as they go to Hawaii the first part of April.

PRAY for the planning and preparation of the Christian Education Convention and national youth conference.

PRAY as plans are made for Vacation Bible Schools.

PRAY for the TIME programs and the selection of God's choices for each field.

WMC

PRAY for all WMC officers—national, district, and local as they lead their groups—that much might be accomplished for Christ.

PRAY that each WMC lady will be challenged to "manifest" (reveal, display) Christ by her life.

PRAY that more women will see the value of WMC and become active in it.

PRAY for more SMM patronesses.

MISSIONARY HERALD

PRAISE the Lord for the establishment of a printing department at the Herald Company

PRAY for Mr. Bruce Brickel, our director of printing, as he moves from Rittman, Ohio, and as he gets established in this new work.

PRAY for funds to underwrite the initial purchase of printing equipment, for the underwriting of Mr. Brickel's initial salary, and for quarters in which to locate the plant.

PRAY for the entire BMH staff as enlarged challenges are faced in the missionary literature program of our denomination.

PRAY that as more and more people are reading literature they will read beneficial, gospel materials.

PRAY for direction from the Lord in helping churches and Sunday schools with libraries.

SERVICE PERSONNEL

CONTINUE to pray for young men under pressure in Vietnam and other places around the world.

PRAY for chaplains as they are called on to adjust to different situations in the military.

PRAY for a continuing ministry of *Beyond Combat,* a book written by Brethren Chaplain, James Hutchens.

PRAY for Bible classes and other similar meetings held by chaplains.

LAYMEN

PRAY that we may reach our goal of forty more churches establishing a Christian Service Brigade group before the 1969 national conference.

PRAISE the Lord for the men's groups that regularly support the general fund and scholarship project.

PRAY that the executive committee will be able to arrange a challenging program for the laymen's sessions at national conference.

YOU'RE INVITED!

THE BRETHREN MISSIONARY HERALD COMPANY INVITES YOU TO SEE LATIN AMERICA WITH US ON THE

LATIN AMERICA FLYING SEMINAR

With REV. P. FRED FOGLE as MISSIONS INSTRUCTOR

Departing from Chicago, November 3, 1969, the tour will visit four of our seven Brethren mission fields: Mexico, Argentina, Brazil and Puerto Rico—in that order. You will see other Latin American countries as well. Arrival back in the USA will be on November 27.

Cost of the tour will be $1165.00 round trip from Chicago to Chicago. Tour director will be Clyde K. Landrum, experienced world traveler who led the first Latin America Tour in 1967. To guarantee a most profitable experience for each individual, the number will be limited to a maximum of thirty. Use the coupon below to register now.



Flower clock in Vina del Mar, Chile, one of the places to be visited on the tour. (BMH staff photo)

BMH TOURS
BOX 544
WINONA LAKE, INDIANA 46590

Name_____

Mailing Address: _____

[] I am enclosing $100 reservation fee.

[] I would like more information.



By Dr. Herman A. Hoyt

President, Grace Theological Seminary and Grace College

1968 in Review

It is too early for anyone to see 1968 in perspective. But it is not too early for anyone who is news conscious to be impressed with the amazing succession of events through 1968. No year in modern history has been filled with so many earth-shaking events from the capture of the Pueblo to the circling of the moon. As one writer put it, this "year's unruly brood of surprises tore into the public tranquillity with an apparent vengeance. At times, under 1968's hammer blows, it seemed almost routine for traditions to be upset, expectations jarred, proprieties offended, the frontiers of man's experience pushed outward, and the hopes or even lives of prominent men cut abruptly short."

There Is Also A Sequel

The stream of history is one, and 1968 belongs to that stream. It is therefore utterly unthinkable to imagine that the events of 1968 will not have their implications and issues for the future. The stream of events in 1968 will merge with the unfolding events of 1969, and the undreamed succession of events in 1969 will unfold naturally out of the seedbed of 1968. The ideas that were born and broadcast throughout the world in 1968 will develop into logical consequences in 1969 and the years to follow. Do these augur good for the hosts of humanity, or evil? One stands on the horizon of a new year and a near future holding his breath for the things that are coming upon the earth. Though every possibility for encouragement is being researched, there is basically little good to expect from man whose nature is essentially evil.

That Amazing Achievement

The world watched with bated breath the most amazing feat of man since the beginning of time. In a man-made machine man hurtled through space, overcoming the gravity of the earth to pass into the gravity of another sphere and circle that planet ten times, and then to reverse the direction and return safely to earth again, a trip of more than one-half million miles within the span of a week. This machine was so designed that it could withstand the incredible spread of temperature from 280 degrees below zero in outer space to that of 5,000 degrees temperature produced by reentrance into the earth's atmosphere at a speed of 25,000 miles per hour. Every necessary condition was provided for maintaining human life in an area where human life could not otherwise exist for a moment. And three men made this interplanetary migration and returned in good health.

What Does All This Mean?

No man is able to give adequate answer to that question. For the immediate future it means Apollo 9, 10, and 11, that is, the various stages for landing a man at last upon the surface of the moon. What does it mean beyond that? No one really knows. On the nearest fringe some are suggesting that these feats may provide a way for establishing way-stations in space for further space exploration, or perhaps bases of operation for military protection of nations. One thing is certain, namely this, that the advancements now in progress will provide the stepping stones for further outreach. But be assured of this one thing, that as long as man remains a sinning creature, these advancements can well bode more of evil than good for the human race.

Consider This Possibility

Two passages of Scripture in the Revelation have posed problems to the interpreter. This is true because on their face they seem utterly impossible. But now, it may be that space exploration is providing the answer.

These two passages are as follows: "These shall make war with the Lamb . . ." (Rev. 17:24); "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army" (Rev. 19:19).

In the first passage the Antichrist and the ten kings of the Revived Roman Empire are pictured as making war with the Lamb. In the second passage the Antichrist and all the kings of the earth with their armies are pictured as making war with the Lord Jesus Christ.

Christ and His armies come out of heaven and converge upon the earth in the region of Jerusalem. Is it possible that Antichrist and his aggregation of kings now have at their disposal such power as developed in interplanetary space travel that they imagine they can now join battle successfully with the supernatural Christ?

Is it possible that this last and mightiest arrogance of mankind triggers the situation and brings the intervention of heaven and the introduction of supernatural power which culminates in the catastrophic conflagration at the end of the age?

What of the Future?

The year of 1969 with its many twists and its many turns is now upon us. It can well be that the crash course of 1968 will continue, and that with it there will come a combination of tragedy and triumph for mankind. But for those who know the God of the Bible, we can be sure that above and beyond the realization of men, there is our God, "who worketh all things after the counsel of his own will" (Eph. 1:11), and that will is weighted in favor of the saints, for "all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

When God Calls a Preacher

By Dr. Bernard N. Schneider

Dr. Bernard N. Schneider is a trustee of Grace College and Seminary and pastor of the Grace Brethren Church, Fort Myers, Florida.

When God gave us the spiritual truths that we need to know, I am glad He didn't give them to us in catechetical form, but He gave them to us through the living experiences of the pioneers of old, both weak and strong. It is so much more interesting, and inspiring that way. This becomes apparent as we draw from Jonah's experience with God, three valuable lessons for those who are in the gospel ministry or those whom God may be calling to preach.

First of all, God Calls the Preacher to Preach. Jonah 1:1 and 2 states: "Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come before me." Notice also in Jonah 3:1-3: "And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord."

Yes, God calls the preacher to preach. God called Moses to preach and to lead His people. God called Isaiah to prophesy. God called Jeremiah, and sanctified him to preach and to be a prophet. God called Paul, as a chosen vessel, to preach and to reveal Christ. And of John the Baptist we read that he was a man sent from God.

Down through the ages we find that the preacher of the Word, whether great or small in the eyes of man and in the records of history, was called by God to preach. What I am saying is that the ministry is not a profession that man can choose—it is a divine calling. Let us not forget that. God appoints a man to preach.

Now, I don't know how God called Jonah. I don't have any idea, for God has not told us. I believe there is a reason for this. For if the details of God's call to Jonah were given, perhaps every young man who might be wondering about the ministry today would want to be called just exactly like Jonah. And God doesn't operate that way. The Holy Spirit does not do things in routine fashion. He deals differently with each individual even in the matter of salvation. We recall that Jesus said: "The wind bloweth where it listeth, and thou canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8). For the Spirit works differently with each individual. His call may come in one way to you and in quite another way to me.

You see, God calls a preacher. And unless a man is called of God, he will be miserable if he chooses the ministry as a profession. In Europe, it is commonplace that certain men simply are expected to enter the ministry as a profession and are paid by the state. And in this country, it is a profession with many men. But that isn't the way God meant it to be. It is a divine call—not an earthly profession.

The ministry involves a great sacrificial principle. It does not come in one great dramatic crisis, but in routine privations and vexations that come over and over again. Therefore, unless a man is called of God he will become very sick of the ministry. A minister deals with people whose ears are dull of hearing and whose hearts are hardened. He has to put up with those whose religion is nothing but an outward sanctimoniousness. And oh, how

that dulls you when you have to deal with them! He must endure the criticism of the crabby, the childishness of the silly, and like Paul in the church of Phillipi, he was to diplomatically separate Miss Odious and Miss Soon-Touchy.

He encounters many situations that are irritating and vexing. He has to comfort the afflicted, as someone has said, and afflict the comfortable. He must ignore the narrowness of the ignorant, and sweat blood over the inertia of those who have no spiritual vision, but love to be in high places—holding office and telling others what to do. On the official board he may have to endure the utter selfishness of the half-converted. In all this he scarcely has any time to call his own. And unless he has been called of God to preach, sooner or later one of three or four things will happen. He will get tired of it and quit the ministry, or he will become a sour preacher, or a skeptical one, or else, he will become a professional clergyman whose worst punishment is that he must live with himself—and that is not easy.

On the other hand, if he has been called of God to preach, and he knows it, there is an ever-present source of strength available. For the time will come when he will wonder what he is here for and why he was sent. But if he knows that God called him, then it will take up all the slack. It will make up for all that men will do to him.

Yes, God calls a preacher to preach. And if God calls a preacher to preach, he will never be happy in any other calling or profession. I assure you of that. He may do well in it, but never be happy—never have the peace that he would have if he would have answered God's call.

Now I suppose you would like to know how God calls men to preach. Well, I can't tell you that, but I can tell you how God called me.

I was converted when I was twenty-five years old, mainly through the witnessing of an elderly lady. I was a Roman Catholic by label. By practice I was anything. But I was a sinner by profession and a bad one. I had no use for the Gospel. At that particular time I didn't believe in God—at least, I said so, though way back in my mind I was a little afraid there might be something to it after all. However, this lady prayed for me and the church prayed for me. Finally, in a revival, under the ministry of the late Dr. John Brown, God touched my soul till I could not stand it any longer and Christ came into my life and became my Saviour.

Within two weeks I had a peculiar burden and strange longing to tell others what Christ had done for me and to tell the gospel story. I didn't see how I could do it. I was twenty-five years old, didn't have a formal education, and had a terrific brogue. It just seemed impossible. However, within three months after I was converted I was in the seminary. God saw me through my schooling and soon sent me out to preach. You can be sure that I have never doubted that God called me to preach. Should you ask ten ministers today how God called them to preach, I believe you would get ten entirely different answers. Probably all of them would point to the fact that there was a great burden upon their hearts, which was lifted only after they answered God's call. I cannot tell you how God does these things as far as details are concerned, but I know God calls a man to preach.

Second, God Calls a Preacher to a Certain Place. This was true of Jonah, as we see in chapter one, verses one and two: "Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." Again, in Jonah 3:1, "And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city. . . ." Yes, God sent Jonah to Nineveh. Of course, Jonah didn't want to go, for what he thought were legitimate reasons, but they weren't legitimate from God's standpoint.

Actually, when a man is truly surrendered to God and to His will as a minister, the Lord will not call him only to preach, but He will definitely lead him to the place where He wants him to be.

Now, a preacher's spirit may become dull of hearing because he has been walking afar off. So he does not hear the voice of the Holy Spirit and may wonder where God wants him to go. But it may also be true that when the Lord has once pointed in a certain direction, as He did with Jonah, and a man says no to that direction as Jonah did, that afterwards he'll wait in vain for a call from God for a second direction. Because when God says to go east, God means east. He doesn't mean

west when He says east. And I don't believe God will say: "Well, if you don't want to go there—how about this place?" God does not do business that way.

Now a man may say no to God's first call and then choose his own field of labor and God may bless him. But I don't believe that he will ever do as good work there, nor will he have the joy of knowing that he is exactly where God wants him to be. All his life that joy will be missing. I assure you it is wonderful to know that you are where God wants you to be.

Paul tried a few times, you remember, to seek his own field of operation. But the Bible says the Spirit "suffered him not." Paul was living close enough to the Lord and was aware of the Spirit's leading so that he perceived His way and finally ended up in Europe where God wanted him to be.

Certainly every pastor, every minister, should carefully and prayerfully seek the leading of the Holy Spirit when it comes to a place of operation, a place of preaching, a place of labor. But so often a minister's ears are tuned lower to the sound of salary, or to the sound of accommodations, or to the sound of advantages, or opportunities for promotion, or to the prestige of a place, or to the whispering of pine trees, or to the rustling of the palm leaves, rather than to the voice of the Holy Spirit. He may even choose his own place, but generally speaking, when a man wants to be led, and the question of obedience has been settled beforehand, he can be very certain that God will lead him.

Finally, God Gives the Preacher the Message That He Should Preach. That is important, as we see in the Book of Jonah. God said: "Go to Nineveh, that great city, and cry against it; for their wickedness is come up before me" (1:2). Again, God said: "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee" (3:2).

God gave him a definite message, "Yet forty days, and Nineveh shall be overthrown" (3:4). That was his message. We know that God blessed the message, for the entire city repented.

Today, God's call for the preacher is to preach the Word; to declare the whole counsel of God, to preach the Gospel of Jesus Christ, the Gospel of grace, to preach Christ and Him crucified, as Paul tells us. Yet many preachers today are trimming their message to suit the people, rather than preaching the message God has given them. As Dr. Lee Robertson said, "The modern preacher takes a few Bible words, dissolves them in a gallon of water of sentiment and sprays that over the congregation on Sunday morning." And you know that's about it. Sentiment, instead of, "thus saith the Lord."

The greatest need of the church today is for men who are filled with the Spirit, who believe the Word of God with enthusiasm, who study the Word of God, who study how to preach it, and then preach it without fear, or favor, or compromise.

Despite tremendous changes in the world, such as faster travel, and man's increased knowledge of how nature works, human nature hasn't changed one bit. Nor has the God of Jonah changed, and men's spiritual needs have not changed, neither has the Word of God. God's arm is not shortened, neither are his ears heavy so that he cannot hear. He is just as powerful as ever.

Men and women need to hear the the Word of God which burns with fire, which fills and throbs with power, which is a looking glass for a man's soul. The Word of God is the hammer which can break the hardest shell, which convicts men of sin, which is sharper than any two-edged sword. It is the Word of God which cannot be twisted, which cannot be broken.

The Word of God is the truth that sets men free, that satisfies the hunger and thirst of their souls. The Word of God is the divine water which cleanses and purifies men's lives, the divine seed which when planted, will spring up into everlasting life. God's Word shall never pass away, although heaven and earth may pass away.

It was back in 1935, all alone, about two o'clock in the morning, that I promised God I would faithfully and always preach His Word and nothing else and I asked Him to keep His promise and bless it. God has blessed His Word until, to my utter amazement, I have stood in awe as the Word of God gripped souls and hearts and brought them to the foot of the cross and to Jesus Christ. Nothing else could do it. It works. It is the power of God unto salvation. From Jonah's experience it is clear that God calls a preacher to preach, God sends him to the place where He wants him to preach, God gives him the Word to preach. ▼

Graded Choirs Reap Results

By Rev. Robert C. Messner

The graded choir program is a plan for developing and maintaining choirs at the various age levels within the church. They are organized as a part of the educational program and are designed to utilize the abilities of all who wish to use their musical talents for the glory of God.

An effective program of this nature must be under capable supervision. It should be thoroughly *sold* to the parents since it will benefit their children. Sufficient personnel should be selected to provide leadership for each choir. Many details and responsibilities involved in promoting graded choirs can be assumed by "choir sponsors."

In addition to the director and accompanist, the sponsors could be parents of the boys and girls enrolled in the choir. However, there may be couples who, even though they have no children in the choirs, will desire to serve as sponsors because of their general interest and enthusiasm for the music program. This is especially true in securing sponsors for the older groups. It is important that the men of the church be enlisted as sponsors, giving encouragement to the boys enrolled in the choirs. The interest, support, and goodwill of fathers are invaluable assets to the graded choir program.

This graded system should include enough groups so that a child may progress from one to another until he finally becomes a member of the main adult choir. It should be stated here that the children should constantly be reminded that it is a real privilege to sing in one of the choirs, and the older the group, the more responsibility and honor they have. The promotion from one choir to another should be considered a real mile-stone in young life. It will be found as a result, when the children become adults attendance will have become a minor problem. Furthermore, such a system will be educational in its aims, thus correlating with the total educational program. Supervising this phase of the ministry calls for careful organization, adequate equipment, trained leadership and a planned curriculum.

Rev. Robert C. Messner, '57 A.B., '59 M.R.E., Grace College and Seminary, is Minister of Christian Education and Music, First Baptist Church, Pontiac, Michigan.

If the director does his job effectively, the child will pick up his musical knowledge along the way, so that when he reaches the adult choir he will be able to sight-read fairly difficult music. He should learn during the same period of time at least some of the essentials of singing, a certain amount of hymnology and a number of choir anthems. Even more important advantages would include such things as an understanding of worship and an appreciation of worship music, the development of musical taste, a sense of responsibility in the ministry of music and direct spiritual blessings in the learning of Scripture and Christian doctrine.

Not only does the graded choir program provide great benefit to the individual but to the entire church as a whole. It provides trained musicians and adds variety to the total musical program. A strong tie between the church and child can be developed. When parental support is enlisted this tie extends to the home as well. The training provided in the children's choirs results in adults who know the meaning of worship and appreciate the place of hymns, anthems and other music in the church services.

A fully developed graded choir system might include the following groups: beginners, primaries, juniors, young teens, high schoolers, adults and special groups such as ladies' and men's choruses. A program of this nature need not be confined to the large church. Where there is a Sunday school, choirs can be a part of it. In a home-mission project, the children and young teens provide a logical beginning for a music program. Such a start assures a tie in with the whole educational system and provides the potential for a future adult choir of semi-trained voices.

An adequate educational foundation cannot be laid on a short-term basis. The graded choir ministry takes years to develop fully. As in any program, leadership determines the destiny. There are also such practical needs as equipment, a rehearsal and performance schedule, the important item of curriculum and many other details. But these are meaningless until people have been found who can plan intelligently and direct the choirs properly.

Those who plan the graded choir curriculum must work in terms of their aims, general and specific. The effective curriculum is that which will help the leader to accomplish such results as developing Christian life and service, relating the young person to the church, providing wholesome fellowship, attaining knowledge of the why, what and how of worship, and teaching the content and use of hymns and anthems as they should be correctly used in all the services of the church. This again should be on a long-term basis.

Several factors influence this planning. The curriculum must be adapted to the characteristics and spiritual possibilities of the age group involved. Special days should figure into curriculum planning considerably. One of the most effective ways of organizing the curriculum, especially among the younger choirs, is the unit system. Selection of anthems, study of hymns and all the activities of the group in rehearsal are related to a special theme such as the Christian home, the Bible, the church, missions, and so forth. During the four to eight weeks set aside for each unit there can be real education in the relating of the music studied to the theme chosen.

An organization that is growing will continue to live. This statement, as applied to choirs, does not mean growth in numbers only, but also spiritually, mentally and technically. Through the graded choir program youth and adults are trained for continued and extended service to their Lord in these musical

Educated by Degrees

By Dr. Robert C. McCollum

If college is in your future you must know the differences in the academic degrees, titles and requirements which are part of the higher education program. Don't let those titles in college catalogs confuse you.

The "degrees" that schools award their graduates today come from a system that European schools developed nearly seven centuries ago. They copied the idea from the medieval guild system. Instead of granting a license to practice a craft, like the guilds, the schools examined their students and licensed them to become part of the academic community.

A bachelor's degree candidate spent several years in an academic apprenticeship similar to a journeyman candidate in a craft.

A master's degree was a license to teach candidates at the university and paralleled the status of master craftsman. Those masters who continued to teach and study eventually became "experts" in theology, medicine or law. To them the schools gave the title of "doctor."

Schools used this licensing system up until the early 19th century. Today colleges and universities in the United States generally follow the degree system summarized below.

Associate degrees are diplomas that junior colleges award to the students who successfully complete a two-year program. The Associate in Arts (A.A.) and the Associate in Science (A.S.) are the most commonly awarded designations.

The bachelor's degree is given to college students who spend four years beyond high school in a recognized program of study. Most commonly students receive the Bachelor of Arts (A.B., B.A.) for completing a major program in the humanities, such as history, literature and fine arts, and the Bachelor of Science (B.S.) for majoring in the physical or natural sciences. Many colleges also offer specialized or professional degrees, like Bachelor of Education (B.Ed.), Bachelor of Fine Arts (B.F.A.), Bachelor of Science in Journalism (B.S.J.).

Some graduates have Latin phrases printed on their degrees. Outstanding achievers graduate: cum laude (with praise), magna cum laude (with great praise) and summa cum laude (with highest praise).

Occasionally a bachelor degree requires several years of study beyond the first four years. Graduate bachelors include B.D. or Bachelor of Divinity and LL.B. Bachelor of Law.

The Master's Degree normally requires one or two years of advanced full time study after the bachelor's requirements. The program includes exposure to scientific research techniques and procedures. Frequently the master's program calls for a written report on an independent project, or a thesis.

Like the bachelor's the more common degrees in the master's program are the Master of Arts (M.A., A.M.) and the Master of Science (M.S.), and the professional degrees: Master of Business Administriation (M.B.A.), Master of Public Health (M. P.H.), Master of Science in Electrical Engineering (M.S.E.E.).

The Doctor's Degree, the highest degree a university can award a student, requires at least two years of intensive study beyond the master degree.

There are two distinct types of doctoral degrees today. The Doctor of Philosophy (Ph.D.) is a research-oriented degree. The Ph.D. candidate must prepare an original research contribution to this special field, called a dissertation.

Certain professions require doctorates. The Doctor of Dental Surgery receives a D.D.S., the Doctor of Veterinary Medicine receives his D.V.M., and the Doctor of Medicine receives an M.D. These require a license to practice. Non-licensed professional doctoral degrees are available to experts in certain fields, like a Doctor of Business Administration (D.B.A.), Doctor of Education (Ed.D., D.Ed.), Doctor of Jurisprudence (J.D.) and Doctor of Theology (Th.D.).

Honorary Degrees emerged in the United States about 100 years ago as a means of recognizing the accomplishments of prominent people in the professions, business, the arts, government and industry. Granting honorary degrees is similar to the traditon of granting knighthood to those who make outstanding contributions during a lifetime. These awards are not based upon formal study by the recipient. Included in this category: Doctor of Divinity (D.D.), Doctor of Music (D. Mus., Mus.D.), Doctor of Humane Letters (L.H.D.), Doctor of Literature (Lit.D., D.Lit.), Doctor of Letters (Lett.D.), Doctor of Laws (LL.D.), Doctor of Science (Sc.D., D.Sc., D.S.), Doctor of Humanities (H.H.D.).

If your future includes college, understanding the academic titles and the training required will make the catalog a lot clearer. And you'll be able to figure out how well prepared the faculty is to teach you. ▼

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Graded Choirs

organizations. W. Hines Sims has likened this training program to that of a plant:

Planting the seed–Cherub Choir
The plant sprouting–Carol Choir
The plant developing–Cadet Choir
The fruit ripening–Crusader Choir
The harvest ready–Chapel Choir
The HARVEST–CHANCEL CHOIR

The church which is striving to make full use of music in helping boys and girls develop strong Christian character must, therefore, give careful attention to their early musical understanding and development. Spiritual emphasis is obviously the key to real accomplishment in the choirs. A mere technical music session is not sufficient. The rehearsal presents a great opportunity for relating the singers to spiritual truth in daily experience.

Training through graded choirs can challenge young and old alike to more effective service in the church. A deeper appreciation for reverence and worship will be felt. Fundamentals of music will be taught. Lives will be influenced to give their all for Christ. This is the challenge!

–Reprinted by permission of *Tips on Christian Education Topics.* ▼

Grace Hikes Tuition

In a recent announcement by Dr. Herman Hoyt, the college students discovered they would be paying fifty dollars more tuition per semester in the coming year, 1969-1970. Students received this news well, as was evidenced by the lack of demonstrations, sit-ins, and picketers parading around the administration building. However, there were still some questions as to the necessity of this increase and many have threatened to "go someplace cheaper."

What was the main reason for this raise in tuition? As we all know, Grace is in a concentrated drive to gain accreditation with the North Central Association. This commission has indicated that the college needs to be strengthened in three main areas: one being the overworked and underpaid professors; another, our lack of a strong financial base for the operation of the school; and third, a library adequate to meet the needs of our rapidly growing student body.

An annual subsidy of over $200 per student is needed above the amount students are paying to cover the actual cost of their education. This subsidy of $112,400 for 1968-1969 must be met through other means—mostly gifts from supporting Brethren churches, alumni, and friends.

How does Grace stand in comparison to other private Christian colleges? In a study of college expenses it was found that Grace stands *slightly below average* in total costs, as compared to other Christian liberal arts colleges across the nation, as well as colleges in Indiana.

Grace is here because of faith. Our administration has faith that God will provide as long as this school is dedicated to Him. The records show He has never failed--many are sure He never will. This school needs your prayers and support. It may be possible to get as good a Christian education elsewhere for less money, but the percentages are in our favor. ▼

—By Christine Jenks
Sounding Board *feature editor*

(Editor's note: Dr. Hoyt's announcement stated that the tuition increase resulted from a recommendation of the Board of Trustees of the Grace Schools in order to "meet the spiraling cost in private higher education today."

In addition to the fifty dollars per semester advance in college tuition, raising the total from $495 to $545 per semester; in the seminary, an increase of twenty-five dollars will raise the total from $275 to $300 per semester.)

Alumni Drive Shows 79 Percent Increase

Gifts for all purposes to Grace Schools totaling $7,098.85 were received in the alumni office from 375 college and seminary alumni during the 1968 Alumni Fund Campaign, October 1 through December 31.

This represents a seventy-nine percent increase over a total of $3,947.50 received during the same period in 1967.

Not until our college financial office has received the offering reports from the churches will we know whether or not total alumni giving for 1968 exceeded the record amount of $37,768 given during 1967. This is due to the fact that many alumni give through their local church.

Pastors and financial officers are urged to be prompt in sending in their offerings for Grace Schools along with a complete list of the donors. This is necessary in order to give proper credit to the individual donor and to his respective class.

We are deeply grateful to those alumni who made this excellent partial-report possible. ▼

—Thomas E. Hammers, Alumni Coordinator

Evans Joins Development Staff

Mr. Richard Messner, director of development for Grace College and Seminary, has announced the addition of John D. Evans to the development staff of Grace Schools, effective immediately.

Evans, 46, is a native of McKeesport, Pennsylvania. His education was received at Philadelphia College of Bible in Philadelphia, and at North Central College in Naperville, Illinois.

He was employed by Gas Consumers Service in Long Island, New York; and was Chicago manager, responsible for the midwest operations, when he left Gas Consumers Service in 1963 to accept a post with the Radio Free Europe Fund. Serving with RFEF for three years, he was responsible for directing state fund-raising campaigns in Illinois and Wisconsin.

He then moved to a position with Ralph H. Goettler and Associates, a professional fund-raising firm. While with Goettler he directed two campaigns for the Salvation Army, one of which was 90 percent successful.

He also helped to set up the Arizona Republican Finance Committee and just prior to his appointment to the Grace development staff he was directing fund-raising campaigns in 22 southwestern Ohio counties for the Ohio Republican Finance Committee.

Evans was saved in 1955 in a nondenominational church in Oceanside, Long Island. He first became acquainted with The Brethren Church through the First Brethren Church in Philadelphia, when he was transferred to that area by his company. While working in the Chicago area, he was a member of the Wheaton Grace Brethren Church, where he was Sunday-school superintendent for five years, vice-moderator of the church, and sponsor of a youth group.



The Evans Family

He is married to the former Ruth Fisher. The Evanses have a three-year-old son, John, Jr., and reside at 1007 Sunday Lane in Winona Lake.

Evans' title will be Field Representative and his specific duties will include establishing volunteer support groups and doing counseling in the areas of wills, bequests, life income agreements and other facets of deferred giving. ▼

Student Union Revamped

When Grace Schools assumed operation of the Winona Lake Christian Assembly, college administrators felt that the Eskimo Inn would make an excellent student union. The student council was given permission to redecorate the building. The student body voted to assess itself $10.00 per student, per semester, thus making available a total budget of $10,000.

Gary Cole, sophomore class president, heads the redecoration committee composed of Terry Cziraki, a senior from Bellflower, California; Jim Currie, junior from Detroit, Michigan; and Janie Eisenhower, a junior from Altoona, Pennsylvania. The student committee is advised by professors Charles Henry and Alva Steffler.



Students putting finishing touches on furniture.

Dominant colors in the new scheme will be dark walnut, black, and red. The Spanish motif will be enhanced through the use of a Mediterranean patterned carpet in the lounge and dining areas, red shutters on all the windows, Spanish-style chandeliers, and simulated brick tile in the snack bar area. The walls will be of rough, unfinished red cedar, and dark stained open beams will accentuate the white ceiling.—*Ed Doornbos* ▼

Players Find Christ

In spite of a recent loss on the court to our arch-rival, Goshen College, the basketball team enjoyed one of the most exciting and thrilling weeks of the season. It was through the media of basketball that two young men accepted Christ as their personal Saviour.

A 6 ft. freshman, Joe Shepherd, from Warsaw, Indiana, majoring in physical education, stopped in my office and stated that he had several questions concerning his spiritual condition. It wasn't long until I had the privilege of leading him to Christ.

Within the week another freshman, Gary Boggs, 6 ft. 1 in. from Pierceton, Indiana, majoring in mathematics, noticed a real change in Joe's life. Gary related that he had asked Christ to show him the way within two weeks. In a squad meeting prior to the Goshen game, I asked each fellow to give a brief testimony. Gary simply stated that he was not a Christian but he wanted to be and asked for our prayers. Two days later, Gary too, had the joy of salvation in his heart.

Once again God has worked through the media of basketball to bring men to himself. Not only do I praise Him for the spiritual growth of the fellows on our squad, but for these two recent decisions for Christ.—*Chet Kammerer, Grace College Basketball Coach* ▼



Joe Shepherd, Coach Chet Kammerer, Gary Boggs

Library Opens!

CCWP.
Grace Theological Seminary
Box 397
Winona Lake, Indiana 46590

It was a happy and exciting day on Grace campus, January 21, when faculty members and students opened the Spring semester with classes for the first time, on the lower level of the new library-learning center.

Four beautiful carpeted classrooms, eight faculty offices and a Modern Language Listening Lab, all with wood-paneled walls, acoustical tiled ceilings and new modern furniture were opened for service. This marked the first phase of the library move-in. Seven of the offices are for individual full-time faculty members and the eighth is shared by several part-time teachers.

More than twenty classes weekly, taught by nine different faculty members, have already been scheduled in the new facility, principally for the English and Speech and Modern Languages departments.

The Curriculum Library and Night Study areas which will be put into service when the building is completed, are presently filled with the furniture and equipment which will go into the grade and upper levels.

Excellent progress is being made on the interior work necessary for the completion of the building–hopefully, in March.

A formal dedication service for the local community and the entire student body is planned for Friday, May 2, 1969. A convocation service will be conducted during the week of the Annual Conference of the National Fellowship of Brethren Churches, August 10-17, 1969, especially for the Brethren and friends from across the nation and from foreign lands.

Approximately $292,000 must be raised between now and August, 1969, in order to reach the goal of $650,000 necessary to meet the cost of the building and furnishings. To date, almost $358,000 has been received in cash and faith-promises for the new facility.

A beautiful Sheaffer desk pen set engraved with a picture of the library and the words, *In Appreciation,* will be sent to any person making a cash gift or faith-promise in the amount of $100 or more between now and August, 1969. If desired, faith-promises may be payable over a period of three years or less. For details, write to Richard G. Messner, Director of Development, Grace College and Seminary, Winona Lake, Indiana 46590. ▼

Lower level classroom partitions being installed.



Classroom in the new library. (Mrs. Paul Fink, Instructor in Speech and Education, in extreme background.)



Library in winter.



BRETHREN MISSIONARY
HERALD
March 8, 1969



Brazil – Open Door for Missions

BRETHREN MISSIONARY
HERALD

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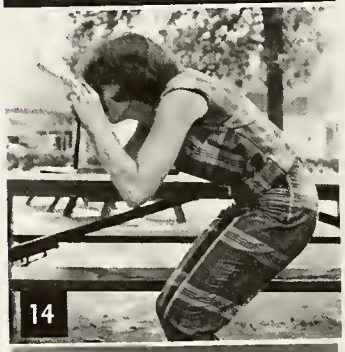
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SIB—KIS

Several years ago I was impressed by a successful businessman as he stressed the slogan "See it big." This slogan seems to characterize the thinking of many people; it is a slogan for success. Think big in moneymaking. Get to the top of the ladder of success. Be the biggest fish in the social pond. Be the greatest. But somehow this slogan seemed to overwhelm me. It was difficult for me to get hold of the handle and make it my own.

More recently I have come across another slogan: SIB-KIS—"See it big, keep it simple." Charles E. "Tremendous" Jones, in his book *Life Is Tremendous,* stresses the fact that too often people fail to achieve in leadership and other matters through failure to "keep it simple." They get lost in and overwhelmed by the bigness of the task. This seems to affect children less than adults. How simply children speak of the accomplishment of big things. But the older they become the more they seem to lose the simple trusting faith.

The wise parent is the one who exemplifies the fact that it is a big world in which we live, and that the problems are complex, but that there are available means for solutions to the problems at all times. It is a wise pastor who preaches the bigness of the task of world-winning, but who stresses the simplicity of God's plan for accomplishing it. The successful layman is the man who sees his pastor as God's gift to the church for a teacher of the Word and for an instructor in soul-winning, and who simply assumes his responsibility to go out and accomplish God's purpose for his life. The achieving Christian is one who sees with Caleb and Joshua the giants in the land, but who is willing by faith to cross over and take the land.

It is so easy to miss the bigness of life on our planet earth, and the challenge of living to the highest degree—to the utmost. Human nature is prone to see life as incomprehensible to man and impractical of achievement by man, or it magnifies man and sees him as master of his soul. Extremes are attractive; man's talents are minimized and downgraded by some, while others maintain that man's capabilities are all important. The flight of the astronauts to the moon did a lot in my way of thinking to bring things more into balance. Surely this flight did much to show how great things man can accomplish, and what intricate systems he can fabricate. But the testimony of the men as they viewed earth from the moon was that it was a very small piece of real estate after all. They seemed to sense the fact of the greatness of God and the solar system which He created, but also the possibility of man's accomplishing some things—great things—as he depends upon God for the practical simple solutions.

Life can be exciting. Whether in business, in the home, at school, in the church, life in Christ can be meaningful. We must never miss the bigness of life with its great challenges, but at the same time we must find the simple and practical key that opens the door to these great challenges. ▼







BRAZIL

Open Door for Witness





Third in a series—
on Brethren Foreign Fields

Brazil is half a continent: half the land area and half the population of South America. It stretches from just north of the equator southward 2,680 miles, touching every South American country except Chile and Ecuador. The history, geography, culture, climate, and people combine to make Brazil a fabulous land of contrasts and a Brethren mission field "white unto harvest."

This land was claimed for Portugal by navigator Pedro Alvares Cabral in 1500. At first colonization was slow. Then in 1549 the Portuguese government financed several hundred colonies which settled along the Atlantic and Caribbean coasts. By the nineteenth century Brazil began to feel reverberations of the ideas behind the French and American revolutions, and on September 7, 1882, without a war, Brazil declared its independence.

Indians are native to Brazil, as they are to North America. They are found principally in the great Amazon basin—the basin formed by the Amazon river system. This area covers one-and-a-half million square miles—one-third of the land area of Brazil. Because the Indian population is decreasing at an alarming rate, the government has initiated concerted efforts to protect them and their culture.

While the Indian population is decreasing, the overall population is the fastest growing in South America. At present ninety million people live in the land, and the projection is that by the turn of the century 200 million souls will be living in the twenty-two states, four federal territories, and the federal district of Brasilia.

Slave traders introduced the Negroes into Brazil early in the colonial period. They were freed in 1888, and they have migrated to all parts of Brazil. Large numbers of Italians, Germans, and other Europeans have settled in Brazil. These settlements are mostly along the 3,642-mile coastline. Because of the intermarriage of all of these races, Brazil is truly a racial and cultural melting pot. And because of the intermarriage there is virtually no race distinction nor race problem. In recent years hundreds of Japanese colonies have helped expand the agricultural and urban development, especially in the interior. These colonies present another open door in this already challenging mission field of Brazil.

Brazil's cultural and economic development is like a jump from the eighteenth century into the twentieth without the transition of the nineteenth-century industrial revolution. The tremendous contrast between the very rich and the very poor is gradually being reduced by the emergence of a working middle class.

Although inflation has been slowed, it is still a factor in retarding economic stability. This inflation adversely affects the mission dollar by decreasing its purchasing power, also.

Less than half the people in Brazil can read and write. But because of compulsory education, improving economic conditions, and a growing interest in learning, more and more people are acquiring the ability to read. The government is aiming to have the country 95 percent literate by the year 2000. Private education (mostly Catholic) trains about 12 percent of the primary students, 67 percent of the secondary, and 55 percent of those in higher education. Economic advantage seems to affect most directly the literacy. In the south about 90 percent of the people can read and write, while in the north and northeast less than 40 percent have this advantage.

The nature of the immigration has resulted in 90 percent of the people classifying themselves as Roman Catholics. Even though many of these people attend the "Espiritists" meetings or are not active in any religion, they still prefer to call themselves Catholic.

After more than 100 years of Protestant missionary effort in Brazil, only about five million claim to be believers. Of these, about three million are members of approximately 16,000 congregations, who are of many different denominational groups. The Pentecostal movement is the fastest growing Protestant group in Brazil. The Adventists are experiencing considerable growth as a result of a weekly radio program over 300 stations, and a fol-



BELEM-BRASILIA ROAD AND KEY POINTS

low-up program. The Mormons, Jehovah's Witnesses, and other cults are also very active.

When the apostle Paul wrote to the Corinthians he said, "For a great door and effectual is open unto me, and there are many adversaries" (I Cor. 16:9). The door for preaching the Gospel in Brazil is as wide open as the vision of Brethren missionary supporters. Twenty years ago this year Brethren missionary faith stepped through Brazil's open door. How far we walk through the open door in the future depends upon how many are willing to come to Brazil and, also, how many are willing to send them.

The Mission and the Missionaries

In 1949, The Brethren Church entered Brazil. After careful investigation, Keith and Vivian Altig began their pioneer work in Icoaraci, a town just north of the port city of Belem. The Amazon delta area was chosen because very little was being done there in gospel witness.

Today the church in Icoaraci is in the hands of a national pastor, Raimundo Cardoso, a son of one of the first families to come to Christ in Icoaraci. Many of the missionaries have contributed to this work, and the residence in Icoaraci has become the headquarters of the mission. At present Miss Barbara Hulse is the only missionary assigned to help in the church program there, although much of her work is a ministry for the growing missionary staff—bookkeeping, records, correspondence, and such.

When Eddie and Eileen Miller arrived on the field in 1950, it was determined that they should begin a new work in Macapa, across the river and capital of the territory of Amapa. It has proven to be a city of opportunity. Today the entire Macapa work is pastored by a national, Pastor Trinity.

Belem is a city of 500,000. Many people move here to get rich, yet remain poor. Because of the poverty, it is very difficult to establish self-supporting churches, but the missionaries are trusting God to lead and supply.

Ralph and Martha Schwartz are heading up the work in Belem. Duke and Judy Wallace are working in Belem, and Tim and Sandy Farner will also be helping out when they finish language study in July.

"...More and more people are learning to read. The government is aiming for 95% literacy by 2000."



The Eddie Millers are now located on the eastern edge of Belem and much of their present work is in getting literature into the hands of the workers, and selling literature in strategic places in town.

One of the tremendous challenges to the Brethren in Brazil is the string of towns and villas along the highway connecting the states of Para and Maranhao. The first venture on this road was in Capanema, where the John Zielasko family began a work in 1956. Earle and Dorothy Hodgdon are caring for Capanema now.

In Kilometer 47, where the key is a layman who has a heart to serve the Lord, the work has begun to leap forward in the last year. Both Earle Hodgdon and Eddie Miller are making regular trips there to teach and preach, but the new building is entirely of the nationals.

Castanhal was entered in 1965 by the Altigs. When they depart for furlough this summer, the work will be taken over by Ernie and Elaine Bearinger, who will have finished their language study.

The Brazil field council has decided to claim another challenge in the town of Santa Isabel. George and Evelyn Johnson will be taking up this new work upon their return from furlough this summer.

Kwang Ja Park, the newest member of the staff, is expected on the field soon, and after language study, her special ministry will be among the many Japanese people of our area.

The river ministry continues. There are many people living and working among the islands and in the bays of the river from Belem to Quatipuru. Bill Burk has felt a special challenge to evangelize these neglected people. During the Burks' present term, which has extended to five years, four small congregations have been established in the bay of Quatipuru. Neco, a young man recently licensed to minister, was trained by Mr. Burk to take over this work.

As to the future, there is much to be done on the 175 miles of the Para-Maranhao highway. Nothing has been begun in the numerous towns and villas on the Belem-Brasilia highway. There are many bays and islands where the Gospel is needed. The mission's only restraint is lack of personnel, both national and missionary. Would you pray for laborers? Would you help? The local effort seems so small in relation to a great nation which needs the Gospel.

ANNUAL OFFERING REPORT

BRETHREN FOREIGN MISSIONS

JANUARY 1, 1968 TO DECEMBER 31, 1968

ALLEGHENY DISTRICT

Accident, Md.	$ 152.00
Aleppo, Pa.	318.35
Coolville, Ohio	117.74
Grafton, W. Va.	294.19
Jenners, Pa.	1,549.71
Listie, Pa.	2,150.60
Meyersdale, Pa.	2,383.42
Meyersdale, Pa. (Summit Mills)	717.67
Parkersburg, W. Va.	1,104.06
Pittsburgh, Pa.	225.79
Stoystown, Pa. (Reading)	326.42
Uniontown, Pa.	4,670.00
Washington, Pa.	1,886.09
Westernport, Md.	301.83
Allegheny District, Misc.	602.02
	$ 16,799.89

EAST DISTRICT

Altoona, Pa. (First)	$ 1,711.00
Altoona, Pa. (Grace)	2,415.66
Conemaugh, Pa.	6,031.59
Conemaugh, Pa. (Pike)	5,290.16
Conemaugh, Pa. (Singer Hill)	2,326.91
Duncansville, Pa. (Leamersville)	2,989.56
Everett, Pa.	2,627.40
Hollidaysburg, Pa. (Vicksburg)	3,216.61
Hopewell, Pa.	468.60
Jefferson Center, Pa.	13.95
Johnstown, Pa. (First)	10,045.98
Johnstown, Pa. (Geistown)	304.36
Johnstown, Pa. (Riverside)	3,805.78
Kittanning, Pa. (First)	6,987.10
Kittanning, Pa. (North Buffalo)	1,090.45
Martinsburg, Pa.	5,296.63
East District, Misc.	500.00
	$ 55,121.74

FLORIDA DISTRICT

Fort Lauderdale, Fla.	$ 4,487.41
Fort Myers, Fla.	1,060.30
Maitland, Fla.	33.75
Margate, Fla.	1,535.44
Okeechobee, Fla.	90.00
Pompano Beach, Fla.	4,428.46
St. Petersburg, Fla.	33.00
	$ 11,668.36

INDIANA DISTRICT

Berne, Ind.	$ 5,523.78
Borden, Ind. (Sellersburg)	182.25
Clay City, Ind.	370.00
Elkhart, Ind.	5,915.53
Flora, Ind.	1,763.14
Fort Wayne, Ind. (First)	6,674.32
Fort Wayne, Ind. (Grace)	442.23
Goshen, Ind.	1,364.30
Indianapolis, Ind.	675.25
Kokomo, Ind.	823.53
Leesburg, Ind.	2,666.86
Osceola, Ind.	8,520.91
Peru, Ind.	1,885.54
Sidney, Ind.	2,083.91
South Bend, Ind.	1,454.80
Warsaw, Ind.	3,744.06
Wheaton, Ill.	1,636.85
Winona Lake, Ind.	6,735.31
	$ 52,462.57

IOWA DISTRICT

Cedar Rapids, Iowa	$ 457.61
Dallas Center, Iowa	3,970.80
Davenport, Iowa	514.00
Garwin, Iowa	2,469.60
Leon, Iowa	1,544.29
North English, Iowa (Pleasant Grove)	360.02
Omaha, Nebr.	164.60
Waterloo, Iowa	8,622.34
Winona, Minn.	152.33
Iowa District, Misc.	42.35
	$ 18,297.94

MICHIGAN DISTRICT

Alto, Mich.	$ 1,683.50
Berrien Springs, Mich.	352.86
Hastings, Mich.	19.50
Lake Odessa, Mich.	1,048.00
Lansing, Mich.	1,964.86
New Troy, Mich.	1,875.89
Trout Lake, Mich.	120.00
Michigan District, Misc.	60.55
	$ 7,125.16

MID-ATLANTIC DISTRICT

Alexandria, Va.	$ 745.58
Hagerstown, Md. (Calvary)	2,639.53
Hagerstown, Md. (Gay Street)	505.85
Hagerstown, Md. (Grace)	9,588.89
Martinsburg, W. Va.	2,971.00
Seven Fountains, Va.	33.00
Washington, D.C. (First)	4,370.61
Washington, D.C. (Grace)	899.45
Waynesboro, Pa.	7,228.91
Winchester, Va.	4,443.87
	$ 33,426.69

MIDWEST DISTRICT

Albuquerque, N. Mex.	$ 476.78
Arvada, Colo.	641.72
Beaver City, Nebr.	163.20
Cheyenne, Wyo.	300.00
Counselor, N. Mex.	381.45
Denver, Colo.	1,053.37
Portis, Kan.	2,854.40
Taos, N. Mex.	755.17
Midwest District, Misc.	61.27
	$ 6,687.36

NORTHERN ATLANTIC DISTRICT

Allentown, Pa.	$ 714.99
Elizabethtown, Pa.	682.41
Harrisburg, Pa.	6,005.65
Hatboro, Pa.	1,061.73
Lancaster, Pa.	4,820.18
Manheim, Pa.	1,005.01
Myerstown, Pa.	159.00
New Holland, Pa.	2,344.45
Palmyra, Pa.	2,155.68
Philadelphia, Pa. (First)	7,733.63
Philadelphia, Pa. (Third)	6,064.72
Stratford, New Jersey	39.10
Telford, Pa. (Penn Valley)	3,005.60
York, Pa.	2,400.00
Northern Atlantic District, Misc.	134.00
	$ 38,326.15

NOR-CAL DISTRICT

Chico, Calif.	$ 736.79
Grass Valley, Calif.	318.22
Modesto, Calif. (Greenwood)	1,795.00
Modesto, Calif. (La Loma)	8,836.39
Ripon, Calif.	273.69
Sacramento, Calif.	1,070.77
San Jose, Calif.	710.60
Tracy, Calif.	627.42
Nor-Cal District, Misc.	15.70
	$ 14,384.58

NORTHCENTRAL OHIO DISTRICT

Ashland, Ohio (Grace)	$ 5,796.47
Ashland, Ohio (Southview)	4,972.54
Bellville, Ohio (Ankenytown)	2,107.73
Danville, Ohio.	717.86
Defiance, Ohio	830.10
Findlay, Ohio	539.46
Fremont, Ohio	1,934.91
Galion, Ohio.	456.88
Lexington, Ohio	927.25
Mansfield, Ohio (Grace)	6,732.55
Mansfield, Ohio (Woodville)	3,057.73
Worthington, Ohio (Columbus)	2,773.60
Northcentral Ohio Dist., Misc.	75.00
	$ 30,922.08

NORTHEASTERN OHIO DISTRICT

Akron, Ohio (Fairlawn)	$ 2,127.17
Akron, Ohio (First)	3,726.98
Barberton, Ohio	805.93
Canton, Ohio	2,802.88
Cleveland, Ohio	1,413.11
Cuyahoga Falls, Ohio	1,927.91
Elyria, Ohio	846.75
Homerville, Ohio.	2,949.14
Middlebranch, Ohio	7,364.00
Minerva, Ohio.	290.27
Rittman, Ohio	4,585.50
Sterling, Ohio	2,027.47
Wooster, Ohio.	21,995.72
Northeastern Ohio Dist., Misc.	25.50
	$ 52,888.33

NORTHWEST DISTRICT

Albany, Oreg.	$ 1,320.00
Beaverton, Oreg.	594.91
Bothell, Wash.	260.21
Grandview, Wash.	1,158.28
Harrah, Wash.	1,726.49
Kent, Wash.	2,443.50
Mabton, Wash.	281.09
Portland, Oreg.	601.00
Richland, Wash.	78.77
Spokane, Wash. (Opportunity)	900.52
Sunnyside, Wash.	5,192.67
Toppenish, Wash.	1,447.67
Yakima, Wash.	1,645.08
	$ 17,650.19

SOUTHEAST DISTRICT

Atlanta, Ga.	$ 140.66
Boones Mill, Va.	96.00
Buena Vista, Va.	669.03
Covington, Va.	2,678.94
Fredericksburg, Va.	111.00
Hollins, Va.	1,937.08
Johnson City, Tenn.	1,565.22
Radford, Va.	811.13
Richmond, Va.	231.00
Roanoke, Va. (Clearbrook)	583.50
Roanoke, Va. (Garden City)	330.00
Roanoke, Va. (Ghent)	9,777.43
Roanoke, Va. (Gospel Brethren)	25.00
Roanoke, Va. (Washington Heights)	510.10
Telford, Tenn.	2,360.06
Virginia Beach, Va.	180.57
	$ 22,006.72

SOUTHERN CALIFORNIA-ARIZONA DISTRICT

Anaheim, Calif.	$ 2,260.16
Beaumont, Calif.	2,495.21
Bell, Calif.	494.10
Bellflower, Calif.	3,137.45
Fillmore, Calif.	505.69
Gardena, Calif.	596.05
Glendale, Calif.	1,102.11
Grand Terrace, Calif.	1,314.26
Inglewood, Calif.	3,485.54
La Habra, Calif.	2,075.85
La Puente, Calif.	431.52
La Verne, Calif.	964.50
Lakewood, Calif. (Artesia)	92.56
Long Beach, Calif. (Community)	1,398.21
Long Beach, Calif. (First)	21,894.98
Long Beach, Calif. (Los Altos).	5,973.10
Long Beach, Calif. (North Long Beach)	30,886.83
Los Angeles, Calif. (Community)	1,808.20
Montclair, Calif.	645.32
Norwalk, Calif.	4,991.30
Orange, Calif.	540.20
Phoenix, Ariz.	1,228.56
Rialto, Calif.	1,002.20
Rowland Heights, Calif. (Hillside)	138.10
San Bernardino, Calif.	1,770.92
San Diego, Calif.	230.78
Santa Barbara, Calif.	468.47
Santa Maria, Calif.	33.85
Seal Beach, Calif.	2,356.14
Simi, Calif.	394.19
South Gate, Calif.	548.75
South Pasadena, Calif.	829.28
Temple City, Calif.	373.26
Tucson, Ariz.	675.23
West Covina, Calif.	654.62
Westminster, Calif.	3,588.32
Whittier, Calif. (Community)	5,647.81
Whittier, Calif. (First).	4,404.69
Southern Calif-Ariz. Dist., Misc.	481.10
	$ 111,919.41

SOUTHERN OHIO DISTRICT

Brookville, Ohio	$ 1,217.29
Camden, Ohio	465.35
Clayhole, Ky.	203.62
Clayton, Ohio	1,559.16
Covington, Ohio	33.00
Dayton, Ohio (Basore Road).	414.00
Dayton, Ohio (First)	11,699.42
Dayton, Ohio (Huber Heights)	26.00
Dayton, Ohio (North Riverdale)	7,639.89
Dayton, Ohio (Patterson Park)	1,224.45
Dryhill, Ky.	36.00
Englewood, Ohio.	6,476.60
Kettering, Ohio.	1,314.88
Sinking Spring, Ohio	125.62
Trotwood, Ohio	1,230.87
Troy, Ohio.	349.99
Vandalia, Ohio	1,416.79
West Alexandria, Ohio	356.38
Southern Ohio Dist., Misc.	15.00
	$ 35,804.31

MISCELLANEOUS

Akron, Ohio (Hillwood Chapel)	$ 520.00
Brethren Missionary Herald Co.	60.00
Grace College & Seminary	400.00
Hawaii	3,064.15
National Laymen	10.73
National Miscellaneous	25,666.83
National SMM	1,412.50
National WMC	13,303.07
Puerto Rico	66.90
	$ 44,504.18

Total Gifts to F.M.S.—$569,995.66

HONOR ROLL:

Fifty Churches Exceed $3,000 in 1968 Brethren Foreign Missions Offering

1.	Long Beach, Calif. (North Long Beach)	$ 30,886.83
2.	Wooster, Ohio	21,995.72
3.	Long Beach, Calif. (First)	21,894.98
4.	Dayton, Ohio (First)	11,699.42
5.	Johnstown, Pa. (First)	10,045.98
6.	Roanoke, Va. (Ghent)	9,777.43
7.	Hagerstown, Md. (Grace)	9,588.89
8.	Modesto, Calif. (La Loma)	8,836.39
9.	Waterloo, Iowa	8,622.34
19.	Osceola, Ind.	8,520.91
11.	Philadelphia, Pa. (First)	7,733.63
12.	Dayton, Ohio (North Riverdale)	7,639.89
13.	Middlebranch, Ohio	7,364.00
14.	Waynesboro, Pa.	7,228.91
15.	Kittanning, Pa.	6,987.10
16.	Winona Lake, Ind.	6,735.31
17.	Mansfield, Ohio (Grace)	6,732.55
18.	Fort Wayne, Ind. (First)	6,674.32
19.	Englewood, Ohio	6,476.60
20.	Philadelphia, Pa. (Third)	6,064.72
21.	Conemaugh, Pa.	6,031.59
22.	Harrisburg, Pa.	6,005.65
23.	Long Beach, Calif. (Los Altos)	5,973.10
24.	Elkhart, Ind.	5,915.53
25.	Ashland, Ohio (Grace)	5,796.47
26.	Whittier, Calif. (Community)	5,647.81
27.	Berne, Ind.	5,523.78
28.	Martinsburg, Pa.	5,296.63
29.	Conemaugh, Pa. (Pike)	5,290.16
30.	Sunnyside, Wash.	5,192.67
31.	Norwalk, Calif.	4,991.30
32.	Ashland, Ohio (Southview)	4,972.54
33.	Lancaster, Pa.	4,820.18
34.	Uniontown, Pa.	4,670.00
35.	Rittman, Ohio	4,585.50
36.	Fort Lauderdale, Fla.	4,487.41
37.	Winchester, Va.	4,443.87
38.	Pompano Beach, Fla.	4,428.46
39.	Whittier, Calif. (First)	4,404.69
40.	Washington, D.C. (First)	4,370.61
41.	Dallas Center, Iowa	3,970.80
42.	Johnstown, Pa. (Riverside)	3,805.78
43.	Warsaw, Ind.	3,744.06
44.	Akron, Ohio (First)	3,726.98
45.	Westminster, Calif.	3,588.32
46.	Inglewood, Calif.	3,485.54
47.	Hollidaysburg, Pa. (Vicksburg)	3,216.61
48.	Bellflower, Calif.	3,137.45
49.	Mansfield, Ohio (Woodville)	3,057.73
50.	Telford, Pa. (Penn Valley)	3,005.60

THE CHILDREN'S PAGE

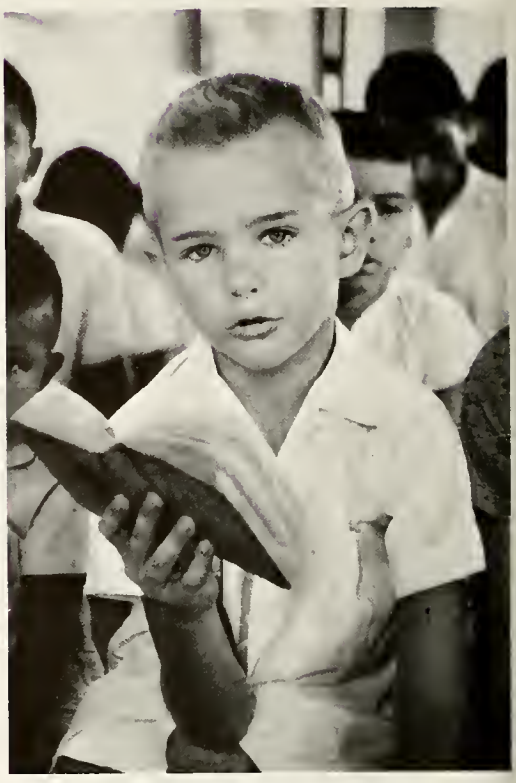
MHC Project

Missionary Helpers Clubs across the country are helping to raise support money for Kenny Paul Burk. Praise the Lord for nearly $110 which has come in so far!

Kenny Paul is seven years old, and he lives in the little jungle village of Quatipuru (pronounced kwah-chee-poo-roo)—which means *Squirrel Town*—in tropical Brazil. Many of our boys and girls will get to meet Kenny Paul when he comes on furlough this year with his family. The Burks will be at national conference, too.

In the picture below you can see the fine group of Brazilians who attend church services at Quatipuru. About 650 people like this attend Brethren churches in Brazil every Sunday.

Kenny Paul, second from the right in the other picture below, is listening to the Sunday-school lesson taught in Portuguese, which is the language spoken in Brazil.

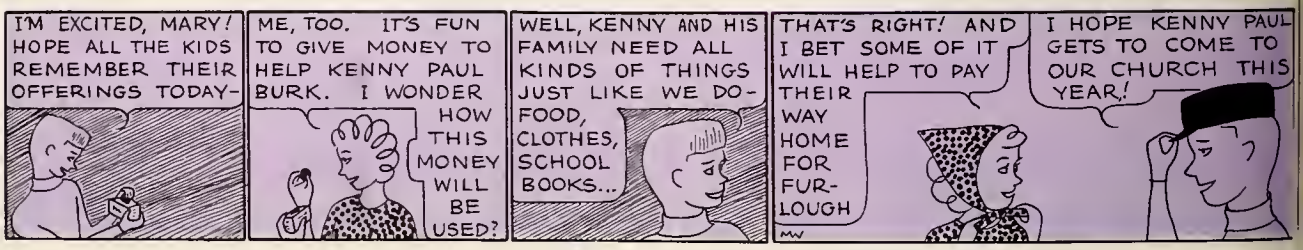


Kenny Paul Burk





HARRY HELPER AND MARY MISSIONARY



A Moment with Missions

NEW CHALLENGES AHEAD

By Rev. John W. Zielasko

The midyear meeting of the Board of Trustees of the Foreign Missionary Society was held in Winona Lake, Indiana, Monday through Thursday, January 27-30. All board members were present to study and evaluate reports from the fields. Among the routine matters of business were the following items of interest:

The Roger Peughs will proceed to Germany sometime in June. They will spend the first year in language study and further investigation of the area where the work will begin. As of now the city of Stuttgart is tentatively regarded as the target area.

Candidates were approved for Africa, France, and Puerto Rico. Their appointments are subject to total support commitments, and their names will be presented to the churches as soon as details can be worked out with respect to their service.

Improvements in transportation, living conditions, and schooling on many fields now makes it possible to rethink the traditional furlough plan of one year in the homeland for every term of service overseas. Now, optional plans are offered to our missionary family which in many cases better suit their situations and make for greater efficiency on the field. A missionary may select one of the following plans: (1) Traditional furlough; that is, one year in the U.S. for every term overseas; (2) Four months furlough after thirty-two months on field; (3) Three months of furlough after twenty-four months on field.

The goodness of the Lord, showered upon the Foreign Missionary Society in the form of a significant increase in foreign mission giving, is cause for rejoicing, and we do praise God for each of you who has enabled Brethren foreign missions to send out new missionaries besides meeting the increase in field expenses. This year's budget calls for an increase of over $55,000.

The opportunities, challenges, and problems facing foreign missions in 1969 are staggering beyond description. We pray that our God will give to the Brethren foreign missions family the grace to endure the hardships, the compassion to meet the needs, the courage to face the challenges, and the vision to embrace the opportunities. ▼

ANNOUNCEMENT

The FMS board of trustees has directed that the following announcement be made to the Brotherhood:

The English-language work in Puerto Rico is no longer under the direction of the Foreign Missionary Society. This work is now self-supporting under the leadership of Pastor Max Brenneman. The society is continuing Puerto Rico as an approved mission field and is looking for Spanish-speaking leadership to be called to this needy field. The Brotherhood is urged to continue to pray for the English-speaking work under the direction of the Brennemans, and to remember the need for Spanish-speaking missionaries.

Left to right, standing: Homer Kent, Sr., Dean Fetterhoff, Raymond Thompson, Herman Schumacher, Bernard Schneider, Glenn O'Neal, Wesley Haller, Ivan Moomaw, John Whitcomb, James McClellan. Seated: John Zielasko, W. A. Ogden, Kenneth Ashman. Mr. Zielasko and Mr. Thompson are FMS staff members; the other eleven constitute the board of trustees.



Church News

PHILADELPHIA, PA. Rev. Robert Griffith has announced his resignation as pastor of the First Brethren Church, effective July 1, 1969. His future plans are indefinite.

LONG BEACH, CALIF. Rev. J. M. Falkenberg, president of Bible Literature International, was the guest speaker at the First Brethren Church on Feb. 2. Mr. Falkenberg has visited many mission fields around the world, and was in Saigon in Jan. 1968 during the communist surprise New Year's attack. David L. Hocking, pastor.

RICHLAND, WASH. Rev. Nelson Hall has received a unanimous call to serve as pastor of the Grace Brethren Church here for another year. The church has set a Sunday-school enrollment goal of 75 for 1969.

MODESTO, CALIF. The Greenwood Grace Brethren Church was host of the Nor-Cal district youth rally on Jan. 17-18. It was attended by 135 youth from all eight churches in the district. The program featured a Bible quiz, film, singspiration, bowling, and volleyball. For the Bible hour, a local physician spoke. Robert C. Kliewer, pastor.

ALEXANDRIA, VA. On Jan. 19, Richard E. Grant tendered his resignation as pastor of the Grace Brethren Church in order to accept the call to become pastor of the Grace Brethren Church of Mansfield, Ohio. Mr. Grant will assume his new pastoral duties in Mansfield on Sunday, April 20, 1969.

LONG BEACH, CALIF. Attendance averaged 221 for a six-night Boys and Girls Round-Up at the Community Grace Brethren Church, Feb. 4-9, with Cowboy Ken and Aunt Marge Schmidt. Peak attendance was Sunday night with 306. There were over 100 boys and girls who professed decisions for Christ during the campaign. Ralph J. Colburn, pastor.

MAITLAND, FLA. Phil and Myrna White, musicians with Jack Wyrtzen's Word of Life team brought special music for the morning worship service at the Maitland Grace Brethren Church. There were 64 present at the service. R. Paul Miller, pastor.

CHANGE. The address of Rev. and Mrs. Stanley Jensen is now 5347 Kirtland, Lakewood, Calif. 90713. The telephone number is 213-920-2320. The new address of Dr. and Mrs. L. L. Grubb is 1908 E. Kirkwood Ave., Orange, Calif. 92667. Phone: area 714, 532-3802. All correspondence for the Orange, Calif., church should be sent to 2219 E. Fairhaven Ave., Orange, Calif. 92667; and the new church phone number is area 714, 633-8867. The telephone number of Dr. Homer A. Kent, Jr., should be area 219, 267-5706. Dr. Charles W. Mayes has been called as the interim pastor of the First Brethren Church, Whittier, Calif. He began his ministry Feb. 2. His address will remain the same as currently listed in the *Annual.* Rev. Nelson Hall, pastor of the Grace Brethren Church, Richland, Wash., requests that all mail be sent to his home address, 1609 Jadwin Ave., Richland, Wash. 99352. The new address of Rev. Harold P. Combs, pastor of the Grace Brethren Community Church, West Alexandria, Ohio, is 9206 Kipton Dr., Carlisle, Ohio 45005. Please change your *Annual.*

SAN FRANCISCO, CALIF. Chaplain (Lieutenant Colonel) Orville A. Lorenz was awarded the Army Commendation Medal, First Oak Leaf Cluster, for meritorious performance of duty while assigned as chaplain, and as the Assistant Army Chaplain for Reserve Affairs, San Francisco, during his tour of duty there. He was sighted for exhibiting outstanding qualities of competence, leadership and mature judgment in establishing rapport with ecclesiastic officials, speaking to senior pre-theological students about the Staff Specialist Program, and his keen interest in every Reserve Component chaplain.

GRANDVIEW, WASH. George R. Christie has resigned as pastor of the First Brethren Church, effective June 16, 1969. Future plans are indefinite at present.

April Bible Reading Calendar

DATE	MORNING	EVENING
1	JUDGES 6,7	LUKE 8:1-21
2	JUDGES 8,9	LUKE 8:22-56
3	JUDGES 10,11	LUKE 9:1-36
4	JUDGE 12,13,14	LUKE 9:37-62
6	JUDGE 15,16,17	LUKE 10:1-24
6	JUDGES 18,19	LUKE 10:25-42
7	JUDGES 20,21	LUKE 11:1-28
8	RUTH 1,2,3,4	LUKE 11:29-54
9	I SAM. 1,2,3	LUKE 12:1-34
10	I SAM. 4,5,6	LUKE 12:35-59
11	I SAM. 7,8,9	LUKE 13:1-21
12	I SAM 10,11,12	LUKE 13:22-35
13	I SAM. 13,14	LUKE 14:1-24
14	I SAM. 15,16	LUKE 14:25-35
15	I SAM. 17,18	LUKE 15:1-10
16	I SAM. 19,20,21	LUKE 15:11-32
17	I SAM. 22,23,24	LUKE 16:1-18
18	I SAM. 25,26	LUKE 16:19-31
19	I SAM. 27,28,29	LUKE 17:1-19
20	I SAM. 30,31	LUKE 17:20-37
21	II SAM. 1,2,3	LUKE 18:1-17
22	II SAM. 4,5,6	LUKE 18:18-43
23	II SAM. 7,8,9	LUKE 19:1-28
24	II SAM. 10,11,12	LUKE 19:29-48
25	II SAM. 13,14	LUKE 20:1-26
26	II SAM. 15,16	LUKE 20:27-47
27	II SAM. 17,18	LUKE 21:1-19
28	II SAM. 19,20	LUKE 21:20-38
29	II SAM. 21,22	LUKE 22:1-30
30	II SAM 23,24	LUKE 22:31-53

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	*Date*	*Pastor*	*Speaker*
Akron, Ohio (Fairlawn)	Mar. 9-16		Joe Shultz
Defiance, Ohio	Mar. 9-16	Maynard Tittle	Mason Cooper
Hagerstown, Md.	Mar. 16-23	A. Harold Arrington	James Dixon
York, Pa.	Mar. 16-23	Kenneth Wilt	Dean Fetterhoff
Modesto, Calif.	Mar. 18-23	J. Paul Miller	Ken and Marge Schmidt
Ankenytown, Ohio	Mar. 24-30	Larry Gegner	Dean Fetterhoff

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Nancy Levergood and Thomas Collins, Nov. 30, Geistown Grace Brethren Church, Johnstown, Pa.

Judith Ann Grubb and Joel Ray Lingenfelter, Jan. 13, Grace Brethren Church, Everett, Pa.

Sandy Updyke and Roger Moore, Jan. 18, First Brethren Church, Fort Wayne, Ind.

Ruth Dunning and Keith Benson, Jan. 31, Community Grace Brethren Church, Long Beach, Calif.

Bonnie Wandel and Robert Wall, Feb. 2, West Homer Brethren Church, Homerville, Ohio.

Kaye Fortney and Tom Hahn, Feb. 15, Woodville Grace Brethren Church, Mansfield, Ohio.

Janet Snyder and Dan Hunt, Feb. 15, Grace Brethren Church, Fort Lauderdale, Fla.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

BAILEY, H. A., who faithfully attended the First Brethren Church of Grandview, Wash., went to be with the Lord Sept. 25. He was a member of the First Brethren Church of Sunnyside. George R. Christie, pastor.

COLEMAN, Frank G., 84, slipped into the Lord's presence Dec. 21. He served pastorates in three Brethren churches for 21 years. During that time he was a trustee of Ashland College and Seminary, a member of the National Home Missions Board, moderator of the Southeastern District, and president of the Southwestern Missions Board. In 1937 he helped organize and establish Grace Theological Seminary and was a member of the board of trustees. Burial was at Columbus, Ohio.

CORRELL, John, a member of the Community Grace Brethren Church, Long Beach, Calif., and former member of the West Homer Brethren Church, Homerville, Ohio, died Feb. 1. He was the father of Shirley Coates, wife of Glenn Coates, pastor of the Findlay (Ohio) Brethren Church. Robert Holmes, pastor.

ADAMS, Emmett, a member of the First Brethren Church, Rittman, Ohio, went to be with the Lord on Jan. 25. Charles W. Turner, pastor.

DRIGGS, Ralph Waldo, a charter member of the First Brethren Church of Compton, Calif., and of the Grace Brethren Church of Chico, Calif., slipped home to be with the Lord Jan. 22. He served as a member of the district mission board for many years. Pastors George Peek and Ralph Colburn officiated at the memorial service.

EICKHOFF, Fred T., 54, a member of the Goshen, Ind., Grace Brethren Church, passed away Jan. 21 after a prolonged illness. Services were conducted by Rev. E. William Male, interim pastor.

GEIBIG, Gene, a member of the Geistown Grace Brethren Church, Johnstown, Pa., passed away Nov. 28. Ralph Burns, pastor.

HAMMERS, Thomas H., a faithful member and trustee of the First Brethren Church, Johnstown, Pa., passed away recently. Clair W. Gartland, interim pastor.

HORNER, Edith, of the First Brethren Church, Johnstown, Pa., passed away recently. Clair W. Gartland, interim pastor.

HUBER, Lester, went to be with the Lord suddenly Jan. 21. He was the visitation pastor of the Norwalk Brethren Church, and had previously served in Africa. W. Stanley Jensen, pastor.

LAMBERSON, Edna, a member of the Bellflower Brethren Church, Bellflower, Calif., went to be with the Lord on Jan. 12. She had been on a restricted activity schedule for the past several months. Edwin E. Cashman, pastor.

LITTLE, Ethel A., 82, served faithfully in the Grace Brethren Church of Seal Beach, Calif., before going to be with the Lord on Jan. 15. Thomas D. McClellan, pastor.

STOVER, Minnie, a member of the First Brethren Church, Sunnyside, Wash., went to be with the Lord Aug. 14. She faithfully attended the First Brethren Church of Grandview, Wash. George R. Christie, pastor.



A banquet scene

HAGERSTOWN, MD. On Jan. 31, the youth groups from Martinsburg, W. Va., Waynesboro, Pa., and Hagerstown, Md., met for their combined annual youth week banquet at the Calvary Brethren Church in Hagerstown. There were 80 in attendance. The teens from Waynesboro presented a skit written by Pastor Wendell Kent, portraying some board members of the Foreign Missionary Society as they interviewed several missionary candidates. After the banquet, the group saw the film, *Shadow of the Boomerang*. A. Harold Arrington, pastor.



Group at the Hagerstown youth banquet presenting the skit





Church and Single Adults

By Elva McAllaster

Dr. Elva McAllaster, a professor of English at Greenville College, Greenville, Illinois, is a widely published poet.

Every church congregation has single adults: a divorcee, with worry lines between her eyebrows; a widower or two; a personable young bachelor, thirty-two on his last birthday and getting bald, engrossed in his stereo and magazines when he isn't at the office. And for each single adult male there is a bevy of matrimonially unattached females, ranging in age from eighteen to eighty-eight.

Any generalization about the single adult is, of course, likely to be a *(Continued on next page)*





faulty generalization. My friend Chuck is a Phi Beta Kappa university man, teaches music and art, goes to Europe every other summer. Whatever I say about him wouldn't apply to my friend Susan, who works in a drab office and considers reading Ann Landers the most interesting event of her day.

The church has too often almost ignored the single adults, thereby overlooking a very valuable source and also failing to minister to an important segment of the church. For the single adult, as much as or even more than any other church member, needs the fellowship of the church, needs a sense of belonging, needs identity, needs personal relationships and associations that are warmer than "good morning" in a narthex. Warmer and longer and broader and deeper.

Instead of supplying these needs however, the church often does the single a grave disservice. First, it plants the idea that marriage is intended and expected for everyone. It tells its teen-agers to give their lives to God and let Him direct them as to whom they will marry. But our society being what it is numerically, there just won't be a "whom" for a good many of these people, especially if they make the best choices at every turn in their young lives.

Second, it seems to me that the church world in America today tends to exaggerate the segregation of single adults from their married contemporaries. For example, where do the single adults fit into the social structure of your church? Do you have a Young Marrieds group, and an Older Young Marrieds group, and a Older-Older Young Marrieds group, and a Couples-in-Their-Sunset-Years group for Sunday school or Bible study or whatever else your church organizes? Do your ushers and your Sunday-school staff convey subtle messages to the single adults, suggesting that they are second-class citizens and something close to outcasts? That there is no place, really for them? Ask some of your staunchest church families to review their social calendars for the past six months to see whether their hospitality has pulled some of the single adults more warmly into the fellowship of the church. The church should not tend to limit the single adult socially to other single adults, with whom he may not have much in common except the category of his singleness.

The church should also realize that in the structure of our society many a single adult will have his moody moments of wondering: wondering if this is the way life was meant to be lived; wondering if that latest unseemly suitor should have been accepted after all; wondering whether and where the architects missed their instructions in the blueprint for the present house of life.

To such moments of such persons, the church has something to say, something more than it has often been saying. For the Christian, every aspect of life can be committed to Christ. The moodiest moments of one's personal life can be moments of new commitment, new exploration of God's grace. Actually and truly, the single adult has his own designated possibilities for twentieth-century sainthood—possibilities which many of the singles have not even thought about and certainly have not explored. And the twentieth century needs sainthood exemplified, needs it desperately.

The church can tell the singles, furthermore, that what Paul said about being free to serve Christ rather than being bound to the responsibilities of pleasing a human spouse still has its relevance. The roster of almost any mission board will reveal the valuable contributions the single adult can make. And single adults are just as expendable in the home church.

Of course, single adults do sometimes have a curious tendency—too much of a tendency—to let themselves drift off to the edges of the activity in a church. They let the married George do it so far as singing in the choir, teaching the citizens in Sunday school, serving on the numerous committees, ushering, calling. Because they're shy? Because they have developed habits of avoiding responsibility in their private lives, having avoided the other responsibilities of matrimony, home, and offspring? Because they are still somewhat emotionally unable to give of themselves? Whatever the case, the church should see to it that single adults do hold positions of responsibility and service.

Single adults need to recognize and remember that human beings are made to be purveyors of warmth and kindliness and concern to other human beings. The person who is not a conduit for such concern can be squashed flat by the pressures of life. And in his church, if he has a right attitude toward it, and if the church is responsive the adult who happens not to be a conduit within a family unit can establish contacts which he needs just as much as they need him.

When I was a youngster on a farm, I seldom filled out a Sears Roebuck order blank without feeling cheated because I didn't have a street address to write in the printed blank that said "Street Address." It took me an incredibly long time to notice that anyone who did have the street address would have to skip the R.F.D. Route and Box Number blanks. Similarly, if the single adult doesn't have an adoring husband, neither does she have a grumbling one. She has her leisures, her trips, her tranquil hours, her many recreations. She can savor each of her own experiences zestfully, and she doesn't have to embitter the savoring by comparing her R.F.D. numbers with the street addresses that she might now have had she made certain other choices.

Thus the church can tell the single adults that they (as much as any logically or illogically grouped segments of humanity) could do well to sing often the old Sunday-school song "Count Your Many Blessings." Nobody has all the benefits of life. Anyone can ruin his mental health and his spiritual poise by counting his neighbor's blessings. The medieval theologians weren't very far wrong when they put envy as one of the seven deadly sins.

And the church can show the single adults that they may stand in real peril of being both stupid and sinful by checking up too often on their own happiness. Despite prevalent American modes of conduct, it is not written into the Ten Commandments that everyone must be happy. Furthermore, happiness is a will-o'-the-wisp that flits away when it is pursued. Perhaps more than their tied-down counterparts, the singles need to realize that their responsibility is to go about giving gladness rather than searching after it. If they are to have real happiness for the giving, then the church should be their constant and continuing resource. ▼

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The Church Herald

A Heart of Praise

By Marcia Wardell

"The Lord is good—first, in giving us salvation; and then, if we commit our lives to Him, He has promised to direct them," says Lois Kennedy. She continues: "This is what the Bible tells us in Proverbs 3:5 and 6: 'Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.' I praise Him for making all these things true in my life, both at home in the States and also here in Africa."

Lois Kennedy is grateful for the Lord's goodness as manifested in many ways in her life. She was born into a Christian home and accepted Christ as her Saviour when she was a child. She praises God that her parents, who are Mr. and Mrs. George W. Hall, know the Lord and are serving Him. Her father is now a licensed Brethren minister who is pastoring the Grace Brethren Church of Willis, Virginia. Of her parents, Lois says: "Their influence and help in my early years can never be fully known."

Roanoke, Virginia, was Lois's birthplace, and except for several years in New Jersey she lived in that area until she went away to college. Her home church was the Clearbrook Brethren Church. The Lord used a summer camp to draw her closer to himself. She dedicated her life to His service.

Following her high school graduation, Lois worked in the area for several years. But, "I was never really satisfied," she says, "for I felt that the Lord would have me attend school for further education." In 1949 she entered Grace College in Winona Lake, Indiana. Then she was permitted to enter Grace Theological Seminary, and in 1952 she graduated. By that time she was Mrs. Lester Kennedy; their marriage had taken place in the summer of 1950.

However, it was not at Grace that Lois and Lester met. One year her home church had been looking for a student who might be interested in being their pastor for the summer months. As church secretary, it was Lois's job to write to one young man who consented to come for the summer. His name was Lester Kennedy.

Lois recalls: "Before I even knew Lester or anything about him, our SMM had a towel and an offering which we wanted to give him because he was an MK. Well, it fell my lot to embroider the name of the church at the top of the towel; then the money was concealed under a candle design on the towel. I completely forgot about the project. But after we were married, I found Lester still had the towel—and I remembered!"

Lois's husband was born on the mission field in Africa and at an early age yielded his life to the Lord for missionary service. So, French Equatorial Africa became the destination of the young couple, and they left the U.S. in the early fall of 1952.

They stopped in Paris, France, for nine months of concentrated study of the French language, and in the summer of 1953 they completed their journey to Africa. A few months were occupied with the study of Sango at the Bible Center, and then for a few months they lived at Bellevue. In February of 1954 they moved to M'Baiki in the tropical forest country, southermost of the mission stations, and this has been their home the remainder of their years in Africa.

When the Kennedy family returned to the U.S. after their second term, the furlough extended to several years. During this time they lived at Limestone, Tennessee, and Mr. Kennedy pastored the Brethren church there. But the Lord enabled them to resume their missionary service in the summer of 1966. Lester and Lois have retained their membership in the Limestone church.

God has blessed the Kennedys with a fine family of five children: Judith was born in Paris; Lester, Jr., and Richard in Africa; and Daniel and Joyce during the later years spent in the U.S. The older son and daughter, now teenagers, live with their grandparents in Virginia; it was their privilege to spend the past summer with the family in Africa, including their other grandmother, Mrs. Minnie Kennedy, who is also a missionary.

Concerning her present work, Lois Kennedy says: "Some of my duties besides those of a housewife and mother include teaching in the elementary Bible school, and working in the OTN (WMC) and girls' work. Our field has Pygmies but thus far there is no special work among them. We have visited them several times and there are some who come to the chapels out in the forest. There are a few who have accepted Christ as Saviour and have been baptized. Pray that the Lord will call many more."

This missionary worker, wife and mother, is indeed one who has committed her all to the Lord, thus knowing His direction for her life, and her heart is full of praise because of it. ▼



Rev. and Mrs. Lester Kennedy

By Mrs. Robert Firl

Mrs. Firl is the wife of Rev. Robert Firl, pastor of the Hackberry Hill Grace Brethren Church, Arvada, Colorado.

Sound and Savour



The thoughts and ideas surrounding the title, *Sound and Savour,* began at the WMC meetings at national conference. It was there that the sumbol of victory for our theme, *The Victorious Life,* was presented and its significance explained. The symbol was a bell. We were exhorted to ring out bells of praise, love, and encouragement, throughout the year as evidence of the victories we were having in Christ. The toll (sound) of the bell was to resound *victory.* What a blessed idea! I wanted to share this with my WMC ladies, and to give it the fullest meaning so I felt I needed a bell to ring. I looked many places. But I know now God had a particular bell that He wanted me to discover.

As I was leafing through a catalog, there it was–*Fragrance Bell.* My heart leaped with joy. The thought of a fragrant victory, as well as a joyful victory made my mind race with ideas. At this point I didn't even realize that this lovely bell actually gave forth a sound. I was too taken up with the thought of its fragrance, and the spiritual significance it had for me as a WMC woman. When it was pointed out that the bell also gave forth a sound, I was thrilled and excited for I had found what I thought was a perfect symbol of victory.

The Fragrance Bell, I believe, is the perfect symbol of victory because of the two dimensions of sound and savour which it encompasses. The dimension of sound is the outer quality, and the dimension of savour is the inner quality. If the Fragrance Bell lacked either of these qualities, the toll would be less effective and lasting. Thus, both are essential to the effectiveness of the victory bell. The significance of these qualities as they relate to the Christian and his experiences of victory challenged me.

Every Christian is, in a sense, a Fragrance Bell. The outer quality or sound is the witness that the Christian bears of his salvation and life in Christ. The Psalmist said: "Let the redeemed of the Lord say so . . ." (107:2). Our testimony of the grace of God and His work in our lives should resound clearly and loudly. Our sound must be distinct, for there are many kinds of voices in the world, and none is without signification. We are to "utter . . . words easy to be understood." What is your sound effect? May it be said of us, as it was of the Thessalonians, "For from you sounded out the word of the Lord . . . in every place your faith to God-ward is spread abroad . . ." (1 Thess. 1:8).

The Christian's inner quality is the sweet fragrance of Christ. This is brought out in II Corinthians 2:15-17, "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life"

Our quality is fragrance–His. He is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. Our victory is dependent upon our personal contact with Christ through His word and prayer: as He talks to us, and we talk to Him. By faith in His power in our lives, we too may experience many victories and ring out bells of praise, love, and encouragement, and spread the sweet fragrance of Christ to all those around us. Some who hear will not hear, and thus perish; but those who are saved will be edified and challenged to live more victoriously through Him.

What victory–to be a Fragrance Bell for our wonderful Lord. May it be our experience to sound "out the word of the Lord," and to be "a sweet savour of Christ" to the end that He might be honored and glorified. ▼

The Surrendered Life

By Florence Bickel

Miss Bickel is one of our retired missionaries, living at Winona Lake, Indiana.

When I first heard the expression—*Women Manifesting Christ* taken from the letters, WMC which had always stood for Women's Missionary Council, I realized what a blessing this could be, in that, it would surely be an incentive to follow our Lord in a closer way and live more wholly for Him.

One may be made to wonder just what it means to manifest Christ. Before being able to do so, it is evident there are three things that must be effaced from our lives: Conformity to the world, the flesh and the devil.

To act like, to look like, or to live like the world cannot manifest the Holy Christ who was in the world but was not a part of it. His life was pure. His motives and actions holy. Can we, in our mind, scan the fruit of the Spirit and find one thing on the list in which He was not perfect? Perhaps someone might say, "in joy" because He was called ". . . a man of sorrows, and acquainted with grief" His sorrows and grief were not for himself, but for others—the lost ones. His joy was perfect, complete in His Father, in the Spirit and in those sheep who had returned to the fold (Luke 15:6). He was perfect and sinless in this world of sin and He could say, "Which of you convinceth me of sin? . . ." (John 8:46).

"Turn your eyes upon Jesus, Look full in His wonderful face;
And the things of earth will grow strangly dim
In the light of His glory and grace."

We who are not without sin need to consider that He, the Perfect One, lives within His own. Not only what we are, but what we do, what we say, how we dress, how we live and how we react to the things of the world need always to reflect or manifest Christ. That also, not only the Heavenly Father, but our friends and our enemies as well, may not see us but will see the One who abides within. "Christ in you, the hope of glory" (Col. 1:27).

As the world grows dim, the flesh, the ego, the I, the self must also be effaced.

"And they that are Christ's have crucified the flesh . . ." (Gal. 5:24). Christ says in His Word, "I do always those things that please him" (John 8:29). Paul gives his complete commitment in Galatians 2:20, "I am crucified with Christ" This took place at Calvary. But why did we need to die if Christ gave His life in our place? *Praise God!*—that He might live His life through us in His holy way and be made manifest to the whole world. How then can we belittle His holy name by trying to live our own lives for sinful self?

However reluctant we may be to face it, however indifferently we may act toward it, or however neglectfully we may treat it, the fact remains unaltered and unalterable that if the life of complete victory over self, the world, and the devil is to be to us a present possession and a practical experience, self must be removed. It must die (Eph. 4:22-24). As one has said: "There is a great difference between realizing that on the cross Christ was crucified for me, and on that cross I was crucified with Him." The first aspect brings us deliverance from the condemnation of sin, and the second, deliverance from the power of sin. If we know this as fact and experience, we can claim, with Paul, the wonderful testimony of Galatians 2:20.

To one who asked George Muller the secret of his life of faith and service, he replied: "There was a day when I died." As he spoke he bent lower until he almost touched the floor—continuing he added: "Died to George Muller, his opinions, tastes, preferences and will, died to the world, its approval or sensure, died to the approval or blame even of my brethren or friends, and since then I have studied only to show myself approved unto God."

When we give ourselves to our Lord and truly die to self does that mean that we are perfect and sinless? Absolutely not. But by experiencing His perpetual presence, being "alive unto God . . ." (Rom. 6:11), and yielding our whole being to Him the victory is possible. "And that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them, and rose again" (II Cor. 5:15 New Scofield Reference Bible).

Our life is not to be the imitation of a splendid model, but the indwelling of a living person. Not the manifestation of our good works, but the manifestation of Christ who is our life.

Because God's own have accepted the *death life,* one may not conclude that Satan will leave us and that a life of joy and peace without disturbance will ensue. No indeed! Constant joy and peace in the Saviour will be maintained, but we will be a special target for the evil one as he still knows all of our human faults and frailties and will continue to attack on every side. He also knows our weakest moments and is always ready with some solution if we are puzzled or have a decision to

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Assistant SMM Patroness—Mrs. Gerald Polman, 824 N. Verde Ave., Rialto, Calif. 92376

make. If some good deed is accomplished, the imp of pride is ready with a prod. If acts or motives are bad, his excuses are so keen and smooth they are difficult to recognize as excuses. If we follow the world and our conscience pricks, he will whisper: "Well, you do not want to look or be like a square, do you? You are not quite as extreme as so-and-so." With subtlety he will try to trap those who would evade him. But there is great joy and peace in the fact that we can smile in the face of all of this and turn our backs, leaving the devil in the hands of the Blessed One who has already been his conqueror.

It has been said that, "This life is only the dressing room for eternity." God wants us to be beautiful and the Holy Spirit, who garnished the earth with beauty, speaks often of it in the Word. This is not man-made beauty but the beauty of holiness, the everlasting beauty which our Lord sees, for which we are seeking. It is here then, in this life, that those, "To whom God would make known what is the riches of the glory [or beauty] of this mystery among the Gentiles . . ." (Col. 1:27), must manifest and reveal, "Christ in you, the hope of glory."

The world knows no greater challenge than the surrendered life. This is the only way in which we can manifest Christ.

" 'No longer I but Christ.' O precious Lord,
How can I speak the sweetness of this word,
By which from bondage Thou hast set me free,
Giving me perfect liberty in Thee.
'No longer I, but Christ'—then am I 'dead';
'Buried' that self no longer come between
His love and souls. Henceforth be only seen
The beauty and the glory of my Lord
Upon His child:—His power in every word,
His life in every act, and look and tone;
Mine the sweet peace, the glory His alone.
'No longer I.' When comes temptation's hour,
His is the Kingdom, therefore His the power;
He knoweth how to keep in perfect peace
The soul in which His reign doth never cease.
'No longer I, but Christ,'—I may not choose,
But follow each command, nor e'er refuse
A call to serve, whatsoe'er it be,
For Jesus calls and is enough for me.
O life of sweetest liberty so blest,
I yield Him all and He does all the rest."

—*Freda Hanbury Allen*

FMS PROJECT

This month begins our national offering emphasis for foreign missions. It will go toward the purchase of kitchen equipment for the African field council and the remaining money to be used for building houses for students at the Bible Institute.

MISSIONARY BIRTHDAYS—MAY

AFRICA—

Margaret Ann McDairmant May 11, 1965
B. P. 13, Bozoum via Bangui, Central African Republic

Daniel Keith Hocking May 21, 1958
B. P. 13, Bozoum via Bangui, Central African Republic

Camille Sue Cone May 26, 1955
B. P. 36, Bossangoa via Bangui, Central African Republic

ARGENTINA—

Rev. Gordon L. Austin May 5
O'Higgins 3168, Buenos Aires 29, Argentina, S.A.

Rev. Robert J. Cover May 19
Marcelo Alvear 703, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S.A.

Benjamin Paul Fay May 22, 1961
Corrientes 2, Almafuerte, F.C.B.M., Prov. Cordoba, Argentina, S.A.

BRAZIL—

Mrs. Earle C. Hodgdon May 13
Caixa Postal 861, Belem, Para, Brazil

Mrs. Ernest H. Bearinger May 15
Caixa Postal 368, Belem, Para, Brazil

FRANCE—

Mrs. David W. Shargel May 23
50 rue des Galibouds, 73-Albertville, France

MEXICO—

Mrs. James P. Dowdy May 4
5864 Teal Lane, El Paso, Texas 79924

Lorita Marguerita Guerena May 9, 1958
Apartado 8-961, Mexico 8, D.F., Mexico

IN THE UNITED STATES—

Miss Grace Byron May 7
105 Seminary Drive, Winona Lake, Indiana 46590

Nathan Allan Johnson May 14, 1959
588 Emerick, Wooster, Ohio 44691

Marilyn Joy Johnson May 17, 1957
588 Emerick, Wooster, Ohio 44691

Patrice Robbins May 22, 1956
200 S. Main Street, Hightstown, New Jersey 08520

Allegheny District



Allegheny District officers (left to right) Mrs. James Hoffmeyer, Mrs. William Firl, Mrs. Shimer Darr, Mrs. Russell Yoder, Mrs. Glenn Herring, Mrs. Edward Hillegass, Mrs. Roy Kreimes.

The Allegheny District WMC has much to be thankful for this past year and it is striving to make this new year even better as we claim the victorious life in Christ.

We introduced WMC board meetings for the first time this past year. We had one in the spring to evaluate our work, and one in the fall to plan the new year's work. We have found these to be very profitable to WMC and the SMM.

Our fall rally was held in Uniontown, Pennsylvania, on October 3. Our attendance was eighty. Accident, Maryland, won the attendance plaque for the first time. We had four first-time Bible readers with a lady reporting she had read the Bible through twelve times. A new feature will be the presentation of an award to the WMC in the district with the highest percentage of its members reading the Bible through in one year. If the award is received three years in succession it will become the permanent possession of the WMC.

The project of $550 toward the support of the David Shargels in Africa was presented by showing their slide-tape set. The offering was sufficient to reach the goal.

The missionary film, *The Paul Carlson Story* was shown and a very stirring challenge was given by Mrs. Roy Kreimes, our program chairman.

National conference echoes were heard from ladies who had been in attendance at conference. During the SMM challenge time, Mrs. Donald Cale, SMM patroness of the district, showed slides taken at national conference when our own *Miss Allegheny 1968,* Pamela Edenfield of Uniontown, was crowned as National SMM Girl of the Year. Needless to say, we were very pleased to have one from our district receive this honor. Mrs. Cale's SMM challenge made us see our girls as rare gems in the treasure chest of WMC. Each one is precious and deserves our leadership.

Looking forward to our spring rally we again have as our goal $550. One hundred fifty dollars for chests of auto-repair tools for our Africa missionaries. The goal includes $400 toward the expenses of a young man from our district who will go to Argentina this summer as a cadet missionary with TIME.

Our year's theme is our goal and challenge: "The Victorious Life."

WMC News

"All I Can Do Is Pray for You"

This is a phrase we use almost apologetically to others in times of illness, tragedy, distress. Yet this is the greatest service we can do for others.

An unknown Christian said: "Let us never forget that the greatest thing we can do for God or man is pray. For we can accomplish far more by our prayers than by our work. Prayer is omnipotent; it can do anything God can do. When we pray God works. All fruitfulness is outcome of prayer."

In Ephesians 3:20 we read: "Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us."

Our petitions can never exceed His ability to answer.

(Editor's Note: This devotional was taken from the Northeastern Ohio district paper the Councilette *and was written by Mrs. June Turner, district prayer chairman.*

It Takes Courage...

* To refrain from gossip when others about you delight in it.
* To stand up for an absent person who is being abused.
* To live honestly within your means and not dishonestly on the means of others.
* To be a real man, a true woman, by holding fast to your Christian ideals when it causes you to be looked upon as a strange and peculiar person.
* To be talked about and yet remain quiet when a word would justify you in the eyes of others, but which you cannot speak without injury to another.
* To refuse to do a thing which is wrong, though others do it.
* To dress according to your income, and to deny yourself what you cannot afford to buy.
* To live always according to your convictions.

—From *Pastor's Herald*

Telling It Like It Is

We have had testimonies from the SMM Girl of the Year and her court and from the national SMM officers. I thought maybe some of you didn't realize there is a group of SMM girls at Grace College, so this month we are going to hear from some of them. They will be telling you what SMM means to them.

"SMM has always been a special part of my life. Throughout my childhood and adolescent years, my Christian mother, who always had her thoughts heavenward, encouraged me to attend SMM. How thankful I am for this guidance, for through it I have found many wonderful friends. It has been the fellowship of SMM girls that has helped me to grow in the Lord. There is just something about a group of girls sharing in God's Word, communing with God in prayer for specific requests, and working together toward certain goals that is unique."

–Kathy Laubender, president

As I try to evaluate SMM and what it has meant to me, I believe one of its many values is the lesson I learned in responsibility. It was sometimes the single responsibility of being at a meeting. Other times there were more involved responsibilities like those of being a hostess or taking part in the actual program.

SMM, like any organization, means teamwork. But it is a special kind of teamwork with Christ as the captain of the team. I am thankful that I have had a part in fellowshiping, praying, and working with a team of SMM girls who are dedicated to the Lord and His work.

–Judy Jarnagin, vice-president

Thirteen–Unlucky? No, wonderful! Thirteen wonderful years in SMM. As a junior in Grace College, it hardly seems possible that SMM and I have been partners for so long.

As a little girl I awaited with great anticipation my first meeting of junior SMM. Memories of ruffled dresses, memory verses, offerings tied in a handkerchief, and rolling bandages flood my thoughts. Our group was an exciting one, and the patronesses enjoyed helping us with our goals.

Middler SMM and the giddiness of junior high girls. Personal lessons on Christian living and learning good-grooming tips from an attractive mother in our church. Mission studies, sewing surgical wrappers, and a fashion show produced and created all by ourselves for the WMC.

Senior SMM and high school. Our church was interested enough to have an organization just for us in our important years. Personal devotions–a valentine party for fellows. Brethren doctrine and lessons about the home. District SMM and the position of treasurer. Just we girls and an exciting patroness whom we felt was one of us.

That is all it took for SMM to be a going thing with me from the start, thirteen years ago. Now it is my third year in College-Career SMM. SMM girls from all over the U.S. united in friendship. Some are national officers. All are keeping in touch with SMM. For me SMM is a habit, a treasured one. Make it yours. I am glad our church has women who care.

–Charlene Bess, publicity chairman



Charlene Bess

Although I find myself very much involved in the hustle and bustle of college life, I especially look forward to Sunday afternoons when we have our SMM meetings. Here at Grace SMM is a little different than it was at home. Yes, we have meetings with Bible and mission studies, but we are also trying something new. As our project for this year we are attempting to get involved in other SMM groups here in this area. By so doing, we are given the opportunity to teach and help other girls become more acquainted with the Lord of our lives. I thank God for this opportunity of serving Him through SMM.

–Jean Brown



Jean Brown

College SMM here at Grace has meant much to me. It is a time each month when we, as girls, fellowship with each other and get away from the busy activities of college to relax for an hour or two. It sometimes means a slumber party, a progressive supper, or another type of social event.

But I find it more than a social time. It is a time when we look into



Carolyn Luce

God's Word and find a portion or topic to discuss. Then we personalize it for each one of us. We take time to pray and share our requests. There is the mission study that keeps us aware of those on foreign soil who are lost and need a Saviour. It is a time when we are reassured that some ladies care for us, as college girls away from home, and are willing to help with our SMM work.

Each time as the meeting draws to a close, we hate to return to college, but we know we must. We have been "recharged" for the long hard month that lies ahead. (Studying that language, or math, or history, isn't the easiest thing to do.) To the dorm we go with a renewed zeal to work harder and to do our best, not for ourselves, but for the Lord.

–Carolyn Luce

Having finished one semester of college, I can now see how SMM has helped me in my daily life. The most important aspect is my fellowship with God. A girl never realizes how much she has learned from the Bible studies until she is suddenly on her own, with no one telling her to memorize Scripture and have her devotions. Many girls are now struggling to learn the same Bible verses I learned in SMM.

A girl can also have close fellowship with other girls who believe the same and have similar problems. This can mean strength and encouragement in conquering those problems.

I have found that the more a girl is involved in SMM, the more blessings she receives. Go to the meetings looking for good fellowship and strength for the Christian life. Remember to enjoy SMM and learn as much as possible from the Bible studies, from the missionary letters, and from your own devotions, and it will strengthen your own testimony for the Lord.

–Rose Leistner



Rose Leistner



Elisabeth Elliot

Two dollars and ninety-five cents for sixty-three sparsely-covered pages is a pretty dear cup of tea or ink, even if it is prepared by the pen of Mrs. Addison Leitch, better known as Elisabeth Elliot. She recently married Dr. Addison Leitch, educator and writer. May felicities reign.

The content of this booklet, *The Liberty of Obedience* (Waco, Texas: Word Books, 1968), evolved during her stay among the Aucas. In that period she had time and reason to re-evaluate her picture of how God must work in transforming lives. Her conclusions first appeared as a series of articles in *The Sunday School Times*, here reprinted with a running commentary. The articles examined such questions as what is worldliness and what, really, is service to God.

Most of the questions are sane enough and even necessary. Every Christian must at some time come to grips with what the Bible means by worldliness and, conversely, what constitutes righteousness. But what could possibly justify linking savagery, heathendom, and sin with the Aucas and identifying civilization, Christendom, and righteousness with America? The whole of this little book is an account of Elisabeth Elliot's efforts to work free of this misconception.

For extended treatments of the same themes see her *No Graven Image* (New York: Harper and Row, 1966, 244 pages, $3.95) and her brother Thomas Howard's *Christ the Tiger* (Philadelphia: J. B. Lippincott Company, 1967, 160 pages, paper, $3.95). What Elisabeth Elliot does for the missionary scene, Howard does for the American religious scene. Both have a flair for spotlighting the myopic in evangelical church life. Each chronicles the American propensity to substitute cliches and trivia for momentous theological judgments and basics of the faith.

Christ the Tiger is a lilting autobiography. Howard plays a violin with words. *No Graven Image* comes closer to being an overgrown tract cast in novel form. Presumably, one of the criteria of a novel is the creation of an aura of reality. Unfortunately, Margaret Sparhawk, the heroine of *No Graven Image,* just is not believable. Every incident in the book is all too credible. But Margaret seems to be merely a convenient hook for collecting them all in one place with no consideration given to psychological possibility. The strength of both of these books lies in their sharp, and sometimes caustic, observation. They go far toward achieving Robert Burns's yen: to see ourselves as others see us. The weakest portion of each is what might be called the author's "case for my present state of mind." The break in style and continuity between Howard's autobiography and his "case" is sharp enough as to be a major flaw in the book.

Easily the best of Elisabeth Elliot's books so far is her biography of R. Kenneth Strachan, *Who Shall Ascend* (New York: Harper and Row, 1968, 171 pages, $5.95). Strachan was one of the outstanding mission leaders of this century. His innovations were striking, maybe even brilliant. The superlatives could easily roll on. He indubitably was a great man. But the virtue of this book is that it never forgets which is the adjective and which is the noun. Though he was great, he is throughout presented as a *man.* There is none of the saccharine adulation which vitiated her biography of Jim Elliot, *Shadow of the Almighty* (New York: Harper and Brothers, 1958, 256 pages, $3.75). Strachan emerges complete with foibles, perplexities, and inconsistencies, e.g., vocalized concern for his children coupled with absentee parenthood. The man who throughout his career served as a spiritual bulwark to many was himself never at ease in Zion. He underwent recurring periods of anxiety lest his own devotional fervor be deficient for one in God's service.

What comes through with force and ringing clarity is that it is sinners that God uses. Erring, stumbling though twice-born sinners are the agency of redeeming love. The mission of the church need not and dare not wait on the appearance of mythic spiritual superheroes. There are none such; clay feet are universal. The church's mission is being carried forward daily by fallible men spurred by love for God and desire to serve their fellowmen. Of this latter class, Strachan is an outstanding example. And this account of his life is by far the best missionary biography I have read.

Any of the books reviewed on this page may be ordered from the Brethren Missionary Herald Co., Box 544, Winona Lake, Indiana 46590. We pay postage.

Christy

Catherine Marshall (New York: Avon Books, c1967, 1968), 501 pages, paper, $1.25.

Christy Huddleston at nineteen left her protected Asheville home to teach in a mission school in the Smoky Mountains. There, feuds, poverty, and superstition defied her inexperienced efforts to help. Sensitive and impetuous, she found the sights and smells intolerable. But she stuck it out, and this book traces her growing involvement with the mountain folk. Her religious faith was challenged, but through doubt and desperation she came to know God in a way she had never thought possible.

Fiction based on fact, *Christy* is one of the finest, most captivating books I have read.—*Lois I. Baker*

A Challenging Ministry —

An Answer to Prayer —

BMH ESTABLISHES PRINTING PLANT

Mr. Bruce Brickel, former owner and operator of Bruce-Print in Wadsworth, Ohio, and a member of the First Brethren Church of Rittman, Ohio, will head up the new department of printing at the Brethren Missionary Herald Co., Winona Lake, Indiana. The plant will be established and begin operation as soon as the equipment, which is now being purchased, can be installed.

In addition to doing printing work for the Missionary Herald Company, it is anticipated that the plant will serve the printing needs of the various boards of the National Fellowship of Brethren Churches, and local Brethren churches.



The Brickel family: Left to right, front row: Nita, Lynn and Bruce; back row, Duane, Don and Doug.

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BRETHREN MISSIONARY

HERALD

March 22, 1969



BRETHREN MISSIONARY
HERALD

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MEMBER EPA EVANGELICAL PRESS ASSOCIATION

26 Lead Soldiers

The statement by Benjamin Franklin "Give me twenty-six lead soldiers and I'll conquer the world," presents one of the greatest challenges to the church of Jesus Christ today. These soldiers – the twenty-six letters of the English alphabet, when put into the field and drawn up in battle formation, can accomplish the near impossible. Once it is in print, their message can be passed from person to person, and can be read in the privacy of the homes and shops of people. This message can go where personal witnesses are not allowed, and can be read under most favorable conditions.

But there is a major point to be considered; these lead soldiers are amoral (nonmoral). Men can make them say whatever is desired. And many would have them saying things that are morally bad and that harm, rather than help people. So the responsibility of the church is to guide them in the right direction and keep them truthful.

The sad fact is that for too long these lead soldiers have been used for immoral purposes to the detriment of the world. Adolph Hitler had the same idea that Franklin had and he put the letters of the German alphabet in array in *Mein Kamph* for the purposes of self-aggrandizement and world conquest. But the opposite is possible. Remember the positive, moral battle waged through the printed page by John Bunyan in his *Pilgrim's Progress* to direct these soldiers for Jesus Christ and His cause.

It is time we sounded the call for those who will take their places to direct this army in an effort to win the souls of men and women for Christ. And the call must go to all; regardless of age, vocation, or station in life, for every child of God is eligible to enter the battle.

The greatest potential lies with lay people right where they are. It was interesting to read the statement of a layman in the January 25 issue of the *Brethren Missionary Herald* that he has found his mission field among the unsaved right where he lives and works. His thought is that every person daily faces people who need Christ and he should be witnessing to them and winning them to Christ. It seems as if some spend so much time trying to decide where and how they can get into full-time service they forget that they are already on the mission field and should already be in full-time service. Lay people – both men and women – are God's communicators for our day. Doctors, teachers, lawyers, truck drivers – and all others can serve.

We dare not do less than our very best in our writing and in getting out the written message. We can do our best and at times be disappointed, but this is better than doing less than our best and having Christ disappointed with us. Ralph McGill, late editor of *Atlanta Constitution* and most famous Southern editor since Marse Henry Watterson and Henry Grady, said that he was frustrated that in a lifetime he'd been able to change so little with so many written words. Yet, the Christian can rejoice in the fact that little is much when it is all we have, and when it is placed in the hands of God.

There is a desperate need today for people to join the battle with the fortitude and fervor of Martin Luther using the slogan: "Give me twenty-six lead soldiers and I'll conquer the world – for Christ!" ▼

EVANGELIZE TH

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1).

One cannot escape the scriptural admonition to evangelize the Jew. Some have theorized that because the nation of Israel is responsible for the basic truth of Christianity, the human channel through which the Son of God became incarnate, that there was no case for evangelizing the Jew. It is true that God in His sovereignty has chosen this nation of people for a distinct purpose in the fulfillment of His plan for redemption of man. A careful analysis of the Word of God points out clearly God's concern for Israel. God brings a clear picture of indictment against Israel's sin and unbelief.

"My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace . . . and their adversaries said, We offend not because they have sinned against the Lord . . ." (Jer. 50:6-7).

"My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them" (Ez. 34:6).

"For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered . . ." (Ez. 34:11-12).

These passages from the Old Testament characterize the Jewish people as lost sheep, showing God's concern for them and their evangelization. The Old Testament is filled with evidences of the bleeding heart of God for His chosen people.



Brethren Messianic Testimony

God severly chided His people and pronounced certain judgement for their sin. ". . . the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward" (Isa. 1:2-4). Though this portion is directed to the tribes of Judah yet the heart of God is bared at the sinfulness and rebellion of His people.

Jesus, in His early commands to the apostles clearly states His view on the evangelization of the Jew. ". . . Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel" (Matt. 10:5-6). Very interesting, isn't it, that this follows the famous passage of the whitened harvest fields and the admonition to pray for harvesters (Matt. 9:35-38). Here Jesus demonstrates His concern with action going to the cities, villages teaching in the synagogues, healing the sick, and ministering to the people. ". . . He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36). With respect to His own public ministry He said

JEW?

By Lester E. Pifer

". . . I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24). However, this was not a limitation of the Gospel to the Jews: "And other sheep I have, which are not of this fold: them also I must bring . . ." (John 10:16).

The Bible clearly states that the commission has been enlarged to include the Gentile peoples of the world. The "all nations" (Matt. 28:19), "every creature" (Mark 16:15), and "...ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). This shows the nonexclusiveness of God's purpose with the Gospel. Extreme care must be exercised that in the bitterness, rebellion, and rejection of Israel to the redemptive work of Christ, that our evangelistic efforts be not deterred to follow the easier road of Gentile evangelism.

The Apostle Paul points up his concern (Rom. 1:16) and the lack of distinction between Jew and Gentile evangelism: "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" (Rom. 10:12).

There are in excess of six million Jews in the United States. Though new Israel is growing rapidly, reportedly, there are still more Jews in the U.S. than in Israel. Throughout the world the Jewish nation has been dispersed. The Jew everywhere needs to hear the Gospel.

The Jew is not easy to reach. This area of evangelism is perhaps the most difficult and least fruitful. To reach a stiff-necked, rebellious, materialistically minded people with the claims of Christ takes much faith, patience, boldness and sheer skill. The approach, methods and procedures are of necessity different than any other field of evangelism. To finally break through and reach the Jew for Christ is only a fraction of the task. The follow up ministry is so vital to help him face the onslaughts of criticism and scorn of the Jewish community. Sometimes the new believer is literally cut off and completely isolated from family connections when allegiance is pledged to Christ.

The difficulties incurred should not in any sense deter our action. More concentration, more prayer, and application of trained personnel must be applied. God blesses the efforts of evangelism in reaching His chosen people. There is great reward in reaching the Jew for Christ and knowing that we are directly involved in a ministry which has a most important bearing upon the climactic events surrounding the return of Christ to this earth and the fulfillment of end-time prophecy.



Brethren Messianic Testimony

To the Seed of Israel

By Dr. L. L. Grubb

For over 19 years Bruce Button and his family have faithfully witnessed to Israel. In a community where the population is almost 100 percent Jewish, these dedicated servants of Christ have given the Gospel to God's chosen people.

It was my great privilege to work with these missionaries at the inception of, and through a great part of this missionary endeavor. In a very practical sense Bruce Button was the pioneer of this project. I enjoyed his complete cooperation and fellowship in the entire program. That the Holy Spirit had led him to this particular field at this time was very clear. He was God's man for the job.

Pioneering a mission to the Jews is challenging to say the least. Becoming settled in a new community is a major factor in itself. Those who are knowledgeable about Jewish missions will testify that it is a specialty in Christian work. The purchase of the home at 469 North Kings Road in Los Angeles, California, was a major breakthrough. The Button family lived in this home during the entire period of their service. Later more space was added to provide an excellent room large enough to accommodate groups in Bible classes. The group sessions were held exclusively in this house so it became a sort of "Jewish Church." A family finds very limited privacy in such a situation. Yet there was no complaint. This was accepted as a part of their service. The Gospel was presented over many a cup of coffe with cookies in Mrs. Button's kitchen. Once she advised us that she thought she was developing "coffee nerves." Also being a very practical and handy man, Bruce was called upon at times for emergency service, like opening a clogged sink or fixing an electrical connection. He truly lived among these people as one of them. I am sure the Jewish people in the Fairfax district of Los Angeles who knew the Button family also knew of their deep love for them. Therefore, these fine missionaries were better equipped to approach them with the Gospel. It was surely apparent that they had only one motive – to help them.

Bruce L. Button "as one of them" to the seed of Israel.



Thousands of contacts were made with Jewish people each year. Many pieces of Christian literature were distributed. The spiritual impact on the Fairfax area was great. Even rabbis heard the Gospel. In a section where there are more than 200,000 Jews, such a ministry seems lost in the statistics. But statistics often do not tell the whole story of success in a Christian enterprise. Especially would this be true in Jewish missions. There will be Jews in heaven as a result of this faithful service.

The vision and prayerful desire of the directors of the Brethren Home Missions Council, plus the generous gifts of our churches and especially those of the national Women's Missionary Council, plus the dedication of God's servants, have given our Fellowship a distinctive ministry to Israel. God made it clear to Abraham and to all of us in Genesis 12 that the result would be blessing to all concerned.

As those we know affectionately as "Bruce and Jerry" now leave this work and go into the pastorate, they follow God's direction for their lives again. The Brethren Jewish mission program will go on through the provision of God. ▼

A City of Angels?

By Robert Thompson

If you were to drive through the streets of Los Angeles you might wonder how its founders would have selected such a misnomer - the *City of Angels!* You would not normally associate angelic heritage to the hurried masses moving swiftly along the busy thoroughfare. Dressed in varigated color and assorted styles, one might more readily be struck with the more human characteristics of these twentieth-century *cliff dwellers.* Although similar in many ways there is a startling diversity. The hippy, barefoot and dirty, can be spotted among the nattily dressed businessmen, while the wide range of skin coloring testifies of a cosmopolitan society.

However, there is a definite segregation evident in the residential sections of the city. This polarization of certain groups is not always a result of color but often of social, religious, and economic reasons. One such group which appears to revel in its entity is the Jewish community in the western part of the city. Referred to by the natives of the city as the Fairfax area, we have one of the most densely Jewish populated communities of America.

Here in the largely Jewish section The Brethren Home Missions Council has been carrying in Pauline fashion a ministry that reflects the Gospel as the "power of God unto salvation to the Jew first" Under the able leadership of Bruce Button and his wife, Lenore, assisted by Rev. and Mrs. John Neely as well as Miss Isobel Fraser, the Brethren Messianic Testimony has been evangelizing this community in a door-to-door, face-to-face confrontation with the Gospel of Christ. Such an endeavor offers little opportunity for the spectacular, but it does provide an avenue for the true test of discipleship – faithfulness! One does not count success by a myriad of decisions which might characterize other forms of evangelism but in the eternal value of one lost sheep retrieved from the place of death by the Good Shepherd.

In a day when the devilish doctrine of ecumenicism has torn down the bastions of denomination loyalty and allegiance, the National Fellowship of Brethren Churches is to be commended for its consistent and faithful support of this deserving evangelistic thrust. Unsung, unheralded, uncomplaining, and unassuming, you missionaries are carrying on a worthy program of which you as a member of The Brethren Church can be proud. Only in such a denominational organization can we guide, nurture, and protect those Biblical truths which distinguish us from others who must prohibit doctrinal distinctives because of their divergent persuasions.

You can be sure that no time is wasted in trying to make angels of those who live in the Fairfax area, but God is making some "new men." Overcoming the age old distinctions between Jew and Gentile, God's promises make new creations of all who are in Christ Jesus. Old things are passed away—all things are become new. (II Cor. 5:17). ▼



and after twenty years

By Bruce Button

On January 15, 1969, Mrs. Button and I submitted our resignation from the work of the Brethren Messianic Testimony to The Brethren Home Missions Council. This resignation is to be finalized on a date agreeable to the council but not later than April 15, 1969. We have been associated with The Brethren Home Missions Council since January 1, 1949. We have been carrying the Gospel of salvation to the Jewish people of the Fairfax District of Los Angeles, California, since January 1, 1950. Mrs. Button and I have been associated with The Brethren Home Missions Council and the Brethren Jewish work for the last twenty years. We know many of our Brethren friends will be asking, "Why are you leaving the work?" Already many have put this question to us personally. This article is being written that interested parties might know the reason we leave the work.

First, we wish to say our relationship with the mission staff is *not* a reason for our resignation. The members of the staff, Miss Isobel Fraser and John and Sally Neely, are our very dear friends. They are competent and dedicated missionaries who at all times have responded to direction. They have been faithful to the duties assigned them. They have always endeavored to be of real assistance in the Brethren Jewish work. Our relationship is enhanced by this fact: In all the years of our association there has never been 'trouble' on this field. Thank God personalities have never been a problem here. The only influence our realtionship with the staff could have on such a decision as we have made would be to influence us to remain on the field.

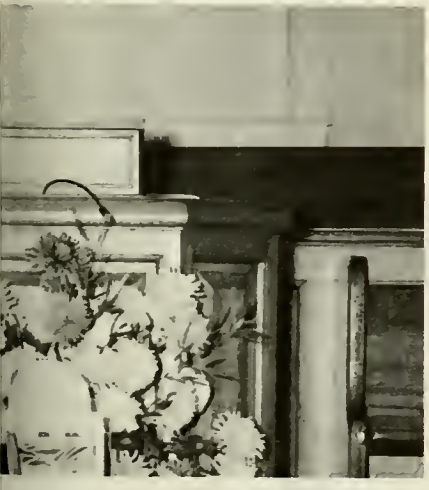






Rev. and Mrs. Bruce Button

Second, we wish to say our relationship with The Brethren Home Missions Council, its board, its officers, its staff, is *not* a reason for our leaving this work. We can remember the first time we contacted the council. Dr. L. L. Grubb, who was secretary to the council, received us in his office. We discussed the matter of The Brethren Church and Jewish missions. From him we received understanding and consideration as well as an invitation and encouragement to appear before the Home Missions Board during the 1948 National Fellowship Conference. We did appear before the board at that time. Again understanding, consideration, and encouragement was extended



to us. This was not all we received. We were extended the confidence of the board in that they retained us to be the Brethren missionaries to Jewish people.

Thus began a close association between The Brethren Home Missions Council and ourselves. In the twenty years we have worked for and with the council we have always received understanding, consideration, encouragement, and confidence. And this attitude has been constant towards this pastor and his wife. Such an association could only influence us to remain in this field.

Why then the resignation? Well, there comes a time in the ministry of every pastor and his wife when they recognize the leading of the Lord. They know their efforts should cease in a particular field. Mrs. Button and I are certain in the Lord our ministry is finished in the field of Jewish missions. We have not made a snap decision. It is the result of 18 to 24 months of deep, prayerful, consideration. This is God's leading!

Now we will continue in the Lord's work as pastor and wife to the Cherry Valley Brethren Church, Beaumont, California. As a pastor and wife team in the shepherding of a Brethren church it will be our purpose to support The Brethren Home Missions Council in every phase of its endeavor. We shall pray for the men who head this organization. We shall express our confidence in them with our gifts. May God's rich blessings ever abide with our Brethren Home Missions Council.

As we end our association with the Brethren Jewish work Mrs. Button and I are still confronted with a great disappointment. In the 19 years the Brethren Jewish work has been a reality, none of our young seminary graduates have seen fit to answer God's call to Jewish missions. None have associated themselves with the Brethren Messianic Testimony. I am certain this Brethren Jewish Mission will continue; I am certain God has among our young people a couple who can be used of Him to reach Jewish people here in Fairfax: but young man, young wife, where are you? I'd like to meet you. ▼

Home Mission News—Gram

ALBUQUERQUE, N.M. (Special) Rev. Victor Rogers of Leamersville, Pa., has accepted a call to the Albuquerque, N.M., Grace Brethren Church and will move to the field in April. Albuquerque has been without a full-time pastor since July, 1968.

MINERVA, OHIO (Dennis Beach, pastor) The Brethren Construction Crew arrived here this month. They commuted from Lexington, Ohio, to get our church started while finishing up the building in Lexington that was dedicated on March 23, 1969.

PITTSBURGH, PA. (Dean Risser, pastor) I am grateful for the opportunity of attending the Clinic on Evangelism at the Coral Ridge Presbyterian Church, Coral Gables, Florida, during the second week of February. My church felt I should attend and helped with the expense. We set a new record in attendance of 39 recently when Rev. Lester E. Pifer of The Brethren Home Missions Council was here and showed slides of his Holy Land trip last summer.

TOPPENISH, WASH. (Sam I Horney, pastor) In January we had one week of evangelistic meetings with Rev. Val Cloud and had ten decisions for rededications. In spite of the sub-zero weather we reached a high of 90 present on the last meeting.

LEXINGTON, OHIO (Terrance Taylor, pastor) We held our first service in our new church on January 19 with a record attendance of 212 and 17 decisions with one first time. Decisions continued for the next two Sundays with a total of 69 with seven first-time in the first three weeks. What a wonderful time the Lord is giving us here.

RICHLAND, WASH. (Nelson Hall, pastor) We began the new year with a newly organized B.Y.F. Twelve teen-agers were present on January 5 for the meeting. In our first Good News Club meeting we had 10 children, three teen-age helpers and three adults. A ten-year-old girl made a confession of Christ. Five of seven who recently accepted Christ have expressed a desire to be baptized.

HACIENDA HEIGHTS, CALIF. (Frank Dunigan, pastor) The Lord has been blessing here. Last Monday evening (January 27), I had the privilege of leading a man to the Lord upon my very first visit to his home. Recently we had a family of six come into our church, and they will be baptized at the first opportunity.

Ripon Rips Records

The Grace Brethren Sunday School of Ripon, California, set a new Sunday-school attendance record of 72 on Sunday, February 2, 1969. It was not a new thing for this Sunday school, for they had broken records on three of the last four Sundays. This record attendance was a most welcome one for the visiting speaker of the day, Rev. Lester E. Pifer, and for the promotional coordinator, both from The Brethren Home Missions Council of Winona Lake, Indiana.

Ripon, California, has had a full-time pastor just since October 1, 1968 when Rev. Howard Mayes arrived on the field. The meeting place is the American Legion building, but it is evident that other facilities are going to be needed in the near future.

Brethren Minute-Men have been alerted! Pastors have been advised and everyone should get the message that Ripon needs some help. The response of every minute-man is needed and there is a need for a number of new minute-men to join these faithful ones who come through on every call. Ripon was not in The Brethren Home Missions Council budget last year, but opportunities like this one have to be bought up if the Gospel is to go forth in its most effective way. This opportunity has already proved it is a good one. It's not easy to get 72 in Sunday school in a temporary building without proper facilities. But Ripon has done it, and they expect to break many more records.



Ripon is located on Highway 99 near Modesto in the Nor-Cal district. This work is off to a good start and Brethren Minute-Men can help in a tremendous way with costs of starting new Brethren churches continuing to soar upward. ▼

Victory After Defeat After Defeat

It took one year, two defeats, and three attempts for the new Grace Brethren Church of Atlanta, Georgia, to get a zoning approval to build a church. The applications in two different counties were turned down and just recently the third application in the third county was approved. The church is now purchasing five acres costing forty thousand dollars located within one-half mile of the proposed Interstate 75 exchange.

The church location is a part of a 46 acre plot and members of the church plan to develop the remaining 41 acres with any profits going toward the church indebtedness. Already several families are planning to locate in the development and anyone moving to, being transferred to, or planning to locate in the Atlanta area should contact Pastor William Byers.

The church has not been able to retain all the people reached because of changes in locations and distances involved in travel. The securing of a location will now make possible the localizing of the efforts to build a Brethren church in the greater Atlanta area.

The church is now meeting in the Bellsferry Elementary School on Bellsferry Road and this is just off Highway 41, the road most people use in travelling through Atlanta.

A number of firsts have been experienced in the Atlanta work recently. Dr. and Mrs. Orville Jobson held our first missionary rally on January 19. Then on February 2, the Polmans were with the church for the first stewardship conference on behalf of the Brethren Financial Planning Service. One important *first* was the daughter born to the Byers on November 21, 1968. They have one son and Cheryl Ann is their first daughter.

The many answers to prayer that have been so evident in recent months have added a new note of optimism and enthusiasm in the work. The closed doors of the past year have been discouraging at times, but Pastor Byers has had no question in his mind but that God wants a Brethren Church in Atlanta, and the recent victories have now confirmed it as God's will. ▼

THERE'S ONLY ONE WAY ... FORWARD



The Brethren Investment Foundation is headed in one direction . . . STRAIGHT AHEAD.

Our investments now total over 7 million dollars, and daily more and more Brethren people are trusting us with their finances.

Why? Because they want to see their money work for them and for the Lord. Your B.I.F. account can do both. While you are helping build Brethren churches, you benefit from good investment rates and the awareness that you are working in partnership with Christ.

Won't you join us as we move ahead? If you do, you can be sure of one thing. There are only "straight ahead" signs in our direction.

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Church News

NEW TROY, MICH. Five members of the church were honored for their many years of service. Ben Mensinger, 24 years as a deacon; Don Siewert, 14 years as vice-moderator; Howard Keefer, 13 years as treasurer; Dean Straub, 13 years as Sunday-school superintendent; and Dora Mensinger, 13 years as Sunday-school secretary. Each was presented a large, framed picture of Christ. Gerald L. Kelley, pastor.

BARBERTON, OHIO. The Grace College men's quartet was present on Feb. 2, in the morning worship service of the First Brethren Church of Norton. The attendance for the service was 101. On Feb. 14, the annual Sweetheart Banquet was held at a local restaurant with 34 present. Rev. Charles Turner gave a slide presentation about his recent trip to Spain. Kenneth Cosgrove, pastor.

LONGVIEW, TEX. Dr. Raymond E. Gingrich, professor of Bible at LeTourneau College has recently begun a Grace Brethren work in that city. This ministry was begun in December, and Sunday-school classes were begun in January for children, college-age, and adults. Sunday morning and evening worship services are scheduled to meet in the Longview Community Center, and on Wednesday evenings they meet in various homes for Bible study and prayer.

SOUTHERN OHIO DISTRICT. The Trustees of the Grace Brethren Village Retirement Home have set a goal of $100,000 in gifts by Palm Sunday, March 30. Harold Huddleston is chairman of the nine-man board of trustees for the planned senior citizens' home.

SAN DIEGO, CALIF. A report from Brethren Chaplain Dale Brock says there were 237 present for the first service at the Recruit Training Command, Naval Training Center. The results were 19 first-time decisions and 52 rededications. Attendance was 183 at the second service with 11 decisions for salvation and 22 rededications.

FLASH!

BMH AMMOUNCES OPENING OF WEST COAST BRANCH

Exciting, important news of the opening of a West Coast Branch of the Brethren Missionary Herald Co. electrified Brethren at the recent Northwest District Conference. Long a dream of the Herald Co., Rev. Clyde K. Landrum, general manager, stated that a bookstore and "base of operations" would be opened at 3535 Commonwealth Ave. in Fullerton, California.

Area customers are invited to stop in at the bookstore for their needs. Mail orders of Sunday-school materials, Bibles, books and related items will be shipped to eleven western states from the Fullerton office.

In charge of the Fullerton operation will be Rev. Dale Brock, who is currently serving as a chaplain in the San Diego, California, area.

It is expected that the branch will be operational by June 1, enabling the BMH to better serve customers in the western states. Brethren everywhere are asked to pray for the blessing of the Lord upon this newest outreach ministry of the BMH.



Pictured from left to right standing are Dr. Charles Mayes, Dr. Glenn O'Neal, Rev. David Hocking, Rev. Donald Carter, and Dr. Harry Sturz. Kneeling is Rev. Charles Bearinger.

LONG BEACH, CALIF. The ordination service for Rev. Charles Bearinger took place Feb. 2 in the First Brethren Church. His father, Rev. Ernie Bearinger, Brethren missionary to Brazil, sent a recorded message. Rev. David Hocking, pastor of the First Brethren Church, also presented a short sermon from the Book of Acts.

CHANGES. The address of Rev. Clyde Caes should be changed to 113 Maple, Vandalia, Ohio 45377. The phone number of the Glendale, Calif., Grace Brethren Community Church should be changed to 213-242-1808. The address of Rev. and Mrs. Lee J. Crist is 3214 Woodlawn Road, Charlotte, N.C. Please change your *Annual.*

GLENDALE, CALIF. A recent week of meetings with Allen Herr resulted in 17 decisions. Lyle W. Marvin, pastor.



WINONA LAKE, IND. Pictured above are Charles Roda, *The Singing Frenchman,* and his wife Helen who toured America for seven months. They present a program of gospel-folk songs written by Charles and a unique testimony of their relationship to Christ. They have returned to France to work among the French young people *(BMH staff photo).*

WINONA LAKE, IND. News has just reached the *Herald* that Rev. James Dickson, former mission worker in Puerto Rico, has been accepted into the U.S. Navy Chaplaincy. He will enter Chaplain's School at Newport, Rhode Island for an orientation course, following which he will be assigned to active duty.

PARKERSBURG, W. VA. A *Six Great Days for God* campaign was conducted by Rev. and Mrs. Iner L. Basinger, Jan. 21-26. The Singing Basingers have worked numerous times under the Billy Graham Evangelistic Association. He is a choirmaster, and she is a pianist, vocalist, and child dramatist. There were 17 public confessions of faith and 29 rededications of life. Fifteen people have been baptized as a direct result of the meetings. On the last day, the morning attendance was 232 and the evening was 225. Many records, real ones, were broken over Sunday-school teachers' heads. Pella Wood folding doors worth $1700 have recently been installed in the sanctuary which will make possible several new classrooms. Melvin C. Hobson, pastor.

GARWIN, IOWA. There were 30 decisions in a recent evangelistic campaign with Allen Herr at the Carlton Brethren Church. Attendance averaged 60. Donald Jentes, pastor.

LISTIE, PA. Rev. Fred Walter began his ministry in the Listie Brethren Church Jan. 15. Before the arrival of the Walters, the parsonage was remodeled with new paneling and a new furnace. A welcome-supper was held at the church with 95 in attendance. Gifts of money and groceries were presented from the church and Sunday school. There was a baptismal service for 12 people on Feb. 16.

WINONA LAKE, IND. Congratulations are in order for the First Brethren Church, Martinsburg, Pa., for submitting 48 new *Brethren Missionary Herald* subscriptions.

GRAFTON, W. VA. Mr. and Mrs. James Owens, members of the First Brethren Church, celebrated their 60th wedding anniversary on Feb. 23. Mrs. Owens is the daughter of the late Rev. Emory Shahan, a long-time Brethren pastor. Paul L. Mohler, pastor.



Luke Kauffman receiving the charge to the pastor from Rev. Don Bishop, pastor of the Grace Brethren Bible Church, Bothell, Washington.

BEAVERTON, OREG. An ordination service was held for Luke E. Kauffman in the Grace Brethren Church of Beaverton, on Feb. 16. Rev. Thomas E. Hammers, development officer and alumni coordinator for Grace Schools, brought the ordination sermon. Following this, the church held a reception at which time the pastor was presented with a generous cash gift to be used in purchasing books for his personal library.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	*Date*	*Pastor*	*Speaker*
Middlebranch, Ohio	Apr. 6-13	Wesley Haller	Bill Smith
Homerville, Ohio	Apr. 6-13	Robert Holmes	K. E. Gingrich
Jenners, Pa.	Apr. 7-13	James Hoffmeyer	Allen Herr
Elyria, Ohio	Apr. 13-18	Richard Placeway	Nathan Meyer
Grafton, W. Va.	Apr. 16-25	Paul Mohler	Allen Herr

BMH Has Sample Kits Ready!

EXCITING NEW 1969 VBS COURSES

"LET'S GO WITH CHRIST"

is Gospel Light's 1969 VBS course. New courses are featured for the junior, youth, and adult departments. The theme song and marching music are on new recordings bound into the leader's guide—at no extra cost.

"BELIEVING GOD'S BOOK"

is the new overall theme of the Scripture Press course for this year. Separate courses for ten-day and five-day Vacation Bible Schools are offered by Scripture Press for the first time this year.

No postage or handling on VBS materials

Brethren Missionary Herald

Box 544 Winona Lake, Indiana 46590

THE PAINLESS GOSPEL?

By Glen Welborn

The answer is *No!* Not if it is the *True* Gospel.

I went to the hospital to see a man who had an operation. "How are you feeling?" I asked. "Just fine. I didn't know they operated on me until I felt the place with my hand." The dentist's chair has been made more painless with improved methods and equipment. The heavy tax bite has been made more painless by methods of taking a little at a time via withholding, sales tax and hidden taxes. Installment buying is supposed to make it easier to pay for what we want. The trend is to more and more ease and comfort. We're getting so soft we now need electric toothbrushes.

To the displeasure of God and the detriment of human souls, we have made the Gospel painless. A radio preacher said of his denomination: "We have decisioned people into church membership without being saved." There is not very much resemblance between the way we handle the Gospel today and that in the Book of Acts.

When I began preaching I got the idea that I would have to develop pulpit humor – learn to say things that would make people laugh, insert funny things in telling Bible stories. I thought all this was needed to make a preacher a popular speaker. How foolish! We're using magic tricks, dummies, contests and gimmicks of all sorts to make our appeal. All of this is foreign to the early church. Peter wasn't trying to appeal to the people through humor and gimmicks when he preached the sermons recorded in chapters two, three and four of Acts. And the people who heard ". . . were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" With no attempt to reduce the pain, the answer came back sure and quick: ". . . repent, and be baptized every one of you" (Acts 2:37-38). Stephen, in Acts seven, delivered a sermon that totally lacked in wit and humor, but filled with crystal clear truths of the glory of God and the wickedness of man. "When they heard these things, they were cut to the heart" (Acts 7:54). No soothing of conscience here. No effort to make the truth of God painless.

God gave His Word to man for several reasons. One is that man may know his Creator. And when he learns this, he finds Him absolutely holy. Another is that man may know himself. When he learns this, he finds himself totally depraved in sin. If he believes God's Word, he is forced to accept the awful fact that these two truths reveal a gap impossible for man to bridge. Now comes another reason for God giving His Word to man. It is to reveal to man the painful ordeal the Godhead endured to bridge this gap for man. The love of God called for man's reconciliation, but this could not be accomplished in disregard for His holiness which demanded payment for sin. This payment is the price of blood. This means death. Everything that led to Calvary was painful to God.

Rev. Glen Welborn has served as pastor of the Leon Brethren Church, Leon, Iowa, for the past ten years.

When God's sharp, two-edged sword (Heb. 4:12), which is the Word of God (Eph. 6:17), is unsheathed by the Holy Spirit, someone is going to get cut, someone's ego is going to get wounded, someone's comfortable self-righteousness is going to get slashed, and someone's haughty spirit is going to get punctured. Sin is going to be exposed and justly condemned. This is not painless. And the pain often causes men to get angry, as often was the case in the Book of Acts. They will dislike the servant of God whose mouth the Spirit of God used to speak the Word of God. They won't come back to this church. They will go home and lick their wounds, then go somewhere else where they can hear a painless preacher.

Popular youth speakers seem to be those who can make teen-agers laugh. I wish we had some who could make them weep – weep over their sin and the wicked way most of them treat that which is sacred and holy. Please don't take me wrong. I am not opposed to good, clean humor in its place. But when dealing with the great God of absolute holiness and the awful sinfulness of man which brings the wrath of God on the children of disobedience (Col. 3:6), it is no joke for laughter. This is no place to inject human intellectualism and smartness.

Oh, that we might see more Holy Spirit conviction of sin that will force the guilty to anger or to humbly crawl to Jesus in repentance and plead for mercy. It seems that most modern preaching produces neither.

A Christian writer was asked to write a book on how to have revival. After considerable thought and study he sent his answer. He said the greatest book on how to have revival has already been written–the Book of Acts. And when we look into the Book we fail to find any attempt on the part of God's ministers to make the Gospel painless. Like a surgeon's knife, the Word of God had to cut deep to open that internal, death-dealing infection diagnosed by God as *sin.* The Gospel of salvation cannot be "good news" to a soul until this work of the Holy Spirit is done. The Philippian jailor in Acts 16 is a good example of how the sword of the Spirit cuts open a man's wicked heart and makes him cry out, "what must I do to be saved?" Then came the "good news" – the Gospel. "Believe on the Lord Jesus Christ, and thou shalt be saved." Perhaps the Amplified New Testament will help prevent someone from getting the wrong idea of the word "believe." "And they answered, Believe in and on the Lord Jesus Christ – that is, give yourself up to Him, take yourself out of your own keeping and entrust yourself unto His keeping, and you will be saved" (Acts 16:31). ▼

Praise and Prayer

BRETHREN DAY OF PRAYER—TUESDAY, APRIL 15

HOME MISSIONS

PRAY for the Lord's leading in the replacements for Rev. and Mrs. Bruce L. Button at the Brethren Messianic Testimony.

PRAY for the eastern itineration trip of the Brethren Navajo Mission school children planned for the month of May.

PRAY for the new pastor in our fellowship, Jack Galey, beginning his ministry at Tucson, Arizona; and for Victor Rogers as he enters a new field of ministry as pastor at Albuquerque, N. Mex.

PRAY for the financial need of The Brethren Home Missions Council created by some churches not being able to assume the financial obligation anticipated and other churches not going self-supporting as anticipated.

PRAY for more emphasis on "The Brethren Church Grows With Brethren Home Missions."

MISSIONARY HERALD

PRAISE the Lord for an agreement whereby BMH Books will jointly copublish with Baker Book House a new book by Dr. John Davis on Joshua, Judges, and Ruth.

PRAY the Lord will move in the hearts of our people to give to the newly established building fund for the erection of an addition to the present building.

PRAISE the Lord for the new bookstore to be opened soon by the Herald Company at Fullerton, California.

PRAY for the Dale Brock family as they locate in the Fullerton area where Mr. Brock will serve as manager of the new BMH bookstore.

PRAY for wider BMH literature outreach as the gap is bridged between Winona Lake and the Brethren on the West Coast.

PRAY for immediate funds to provide Bruce Brickel with equipment for the printing plant soon to be established by the Brethren Missionary Herald Co. at Winona Lake.

EVANGELISM

PRAISE the Lord for His evident blessings upon the ministry of Evangelist Allen Herr.

PRAISE the Lord for the people who are confronted with the plan of salvation many times each month as a result of the ministry and outreach of the Board of Evangelism.

PRAY for the crusade meetings being conducted by Allen Herr April 7-13 Jenners, Pa.; 16-25 Grafton, West Va.; 27-May 1 Parkersburg, West Va.

PRAY for Director of Evangelism, Bill Smith, as he visits a number of district conferences this spring and speaks concerning the ministry of soul-winning.

SERVICE PERSONNEL

PRAISE the Lord for an opening in the denominational quota enabling James Dickson, former mission worker in Puerto Rico, to enter the U.S. Navy chaplaincy.

PRAY for Mr. Dickson as he enters upon this new work; pray for his family as they adjust to this new ministry.

PRAY for wisdom for our chaplains as they face decisions and challenges in their work.

PRAY for young men in Vietnam: (1) that they will stand up for the Lord; and (2) that they will be protected from injury.

WMC

PRAY that the Lord will lead women of His choice to serve in local councils as officers for next year.

PRAY for the WMC district conferences; and for the election of officers.

PRAY for every detail in planning the program for the national WMC conference in August.

PRAISE the Lord for the Victorious Life studies in WMC this year and pray that we shall experience new spiritual victories as a result.

FOREIGN MISSIONS

PRAISE the Lord for Dr. and Mrs. William Walker, who will be going to Africa to augment the medical staff; pray for more medical personnel still needed.

PRAY for the various Bible classes which are being held in the Mexico work, both in the border areas and in Mexico City.

PRAY that the Lord of the harvest will continue to call forth candidates, and remember especially the need in the field of Argentina, which has had no new missionaries in a number of years.

GRACE SCHOOLS

PRAISE God for the completion of the new library building.

PRAY that the formal dedication of the new library building on May 2 may prove to be a time of real gratitude and joy.

PRAY for the Spring Day of Prayer, April 16, that it may be a time of deep spiritual blessing and commitment.

PRAY for the seniors of both schools that they may be able to complete all their work and graduate with honor.

SMM

PRAISE God for the 55th anniversary of SMM celebrated this month.

PRAY for our national patroness and officers as they make plans now for SMM meetings at the national conference.

PRAY that each SMM girl may find many ways of serving her Lord and being a special blessing to her church.

CHRISTIAN EDUCATION

PRAY that our Sunday-school teachers will use every lesson presented to help the pupils know Christ and grow in His grace.

PRAY that Vacation Bible School plans may be a part of every Sunday-school program for this summer.

PRAY for the leadership of district children's and youth camps for this summer.

PRAY that the financial needs of the Christian Education Department may be fully met.

PRAY for the youth who will be going out under TIME program to the various mission fields this summer.



By Dr. Herman A. Hoyt

President, Grace Theological Seminary and Grace College

Cities of Destiny

Arnold Toynbee, famous English historian, writes the preface to a new volume produced in England in 1967 under the title, *Cities of Destiny*. This book is now attracting wide interest growing out of the urban crisis now sweeping the world. It attempts to chart the evolution of the city under three vast movements: the city-state, the capital city, and megalopolis.

Though the oldest cities are said to be located in the Middle East. Jericho being the chief representative, archeological discovery being able to trace it back perhaps 10,000 years, no reference is made to the city built by Cain (Gen. 4:17). The origin of Babylon is located about 5,000 B. C., though little discussion is given to this ancient city.

Major attention is given to such cities as Athens, Venice, Florence, Alexandria, Rome, Changan, Constantinople, Cordoba, Paris, St. Petersburg, Vienna, London, and New York. Passing reference is made to other great cities such as Baghdad, Cairo, Delhi, Frankfurt, Genoa, Mexico City, Moscow, Detroit, Philadelphia, San Francisco. The principle of selection doubtless made no provision for significant reference to Jerusalem as a city of destiny.

The Greek word for city (polis) suggests in some sense the explanation for the origin and maintenance of cities. At the outset it marked a group of people with similar interest and concern who came together and built a citadel for protection from the enemy without. In the long history of mankind, it now appears that technology has at last produced a situation where the dangers to the inhabitants of the city are within.

In a book like this, there is no lifting of the veil of the future to see what actually lies ahead. The trends now in course can only conjecture a gradually darkening picture until at last the cities of earth are wasted away. But predictive prophecy lifts the veil and discloses a drama of rehabilitation in two scenes. The first phase of rehabilitation is set for millennium. Jerusalem, now despised, will be the capital city of the world. From the divine throne of the Son of God established in that city, renewal will flow forth to the cities of the world. The second phase will be ushered in with the eternal state. The entire earth will be rearranged over the pattern of sinless perfection when the curse will be lifted. The New Jerusalem, the city of God, will descend to the earth and will be inhabited by the perfect Sovereign and His people, now saved.

This is truly the city of destiny which will control the destiny of all redeemed mankind without end. Until then, the Babylon of the endtime and present-day Jerusalem will be coming more and more to the attention of men as cities of destiny.

Church Doctrine Cases

A ruling recently issued by the Supreme Court of the United States prohibits courts throughout the land from deciding matters of church doctrine. This action was unanimous. On the face of it, it sounds good, but examined more precisely as to its meaning in relation to the liberal movement across the world, it bodes only ill to the conservative and fundamental segment of the Christian faith.

The occasion of this ruling grows out of the action of two local Southern Presbyterian churches in Savannah, Georgia seeking to gain possession of their property from the Southern Presbyterian denomination. These two congregations voted to withdraw from the denomination because it had departed from the faith. Their withdrawal from the denomination was for the purpose of reconstituting themselves as an autonomous Presbyterian organization.

The Supreme Court cited the Constitution of the United States in justifying their decision. In the ruling it was argued that the Constitution forbids civil courts from reaching to "the very core of a religion" and determining if a church is adhering to its doctrines.

The immediate effect of this ruling is to prevent courts from settling property disputes that rest on controversies over religious doctrine and practice. Obviously this ruling will have two far-reaching effects. It will on the one hand forestall breakaways by dissident local churches whose congregations are dissatisfied with the theology and the practice of the denomination. On the other hand it will put new determination into the hearts of faithful people to cut completely the cords of relationship with the parent denomination.

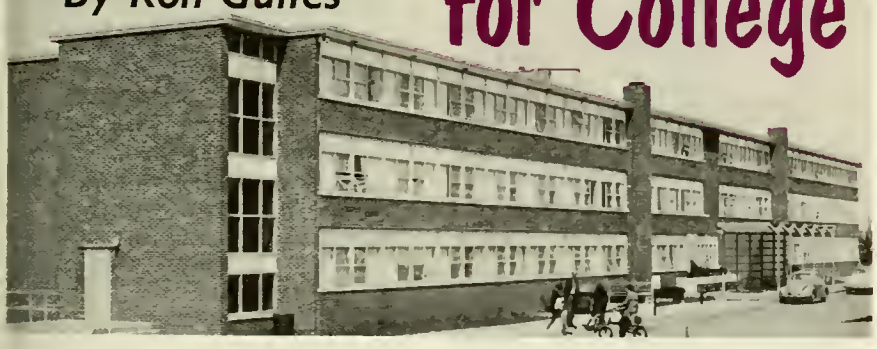
Though this action of the Supreme Court may be justified on the human and natural level as in accord with the Constitution of the United States, it becomes clear that God's people have only one true refuge and that is the Lord himself. It cannot be expected that this world, which is under the direction of Satan, will defend and promote the interests of God's people, except by the miraculous intervention of the power and grace of God.

Church Schools Too

Those who follow carefully the fortunes of private schools in this ever-escalating economy are aware of the new and more intensive efforts being made to provide funds for operation from the state and federal tax system. On the one hand this could mean much to perpetuate the school, provided there are no limitations of freedom imposed on the school. On the other hand, for any school that might refuse such aid it could be financially strangled. Here is the place where God's people need to be on the alert, alert with determination that nothing like this shall befall Grace Schools. It means two things, dedication of gifts to support the school, and more intensive prayer in behalf of the school. ▼

How to Get Money for College

By Ron Guiles



The high cost of education is having a staggering effect on families all across America. Parents who are concerned about the current trends in secular, state-supported education are more than ever convinced that they want their children to attend private Christian schools. But immediately they are faced with the problem, "How do we pay for the higher cost of a private Christian college?"

Actually, the possibilities of obtaining financial help for higher education are better now than ever before. While many state and local governments have been subsidizing so-called public colleges and universities, the federal government has channeled its assistance to higher education right down to the level of the student himself. In addition, there are private aids to education that are available in the form of student loans and scholarships. Through these aids to education, the student can practically choose any college he wants to attend and still receive aid.

Basically, there are two types of programs offering aid to education: those based on the financial need of the student, and those which do not concern the student's need for financial help. The federal programs, by their very nature, are primarily aimed at assisting students in need. The Equal Opportunity Grant Program is designed, as its name implies, to give an equal chance at education to students who for financial reasons could not otherwise attend college. Similarly, National Defense Student Loans seeks to assist students, ". . . in need of the amount of the loan to pursue his course of study in the institution." These loans are particularly attractive to students planning to teach because in such a case up to one-half, or in some instances the entire amount of the loan, may be written off over a period of years after graduation. The federal government also underwrites the College Work Study Program, whereby they will pay up to eighty percent of the wages of a qualifying student who works for the college or university.

In all of the mentioned federal programs, it is necessary for the student to show that he has a definite financial need for these funds. This is done, primarily, through such means as a Parents' Confidential Statement, which is an analysis of the family's financial situation, based on information supplied by the family. Using this confidential information, the scholarship committee of a college can determine whether or not the family qualifies for aid.

Many people are surprised to learn that even in the case of scholarships, financial need plays an important part. Years ago, scholarships were based entirely on the student's academic abilities. However, with the increasing demand for funds for college education and with so many students of academic ability applying for scholarships, the trend has changed in the last few years to the point where scholarships are given, not only on the basis of academic ability, but also financial need. This is often true of scholarships awarded by colleges; and in practically all instances of state and other governmental scholships, financial need is taken into consideration.

Many families have found another type of aid to be very attractive. This program does not require that financial need be demonstrated by the family seeking the aid. This is in the form of loans which are guaranteed either by the federal government, state governments, or by a private organization established especially for the purpose of guaranteeing loans for education. To qualify for these loans, the student merely applies through his local bank. The local bank lends the money, and the student will ultimately pay the loan back to the local bank. Under this program, the loan is issued at a rate of seven percent simple interest. If the family's adjusted income is less than fifteen thousand dollars per year, the federal government will pay the interest while the student is attending school and for a period of nine months after graduation. Then on the first day of the tenth month after graduation – presumably when the student is earning a livelihood – repayment of the loan and interest from that date will begin. Depending on the amount borrowed, the period of repayment can be anywhere from five to ten years after graduation. In addition, if the student joins the Peace Corps after college or enters military service, there is a special moratorium on the payments. Of course, if the student wishes to repay the loan before time, this may be done without penalty.

This type of loan program has been a real boost to education because these loans are guaranteed. Banks are much more willing to lend money to students in this situation who otherwise would have a great deal of difficulty obtaining money through a bank. In the case of the federal or state governmental loans, they are guaranteed by the respective government. In the case of the private loan through the United Student Aid Fund, the college or university contributes funds to a pool which is used to guarantee the loans of students attending that particular college.

Presently, a student may borrow up to one thousand dollars each year he is in college. The maximum he can borrow is a total of five thousand dollars.

(Continued on page 19.)

Ronald Guiles is director of financial aid at Grace College, Winona Lake, Indiana. He is also enrolled as a student in the college.

A study of II Cor. 2:14-17

PERFUME OF LIFE AND DEATH



By Charles Ashman

Rev. Charles Ashman is pastor of the Winona Lake Brethren Church, Winona Lake, Indiana. He is a graduate of Westmont College and Grace Theological Seminary.

There are many unmistakable odors in this world. Who cannot tell when you have been in the company of the cigarette smoker? The odor clings. If you have ever visited the San Diego Zoo – one of the very best, you don't have to see to know you are in the camel compound. You can smell them, and that for a considerable distance. You can tell a camel caretaker by the odor clinging to him. The distinctive smell of fiberglass adheres to clothes of the boatmaker. Often, more often than we think, people can tell where we have been by the scent we carry with us. I have a dog who is part beagle. His name is appropriately Snoopy, for every time we return home he does a thorough sniffing job to "see" where we have been.

In II Corinthians 2:14-17 the Apostle Paul talks about the spiritual odor of the believer. He is in the midst of testifying concerning his own ministry to them. In the process of his defense, as he considers the glory of the Christian ministry, he is lifted in spirit by the glorious thought of the continual triumph of Christ in which every believer shares. And this in spite of some present apparent defeat. "The sun often shines on the mountain when it is dark in the valley." Here Paul is on the mountain glimpsing the glory and dignity of service for and with Christ.

The picture that Paul painted for us was of a Roman general and his march of triumph into Rome. The general was out in some distant land waging battle for the empire. Victory was his and the senate voted him a triumph. A public holiday was declared – school dismissed. The parade was on with all the fanfare and pomp. The general marched through the streets of the city. A long line of captives from the subjugated peoples, marched – chained to his chariot, some before and some behind. Some held censers of incense and a fragrance arose to pervade the whole procession and its watchers. The captives in front were to be set free and the smell clinging to them was the "savour of life." Those marching to the rear were condemned to die, and to them the smoke incense odor was the smell of death. And the general marches on in triumph. Now that you get the picture, read II Corinthians 2:14-17 and see a procession of triumph–

THE PROCESSION OF TRIUMPH (v. 14)

Ever feel defeated? Covered up? Done in? Paul is speaking in the succeeding chapters of this book about pressures, burdens, persecutions and heartaches, but before he does, he would have us see that because of our union with Christ our lot is one of continual triumph. In spite of all that looks to us like defeat, there is finally triumph. But remember, it is God's triumph, not Paul's, not ours. While some see Paul, Timothy, or Titus as the victorious generals, most of us see Christ. We are His captives. He is the conqueror.

Let me remind you that Christ conquers men in two ways depending on the attitude of the captured. He conquers by faith those who will respond to His love, His truth, His sacrifice, His provision. To those who see their need of liberation and willingly submit, He becomes the liberator. Liberation from what? From the bondage and condemnation of sin, of course. Paul rejoiced to be a captive of Christ. I believe he gave special attention to the spot in the Damascus road where, in the past he had become a submissive slave and which marked the beginning of victory. "The defeat of the true-hearted is victory." It is the joy of full surrender that Paul is so grateful for here, because he knows that it means triumph unto life eternal.

But Christ conquers in another way. Men who will not believe, must be conquered by force. Philippians 2:10-11 tells us: "That at the name of Jesus every knee should bow . . . And that every tongue should confess that Jesus Christ is Lord" The ultimate victory march of our Lord involves the triumph by force, when as Judge and King He rides victorious over the rebellion of sin. Beloved, this is triumph, but there is condemnation and death to the unbeliever.

Of course, Paul's thought here centers on the victory of faith, and he counted it a glorious privilege to be chained to the chariot of Christ for the rest of his life. He knew that union with Christ was the only bondage unto freedom and victory.

"Make me a captive, Lord
And I shall be free.
Force me to render up my sword
And I shall conqueror be.

I sink in life's alarms
When by myself I stand.
Imprison me within thine arms
And strong shall be my hand."

Plutarch said that the Roman Triumph was a time when the temples were full of fumigations (incense odors). "Incense was burned before the victor's chariot." So, in the picture it was natural for Paul to see himself as an incense bearer before the chariot of Christ in God's declared triumph. In verse 14 he expressed it, ". . . and maketh manifest the savour of his knowledge by us in every place." There is something, should be something, must be something about the Christian that is always giving off the spiritual odor of the knowledge of Christ. Wherever the Christian goes, he ought to be manifesting and revealing the fact that he is in close contact with the triumphant Christ. He knows Him. He walks with Him. His life speaks of Him.

Paul doubtless means that the incense bearer is so filled with the perfume of the incense that he himself is perfume. He is so filled with Christ that he exhales the sweetness of the Lord. It is the odor of sanctity. The lowliest life which God is leading in the triumph of Christ will speak persuasively for Him. What a thrill to have the unmistakable perfume of Christ. When you leave the Chinese gift shop where the incense has been burning, you bear abroad the incense odor, but it soon wears off. It is only the constant contact, the consistent communion, that keeps the perfume fresh and strong. How is your spiritual fragrance today? When you pass others, does your life exude the fragrance of Christ, or do you send forth the scent of the world, the flesh, and the devil?

The sweet savor of Christ in us has a varied effect. It is –

THE PERFUME OF LIFE AND DEATH
(vv. 15-16)

"Yea, we are a fragrance of Christ to God among those who are saved and among those who perish; to some an odor of death that kills, to others an odor of life that gives life" (II Cor. 2:15-16, Beck – New Testament In The Language of Today).

We are here introduced to the peril of preaching and the problem of witnessing for Christ and living the consistent Christian life. It is an experience of joy mixed with sadness. For the fragrance of the life lived in close contact with Christ falls upon people with different senses of smell. To some it is sweet. They believe, and with joy receive the Word. These are the ones being saved and to them the fragrance of our life is the smell of life unto life. O, joy of rejoicing, when God by His grace uses one of us who by close contact with Christ is spreading abroad the sweet savor of the knowledge of the Saviour to attract a sinner toward Christ! To such we carry the perfume of life.

But Christian, let me remind you that the same sweet Christian life and testimony may be to others the stench of death itself. To those who, by their own active, willful rebellion and rejection of the knowledge of God are perishing, we smell like death unto death. Every sermon, every word of witness, every lovely Christian life that lifts the fragrance of Christ into the nostrils of the unrepentant sinner only increases the guilt of his sin and the intensity of his final judgment and the hardness of his heart. But this is the inevitable penalty of human freedom.

Knowing that when he preached, witnessed, and lived Christ, some would be saved and some would be lost with greater condemnation, Paul exclaims, ". . . And who is sufficient for these things?" (v. 17). The implied answer is "We are!" And that, because we are involved in–

THE PREACHING OF THE TRUTH
(v. 17)

Paul dared to say that he was sufficient because he was not like many who corrupted the Word of God like one who peddled cheap wares for his own profit. He will not make merchandise of the truth. He will not put the choice berries or apples on top, and within deny by adulteration, the eternal truths of inspiration, virgin birth, and blood atonement. Paul said that his message was pure truth and with such he was not afraid to face men. It was sound, sincere to the core. He had done nothing behind closed doors (Read Ezek. 8:7-13). The "many," almost always the majority today, are watering down the truth of God. Paul's confidence rested in the awareness of the fact his life and ministry were, ". . . As of God, in the sight of God . . . in Christ" (v. 17). When you speak God's truth you can speak with authority. When God is your witness you speak with confidence. When Christ is the sphere and sum of your witness, when you never go beyond Him and because you cannot exhaust Him, you speak of the knowledge of God himself.

When you get away from the chariot of Christ, the triumphant one, you become like Peter when he refused to accept the simple statement of Jesus, and the Lord had to rebuke him with, ". . . thou art an offense to me: for thou savourest not the things that be of God, but those that be of men" (Matt.16:23).

Every man, woman, or youth who believes God, trusts Christ, and lives close to Him, who is the victor, the triumphant one; smells of the sweet savor of Christ. True to some it is the smell of death unto death, but to others it will be the odor of life unto life, and always to God it is the "sweet savor of Christ." ". . . Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Eph. 5:2). ▼

Money for College—

(Continued from page 17)

Hence, for the student living away from home, this will amount to only about one-half of the total cost for the year. In many instances, the other half of the college cost can be made up either through work, scholarships, grants, or a combination of these. It should be kept in mind, though, that the philosophy of financial aid is that the primary responsibility of supplying funds for college rests with the student and his family. Any aid which the student receives, either from governmental sources or the institution, should be considered supplemental to what the family can provide.

With today's emphasis on higher education, it is important that every young person, particularly a Christian young person, gives thought to meeting the increased demands of today's world. With the great emphasis being placed on aid to education, it is possible for any young person, with the will to do it, to go to college and to complete his education without the fear of having to leave because of lack of finances. ▼



Approximately ninety alumni and friends of Grace Seminary enjoyed the annual alumni banquet on Thursday of the conference week. Speakers for the banquet, which was held at the Winona Hotel, included President Herman A. Hoyt; Glen "Chet" Kammerer, head basketball coach; and Dr. Homer A. Kent, Jr., dean of the seminary.



The Grace College Male Quartet, composed of (l to r) Rich Dick, Dale McDaniels, Ed Lewis, Gary Cole, and Dave Goodman, provided entertainment for the seminary alumni banquet. This quartet is the same one which traveled with Prof. Donald Ogden to the west coast last summer.

Conference Candids!

The perceptive lens of our roaming cameraman captured many candid scenes during the eighteenth annual Grace Bible Conference, held on the campus of Grace College and Seminary in Winona Lake, Ind., January 28-31, 1969. The following shots were taken during the week, which included rich messages and Christian fellowship for alumni and friends attending the annual event.

Chaplain Donald F. Carter (U.S. Army, ret.), who delivered the L.S. Bauman Memorial Lectures, chats during the morning coffee break with seminary student Ross Weidman. Chaplain Carter, who now pastors the Grace Brethren Church of Anaheim, Calif., presented a stimulating and practical series of messages on the ministry of the chaplain.



"We're taking good care of your son here," President Hoyt seems to be telling Rev. Clair Brickel, pastor of the Brookville, Ohio, Grace Brethren Church. Dave Brickel (left) is a sophomore music major in Grace College. Two sisters, Ann and Barbara, also attend Grace.



Speaker Paul Little was available at the College Bookstore autograph party on Wednesday to sign copies of his book *How To Give Away Your Faith.* Dr. John Davis of the seminary faculty was also present to autograph copies of his book *Biblical Numerology.*





"Go where the fish are!" exclaims Dr. Paul Little, director of evangelism for Inter-Varsity Christian Fellowship. Little delivered the R. Paul Miller Memorial Lectures each morning and conducted a workshop in evangelism one afternoon.



Mrs. R. Paul Miller (left) was on campus for part of the conference. The Miller Memorial Lectures, in memory of her late husband who was a pioneer in the field of evangelism in The Brethren Church, were delivered this year by Dr. Paul Little.

Rev. Randy Poyner, pastor of the Grace Brethren Church of Lansing, Mich., was among those who "dug in" and enjoyed the pie at the alumni banquet. A business meeting of the seminary alumni association followed the meal.





Mrs. Jesse Deloe, Jr., pastor's wife from the North Riverdale Brethren Church in Dayton, Ohio, concentrates on one of the speakers at the alumni banquet on Thursday.

"But Jonah chose to go that-a-way!" Dr. Alden Gannett, president of Southeastern Bible College in Birmingham, Ala., was the alumni-sponsored speaker and spoke to the college student body each morning. He also conducted a workshop on the topic, "Is the Local Church Relevant for Today?"



Campus News Briefs...

Three Grace College students achieved a perfect 4.0 grade average for the first semester of the current school year, according to registrar Ron Henry. The three were Stephen Grill, a junior speech major and a member of the First Brethren Church of Dayton, Ohio; Brian Martin, a freshman and a member of the Community Grace Brethren Church in Warsaw, Indiana; and Wayne Mensinger, a junior social studies major and a member of the New Troy Brethren Church in Michigan.

The top ten percent of the college student body was named to the honor list with the top ten students comprising the dean's list. Averages on the honor list ranged down to 3.5.

The development department of Grace Schools will have three summer development teams this year. A male quartet led by Terry White, director of public relations, will tour the West. Phil Lance and Ed Lewis, both 1969 graduates of Grace College, will lead mixed quartets through the Midwest, East, New England and Southern states. This is the first summer for three teams.

According to a recent release by the athletic committee of Grace College, head basketball coach Glen "Chet" Kammerer and his squad of Lancer cagers will take a trip to California during this Christmas vacation. The tour will include games with six West Coast colleges and services in five churches.

The annual seminary-sponsored Christian Education Workshop will be held this year on May 3 and May 10. Under the direction of Prof. Paul Fink, the program has been greatly expanded this year to three simultaneous sessions for parents, Sunday-school teachers, and pastors. The May 3 workshop will be held in the Grace Brethren Church of Columbus, Ohio, and the May 10 session will be on the Grace campus. Anyone interested in attending is encouraged to write to Prof. Fink for details.

Dr. Jesse Humberd, director of summer school at Grace College, has announced an expanded session this year. In all, 35 courses will be offered in ten departments, and up to 12 hours of college credit may be earned. Room and board are available and most classes will meet in the air-conditioned new library. The first term is June 2—July 11 and the second is July 14—Aug. 8. Write to Dr. Humberd for further details.

Friends of Grace Schools living in Indiana are encouraged to write to their state senators and representatives to help achieve passage of a new Tuition Equalization Bill. In essence, the measure would provide state aid for the Indiana resident student who chooses to attend a private institution rather than a state school. Amounts up to eight hundred dollars would be available to equalize the difference between state and private schools. Some 20 states now have similar legislation pending, and the 33 independent colleges and universities in Indiana have united in supporting this bill.

A recent survey showed that Grace Theological Seminary will grant 33 degrees this spring. Some 30 will receive the new degree of M. Div. which replaces the B.D., and three are candidates for the M.R.E. Of the 33, 14 are Brethren. Five of the Brethren are planning to enter foreign mission fields, seven are going into the pastorate, one will be in teaching, and one plans on postgraduate studies.

Plan now to attend!

OPERATION INSIGHT — PARENTS WEEKEND

MAY 3-4,* 1969

Organized and directed by a committee of Grace College students, OPERATION INSIGHT is designed:

—to acquaint parents of students, prospective students, and pastors with the Grace College campus

—to encourage a closer relationship between parents and students and between parents and faculty members

—to express appreciation to the parents from students, faculty, and administration

EVENTS OF THE DAY INCLUDE:

Parent-faculty reception

Simulated classes with Grace College profs

Special luncheon for parents with President Hoyt speaking

Six-college tennis tournament

Bus tours of Christian Assembly property, new student union, student office building, etc.

Dinner in Alpha Hall dining commons

Open house in mens and womens residence halls

Special "Pops" concert Saturday night with the Grace College Community Concert Band

*Parents and guests are encouraged to come one day early and attend the dedication ceremonies of the new $650,000 library-learning center on May 2.

Tour Time!

This Easter season the 45-member Grace College choir and brass ensemble will be taking an 18-day tour through churches in Ohio, Pa., and Mich.

Directed by Prof. Donald Ogden and Prof. Jerry Franks, the group will perform a varied program of choral masterworks, sacred compositions and gospel hymn arrangements. A special highlight of the 1969 tour will be the inclusion of the Easter section from Handel's "Messiah." The itinerary is listed below.

Prof. Jerry Franks





Prof. Donald Ogden

ITINERARY

Grace College Choir and Brass Choir — Spring, 1969

Friday, March 21	Xenia, Ohio, Ferguson Jr. High School, 1:45, 2:35
	Kettering, Ohio, Calvary Brethren Church
Saturday, March 22	Dayton, Ohio, Southern Ohio Youth Rally
Sunday, March 23	Dayton, Ohio, Patterson Park Brethren Church
	Covington, Ohio, First Brethren Church
	Columbus, Ohio, Grace Brethren Church
Monday, March 24	Worthington, Ohio, Worthington High School
	Lexington, Ohio, Grace Brethren Church
Tuesday, March 25	Ashland, Ohio, Southview Grace Brethren Church
Wednesday, March 26	Kittanning, Pa., First Brethren Church
Thursday, March 27	Uniontown, Pa., First Brethren Church
Friday, March 28	Harmony, Pa., Reformed Church
Saturday, March 29	Middlebranch, Ohio, Northern Ohio Youth Rally
Sunday, March 30	Akron, Ohio, Hillwood Chapel
Monday, March 31	Elyria, Ohio, Grace Brethren Church
Tuesday, April 1	Wooster, Ohio, First Brethren Church
Wednesday, April 2	Pontiac, Michigan, First Baptist Church
Thursday, April 3	Taylor, Michigan, Evangelical Baptist Church
Friday, April 4	Michigan Center, Michigan, Bible Church (afternoon and evening)
Saturday, April 5	Lansing, Michigan, Michigan Youth Rally (afternoon)
Sunday, April 6	Lansing, Michigan, Grace Brethren Church

BRETHREN MISSIONARY
HERALD
APRIL 5, 1969

GRACE COLLEGE LIBRARY
WINONA LAKE, INDIANA

Argentina is like any mission field.



The goal is people.



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Laymen—Mr. Harold Jones

April 5, 1969

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The Editor Speaks . . . By Clyde K. Landrum

Missionary Outreach — 1969

With the slogan "The Bible, the whole Bible, and nothing but the Bible," one could expect The Brethren Church to be strong in its missionary program. And there is much for which to praise the Lord in the Brethren missionary outreach in this year 1969. Hawaii, one of the newest states in the Union is being reached. Alaska will be entered in July of this year, and a concerted effort is being made to cover all the states inasmuch as possible. Germany, the eighth foreign mission field is on the schedule for 1969, and work in the other seven fields is showing real progress and promise. The missionary literature ministry is growing and expanding. Herald magazine subscriptions are at the 11,000 mark, the number of published books by Brethren authors is increasing, and the Brethren Adult Quarterly is being updated and expanded. In 1969 a West Coast BMH branch will be set up, and a printing plant established at Winona Lake. Indeed 1969 is a BMH year. Grace Schools enrollments are up, demanding expansion of all facilities. The training programs in both the seminary and college are being strengthened and expanded, bringing into focus the great need for added personnel. With more trained Brethren young people going out into the work of the Lord the outreach of Grace Schools is being enhanced. Christian Education emphasis, through the Christian Education Department is being expanded. Great stress is being laid on the need for Christian Day Schools, Christian Education conferences are stimulating the thinking of teachers and workers, and the youth Training In Missionary Endeavor program is sending young people across the country and around the world. The Board of Evangelism, made up of an equal number of laymen and pastors, is stimulating new enthusiasm for evangelism through evangelism seminars, as well as seeing many decisions for Christ in local Brethren churches through the ministry of evangelistic campaigns.

Such an accelerated missionary outreach necessitates a strong home base. While our people are to be encouraged to maintain their support of this ministry beyond the confines of the local church, they also are to be encouraged to keep the home base strong. And, this is being done. New buildings are springing up, many of them planned by the Brethren Architectural Service. More and more buildings are being planned to provide adequate facilities for best results in Sunday schools and Christian Education, including the operation of Christian Day Schools.

Not only are buildings which house the church improving, but the individuals who make up the church are being instructed and encouraged to reach out to other people with the Gospel. In the final analysis the test of success is the growth in spiritual stature and membership of the church that is of utmost importance. At least some churches are stressing going into homes with classes to reach people for Christ, rather than just sitting and waiting for them to come into the church building to hear the Gospel. Although nothing in the way of a massive effort to reach people of other races is being done in our churches, there is some movement in this direction. It is the responsibility of each member of the body of Christ to do his utmost to work and give sacrificially to maintain a strong home base that our missionary outreach in this year 1969 might be expanded.

ARGENTINA - PROMISE OF TREASURE

Argentina received its name from the Latin word meaning silver, signifying the hope of its early explorers. Though their dream was never realized, this country did, in time, prove its value in many other ways and now takes its place as a leader among the nations of Latin America.

History

In 1535, forty-three years after Columbus discovered the New World, the first Spanish settlers arrived in this land in their quest for gold and silver. Forty-five years later the city of Buenos Aires was established by the Spaniards to guard against the expanding Portuguese colony across the river in Brazil. Spain ruled this area until 1808, when Napoleon's conquest of Spain gave those in the New World the hope of independence. It was General Jose de San Martin, the George Washington of Argentina, who organized, equipped, and trained an army; crossed the Andes mountains from Argentina into Chile in a surprise attack; and routed the Spanish army, giving independence and liberty to Argentina, Chile, and Peru.

Later, in 1853, a truly constitutional government was established, patterned much after the constitution of the United States, and in spite of occasional revolutions the Argentine nation boasts of political freedom and offers its people equality and opportunity. The theme of the national anthem, "Hear, O Mortals, the Sacred Cry of Liberty," is the proud desire of the Argentines.

Terrain

Argentina, one-third the size of the United States, is a vast paradise with all the majestic panoramas of God's handiwork. In the northern limits one finds tropical jungles filling the mountains and ravines once traveled by the Inca Indians of Peru. The western border is marked by the high peaks of the Andes mountains which divide Argentina from Chile. Here one finds Mt. Aconcagua, the highest peak in the Western Hemisphere, as well as internationally-known year-round resorts beside beautiful mountain lakes. This mountainous area makes up about one-third of the total land area of Argentina.

The southern tip of the country, reaching to within 500 miles of the Antarctic continent, was named Tierra del Fuego (Land of the Fires) when Magellan, making his famous round-the-world voyage, saw the fires of the natives along the shore. The Atlantic Ocean forms the 1600-mile eastern coastline.

The Pampas in the center of the country comprise about one-fifth of the land area. This fertile grassy plain stretches some 400 miles northwest, west, and south of Buenos Aires. Much of the wealth of Argentina lies in this area where one sees endless wheat fields and enormous herds of beef cattle.

People

About 90 percent of the twenty-three million Argentines are whites of European descent. Eight percent are of mixed white-and-Indian ancestry. The remaining two percent are of pure Indian blood. More than one-third of the entire population lives in the greater Buenos Aires area, while about one-fourth lives in the rural areas of the country.

One notices a strong European flavor in the culture of the Argentine. The influences of Spain, Italy, and England can be noted especially. This mixing together of cultures has produced a singularly Argentine culture of which the Argentine is proud. Even his speech is decidedly different and can be spotted as Argentine in almost any Spanish-speaking country. Argentines are also justly proud of their 90 percent literacy rate.

Religion

About 84 of every 100 Argentines claim to be Roman Catholic, which is the official religion of the country. By the constitution the president and the vice president must be of this faith.

City picture—Buenos Aires



Actually, the growing influences of materialism, agnosticism, and new ideas leave many without a practicing faith.

The entire professing Protestant group may total some 450,000, but those preaching a true saving faith in the Lord Jesus are a much smaller number. One non-partisan encyclopedia comments: "Several Protestant churches have tried to establish missions in Argentina, but with little success." However, the evangelical community is growing, and united efforts in the fields of literature, radio, and evangelism are making their impact on the populace.

Economy

The rich soil of the Pampa accounts for about three-fourths of Argentina's wealth. Not having to depend on artificial fertilizers, this land continually supplies wheat for export, and year-round pasture for the numerous types of livestock. Argentina ranks with the world's leaders as an exporter of meat, hides, wool, wheat, cotton, and corn. Argentina's beef industry has been important since 1877, when a refrigerated ship first carried chilled beef to England. Argentina exports more beef than any other country and supplies over half of the world's animal hides. The large emphasis given to raising beef has given the "gaucho," the Argentine counterpart of the western cowboy of the U.S., ample opportunity to establish his worldwide fame.

Mission History

In 1909, while most of the world waited to know the outcome of Admiral Peary's attempt to reach the North Pole, the attention and prayers of The Brethren Church went south, down below the equator. Argentina was chosen as a mission field when it was seen that, though the populous coastal cities had some gospel witness, the vast, recently settled flatlands of the interior had no way of hearing the powerful message of God's love. Our first missionaries went 400 miles inland from the eastern seacoast and purchased property in downtown Rio Cuarto. Now on this same spot stands the largest of our churches cared for by a national pastor. It is a monument to heroic efforts on the part of missionaries and nationals in spite of unbelievable discouragements and disappointments, and clearly shows the loving faithfulness of our Lord.

Among the first missionaries were Clarence Sickel and his wife. Soon after arriving on the field they purchased an old Model T truck, transformed it into a *Bible-coach,* and thus expanded the outreach of the gospel testimony. They visited towns, farms, and out-of-the-way places where the Gospel was quite unknown. This was the opening wedge for the Gospel, and at least three of our present churches owe their existence to this work. Sometimes the results were long in coming, but the Lord was carefully watching over the sown seed and today there are churches in these places.

In 1924 Miss Johanna Nielsen arrived on the field, and her subsequent ministry among the women resulted in the founding of the first WMC in Argentina. Then in 1936 and 1938, respectively, the Paul Dowdys and the Hill Maconaghys came to the help of the Sickels. The missionary ranks were further strengthened in 1946 when the Solon Hoyts and the Lynn Schrocks arrived on the field.

Since then the Jack Churchills, the James Marshalls, Miss Bertha Abel, the Donald Bishops, the Robert Covers, the Clark Millers, the Nelson Fays, and the



Cattle on hillside, gaucho on horse.

Fourth in a series

On Brethren Missions





SECTION IN PROVINCE OF CORDOBA



CAPITAL AREA



Gordon Austins have arrived in turn to take their places alongside the missionaries and nationals to see the national church forged into a solid, capable, spiritual organization. Moments of crisis have often been the order of the day. Satan seems determined to maintain his stronghold in this land, but these challenges of disappointment have in effect caused the national church to mature so that now national leaders show themselves to be very capable in handling their own affairs. A significant milestone of growth was signaled recently as a mission station among the Indians in the north of Argentina was opened, all by Argentine initiative, personnel, and funds.



National pastor Juan Colle talking with (l to r) Bible Institute students Maria del Carmen Rolando, Susana Ruth Kuipers, and radio worker Betty Pizzarro.

Mission Activities

The goal of any mission should be that the people who have been reached, take upon themselves the responsibility of reaching their own for Christ. This means the establishing of a strong national church.

In the early years the need was seen to pastor local works and show by example how nationals should lead their people. In recent years the missionary's role has changed somewhat, and though he often finds responsibilities in helping a local church, his main efforts are directed to those areas of Christian service where funds and personnel cannot yet be supplied by the national church.

It is gratifying to see the national church take over the paying of their pastors' salaries, the building of their own churches and parsonages, the summer camp program, the "old folks home" project, the sending of their own missionary to the Indians, Child Evangelism classes, and the handling of all the paper work and administration as an officially recognized legal institution. They have also taken over much of the responsibility of administering and teaching in the Bible Institute. Also, nationals serve on all committees of the work, including those which are mainly mission-sponsored.

But still there remains much for the missionary to do. Miss Bertha Abel handles the ever-growing correspondence course ministry. Rev. Solon Hoyt serves as director of the Bible Institute as well as leading in neighboring churches which have no pastor. Rev. Lynn Schrock and Rev. Clark Miller are occupied as church-planting missionaries, working directly to establish local churches. Rev. Gordon Austin heads up the radio ministry and also makes use of his technical ability in providing audio-visual materials for use both on the field and at home. Rev. Nelson Fay has responsibilities as professor at the Bible Institute. Rev. Hill Maconaghy, besides helping in neighboring churches without pastors, manages the successful Christian bookstore in a large shopping-center suburb of Buenos Aires. Rev. Robert Cover finds plenty to do heading up the field's literature program, which includes managing the Rio Cuarto bookstore, and helps in various churches where no national pastor is available.

"Sack race" at camp (Jan. '69)



Truly the Lord has been faithful down through the years. Much has been done through His grace. But much remains to be done. Numerous areas of Argentina have not yet heard the Gospel. The loss of some of our workers has caused those on the field, both national and missionary, to double their efforts and responsibilities. Opportunities such as literature evangelistic crusades, Bible conference work among the churches, skilled technical assistance in the fields of radio, literature, formal Bible teaching, and pioneer work in unevangelized areas remain unanswered challenges until we have more workers. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38). ▼

THE CHILDREN'S PAGE

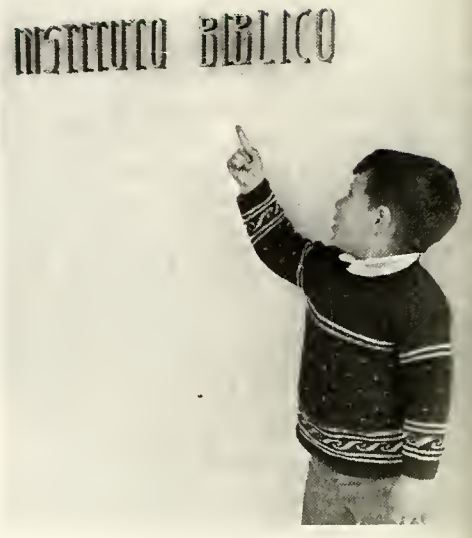
Sunnyside MH'ers







A couple of months ago the Children's Page printed pictures of MH'ers at the First Brethren Church of Sunnyside, Washington. Here are three more of that group. Starting at the top: Steven, Suzan, and Stewert—and their last name is Rogers.



Let's Talk About Argentina

This little Argentine boy is pointing to the words on the outside of a building: *Instituto Biblico.* These are Spanish words, which in English mean *Bible Institute.*

Spanish is the language of Argentina. And all MH'ers know that Argentina is one of the Brethren mission fields, located way down in South America.

Bible Institutes are important on mission fields, because these are schools where young people are trained to become pastors and other kinds of Christian workers. And many, many more workers—both missionaries and Argentines—are needed in that land.

Did you notice that this number of the *Brethren Missionary Herald* is a special "Argentina" issue? There is the nice colored picture on the cover, and inside there are pictures and a map, and an article which tells all about the Brethren mission field in Argentina.

When you are using your foreign missions Prayer Calendar booklet, and are praying for the missionaries in Argentina, please remember to pray for their children also—you'll see their names listed with the parents.

And pray for all the boys and girls in Argentina—because they, just like boys and girls all over the world, need to know the Lord Jesus as their Saviour.

HARRY HELPER AND MARY MISSIONARY



A DOCTOR FOR AFRICA

It is good news to all—missionaries, Africans, and the many people in the homeland who have been praying—that a doctor and his family are under appointment for the Brethren field in the Central African Republic.

Dr. and Mrs. William L. Walker have been residents of Rittman, Ohio, for over ten years, and Dr. Walker has carried on a general practice there. They are members of the First Brethren Church of Rittman. Over the past year or two, the Walkers have had a growing consciousness of the need for medical personnel on the Africa field, along with an awareness that perhaps God could use them there.

The situation came to the place that Dr. and Mrs. Walker made a trip of about six weeks duration to the CAR in May and June of last year. It was indeed a "working vacation," for Dr. Walker devoted himself to the varied needs at the Medical Center. This was during the time that Dr. Floyd Taber was on furlough and there was no doctor on the field. This "trial run" convinced the Walkers that God would have them offer themselves to return to the medical work in Africa.

The foreign board in its midyear meeting, just past, appointed Dr. and Mrs. Walker to missionary service in Africa. They will be accompanied by their four daughters: Karen, Linda, Janet, and Tina Marie, and their one son, David.

Dr. Walker had the privilege of being reared in a Christian home, his father being a Baptist pastor. Born in Colorado, he graduated from high school in Nebraska, and took his college and medical training in Missouri. After he received his medical degree (D.O.) at the Kirksville College of Medicine and Surgery, Kirksville, Mo., he interned at the Orrville Community Osteopathic Hospital, Orrville, Ohio, and then set up his practice at Rittman.

Donna Walker was born near Wooster, Ohio, and received all her education in Wooster, including a secretarial course at Wooster Business College.

Brethren churches have been alerted to the needs of the Walker family for outfit and total support funds, and a slide-tape set is being circulated to acquaint people with this family. God has done great things in definitely answering prayer, and it is felt that people will respond to this very urgent need. ▼

The Walker Family (l to r) David, Dr. Walker, Karen, Mrs. Walker, Linda and Janet with Tina Marie in front.





COMPASSION

Dr. Floyd W. Taber M.D., has served in the Central African Republic as a medical missionary since 1937.

Fruitful Compassion. What is the ultimate goal of medical mission work?

To save souls.

Yes, but that is not all. Saved souls left adrift without being nurtured in churches never mature.

So the goal must include making a contribution toward building up churches which will be self-propagating.

What is the biggest contribution the medical work can make toward building up viable self-propagating churches?

To manifest Christ.

To manifest Christ as Saviour. Yes. His name is Saviour. To manifest Jesus is to manifest the perfect Saviour.

But perhaps our ideas of what constitutes complete salvation are too limited.

"I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

The biggest contribution we can make toward building up viable self-propagating churches is to manifest Him in His entirety.

The special sphere of Christian medical workers is to manifest His compassion.

Compassion. Suffering with those who suffer. ". . . Weep with them that weep" (Rom. 12:15).

Jesus feels the suffering of His own as His own suffering.

"Then shall the King say unto them on His right hand; . . . I was sick . . ." (Matt. 25:34-36). Every time I minister to one of His own, I am ministering to Jesus. I am just one member of the body of Christ ministering to another member. And when that member suffers, I suffer with him.

My brother suffers. Jesus suffers. I suffer because I am in Him and He is in me. A brotherhood in suffering.

And the way I take care of this suffering brother manifests the compassion of Christ—His sharing in the suffering of one of His own.

Can anyone conceive of a higher ministry?

Efficient Compassion. Subconsciously I used to feel that a mission medical work could not be expected to measure up technically to the standard of a government or secular medical work. I excused myself on the basis that a mission working under The Brethren Church did not have the financial resources of a government. As if God's resources were inferior to those of any earthly government!

I felt that I could trust God to make up for the inferiority of our equipment or the inferior training of our personnel. And the amazing thing is that many times over He has done just that. Patients have gone home cured in a way that could not be explained on the basis of the treatment we had given.

Yet, now I am persuaded that I was tempting God in a way I had no right to do.

I am persuaded that I am responsible before God to claim from Him the equipment, and by His grace to develop the skill, and train the personnel, making it possible to practice modern scientific medicine.

In particular, I used to feel apologetic for our African personnel, because we could not afford to pay the wages to secure young fellows with grammar school education, and we had to give them medical training from scratch. But by the grace of God, and by frequent refresher courses, and by constant oversight, our medical evangelists do not have to take a back seat to anyone in practical, everyday medical work.

Worldwide Compassion. A few years ago there were some discussions in our Africa field council on the question: What is the scope of our medical work?

"God so loved the world . . ." (John 3:16). He . . . "saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd . . ." (Mark 6:34). The scope of His compassion extended to all those who were as sheep not having a shepherd; to those who were hungry; to those who were possessed; to those who were sick.

What did His compassion move Him to do? To teach, to feed, to heal; and to send out his followers to do the same things; first the twelve (Matt. 10:1), then the seventy (Luke 10:1), then all believers (John 14:12). And He told us to pray the Lord of the harvest to thrust forth additional laborers to do the same things (Matt. 9:37, 38; Luke 10:2).

If Jesus were walking the roads of Central Africa today, would He leave out part of His program? "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8).

And if He walks on my feet (or rides in my auto), will His compassion stir me to do less?

The scope of our commission is

limited only by the needs of a suffering humanity.

This realization will influence every detail of our program. We need to ask ourselves before making every decision: How does this fit into the total program for meeting the total need of suffering Africans?

In other words, *think to scale,* not in terms of our resources, but in terms of the total need, in the light of God's promise, "My God shall supply all your need . . ." (Phil. 4:19).

Contagious Compassion. Think to scale.

Draw up your plans in terms of the total need.

The first big consequence of this policy will be: Train Africans to do everything you know how to do.

This means not only to train the Africans to do all manual work while the missionaries do the teaching, but also to have advanced Africans teach beginners.

It means also that Africans learn to do all the administration—African medics to administer the internal workings, and an African board of directors to have general oversight of the medical work.

Another consequence of thinking to scale is to follow a building program that makes possible the multiplication of the number of out-dispensaries. This condition is met by having the dispensary buildings put up by the local church.

Another consequence of thinking to scale is to keep the operating costs down to a level where the Africans of the bush can afford medical care.

One corollary of this principle is to have a category of medical workers which has not reached the level of the M.D. in charge of local dispensaries, with medical doctors only for supervision and for the training program.

This involves two types of training, one type somewhat more advanced than our present medical evangelists, and the other type on the M.D. level.

And there is that all-important ingredient to consider: compassion.

Compassion cannot be *taught*, it can only be *caught.*

We missionaries must be so imbued with the compassion of Christ that the medical evangelists cannot help catching it. ▼



Dr. Taber

MISSIONARY BIRTHDAYS—JUNE

AFRICA—

Rev. S. Wayne Beaver June 2
B.P. 240, Bangui, Central African Republic

Mrs. Pierre-Andre Waridel June 6
Mission Evangelique, Yaloke via Bangui, Central African Republic

Mr. Pierre-Andre Waridel June 7
Mission Evangelique, Yaloke via Bangui, Central African Republic

Rev. Roy B. Snyder June 15
B.P. 240, Bangui, Central African Republic

Miss Marie Mishler June 19
B.P. 13, Bozoum via Bangui, Central African Republic

Mrs. Lester W. Kennedy June 30
B.P. 13, Bozoum via Bangui, Central African Republic

ARGENTINA—

David Clark Miller June 12, 1966
Circunscripcion 4, Seccion 4, Manzana 9, Casa 6, Ciudad General Belgrano, Argentina, S.A.

BRAZIL—

Earle Phillip Hodgdon June 11, 1956
Caixa Postal 861, Belem, Para, Brazil

Beverly Anne Hodgdon June 26, 1961
Caixa Postal 861, Belem, Para, Brazil

FRANCE—

Rev. Thomas T. Julien June 27
Chateau de St. Albain, 71-Lugny, France

GERMANY—

Mrs. Roger D. Peugh June 17
Box 588, Winona Lake, Indiana 46590

Rev. Roger D. Peugh June 17
Box 588, Winona Lake, Indiana 46590

IN THE UNITED STATES—

Mrs. Rose Foster June 9
105 Seminary Drive, Winona Lake, Indiana 46590

Mrs. Marvin L. Goodman, Jr. June 12
Box 588, Winona Lake, Indiana 46590

Rev. Martin M. Garber June 14
c/o Mr. John Rae, 209 Rowland Avenue, Modesto, California 95351

Church News

WINONA LAKE, IND. Mr. Ed Lewis, a senior in Grace College and the son of Rev. Edward Lewis, pastor of the Margate, Fla., Grace Brethren Church, has been called to the position of pastor's assistant and youth director in the Winona Lake Brethren Church. He will serve on a part-time basis under Rev. Charles Ashman, pastor, beginning Sept. 1. Mr. Lewis plans to enter Grace Seminary in the fall.



COOLVILLE, OHIO. Eight persons were baptized in the Grace Brethren Church on Feb. 16, and for the month of February the average attendance was 75. A move was recently made into a much larger building with ample room to grow. There were five decisions for salvation during recent revival meetings. Donald M. Marken, pastor.

WATERLOO, IOWA. Dr. W. Robert Smith of St. Paul Bethel College held an excellent conference on the Christian home at the Grace Brethren Church. He spoke at the church Friday, at a father-and-son banquet Saturday, both Sunday services, a youth-sing Sunday night, and a special vesper-hour at Friendship Village. John M. Aeby, pastor.

ST. PETERSBURG, FLA. The location of the Grace Brethren Church is 5855—54th Ave. N., St. Petersburg, Fla. 33709. Information concerning the church may be obtained from Mr. Marlan Denlinger, and his phone number is area 813, 525-2474. You may wish to record the location of the church in your *Annual.* Herman W. Koontz, pastor.

NOTICE. A Bible class is now meeting in Lake Worth, Florida, at 622 Wright Drive. Names and addresses of anyone who may be interested in the class should be sent to Rev. Gene Witzky, 170 N.E. 27th St., Pompano Beach, Fla. 33064. The class meets each Thursday at 7:30 p.m.

WHITTIER, CALIF. Jack Schwarz has submitted his resignation as minister of music to the Community Brethren Church. His position as full-time faculty member at Biola and a possibility of future work on his doctorate have made the decision necessary. He was faithful in the position for five years. Ward A. Miller, pastor.

MIDDLEBRANCH, OHIO. Rev. Wesley Haller has resigned as pastor of the Grace Brethren Church after 15 years here. He will assume the pastorate of the Johnstown, Pa., First Brethren Church about June 15.

POMPANO BEACH, FLA. The Polermo Brothers were at the Grace Brethren Church for the morning service Mar. 9. This famous team of Italian brothers has sung the praises of God around the world for a quarter of a century. Gene E. Witzky, pastor.

TUCSON, ARIZ. A farewell party for Rev. and Mrs. Harold Painter was held by the Silverbell Grace Brethren Church. Gifts of electrical appliances and cash were presented. The Painters will leave Tucson after the last Sunday in March.

MARTINSBURG, W. VA. James R. Fleenor of the Rosemont Brethren Church was one of two West Virginia high school students named to represent the state in the 1969 United States Senate Youth Program. The students will participate in a week-long internship in Washington, D.C., to observe the United States Senate in action. He will also receive a $1,000 scholarship from the William Randolph Hearst Foundation which sponsors the program. Robert Dell, pastor.

CHANGES. Address changes have been reported for the following: Lee J. Crist, 3214 Woodlawn Road, Charlotte, N.C. 28209; Lyle W. Marvin, No. 19 Columbus Ave., Glendale, Calif. 91202. Henry G. Rempel, 6800 Woodward Ave., Bell, Calif. 90201. Please change your *Annual.*

FORT LEE, VA. Chaplain John Talley reports a high of 27 has been reached in his Bible class on the post. There have been 20 professions of faith. Mrs. Talley has been nominated for president of the Protestant women's organization on the post. Both of the Talleys are seeing fruit in their ministry of teaching Sunday-school classes.

SAN JOSE, CALIF. Rev. Nathan Meyer held an enlightening Prophetic Conference in the Grace Brethren Church, Feb. 16-21. The average nightly attendance was 90, and there were many rededications of life. The following Sunday, a couple came forward to publicly confess Christ and request baptism. Lew Ingwaldson, pastor.

ATLANTA, GA. The Grace Brethren Church of Atlanta is now meeting in the Automation Industry Plant on McCullum Parkway, near Highway 41 in North Atlanta. One visitor in church was the result of the first night of visitation in the area. Rev. and Mrs. William Byers also belatedly announce the birth of Cheryl Ann on Nov. 21.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	*Date*	*Pastor*	*Speaker*
Hagerstown, Md. (Grace)	Apr. 22-27	Robert Collitt	Don Robertson
Listie, Pa.	Apr. 23-27	Fred Walter	B. Charles Hostetter
Parkersburg, W.Va.	Apr. 27-May 1	Melvin Hobson	Allen Herr
Barberton, Ohio	Apr. 27-May 4	Kenneth Cosgrove	Dean Fetterhoff

DENVER, COLO. The Sunday nearest to Abraham Lincoln's birthday is celebrated each year as Lincoln Penny Sunday by the Denver Grace Brethren Church. There is a weighing in of pennies for the youth fund with the boys and men competing against the girls and women. This year broke all records, and nearly the scales, with five-gallon buckets on each end. The girls brought over 9,000 pennies and the boys over 6,000 for a grand total of $158.50. F. Thomas Inman, pastor.

YAKIMA, WASH. The Yakima Valley Grace Alumni Club met Feb. 8 with 43 present to hear Rev. Thomas Hammers, alumni coordinator of Grace Schools. Officers elected for the coming year were Rev. Charles Winter, president; Mr. Glenn Knepper, vice-president; Linda Morrell, secretary-treasurer. The Yakima Valley club is one of 25 presently organized in the U.S.

NORWALK, CALIF. The Norwalk Brethren Church helped Mr. and Mrs. William Benedict celebrate their 25th wedding anniversary on Feb. 23. An open house reception was given by their daughters Cindy and Shirley. W. Stanley Jensen, pastor.

FINDLAY, OHIO. Rev. Raymond Thompson, administrative assistant of the Foreign Missionary Society, was the guest speaker for the Northcentral Ohio District Foreign Missions banquet held in the Findlay Brethren Church. There were 28 in attendance. Glenn R. Coats, pastor.

May Bible Reading Calendar

MAY			
DATE	MORNING	EVENING	
1	I KINGS 1, 2	LUKE	22:54-71
2	I KINGS 3, 4, 5	LUKE	23:1-26
3	I KINGS 6, 7	LUKE	23:27-38
4	I KINGS 8, 9	LUKE	23:39-56
5	I KINGS 10, 11	LUKE	24:1-35
6	I KINGS 12, 13	LUKE	24:36-53
7	I KINGS 14, 15	JOHN	1:1-28
8	I KI. 16, 17, 18	JOHN	1:29-51
9	I KINGS 19, 20	JOHN	2
10	I KINGS 21, 22	JOHN	3:1-21
11	II KINGS 1, 2, 3	JOHN	3:22-36
12	II KINGS 4, 5	JOHN	4:1-30
13	II KINGS 6, 7, 8	JOHN	4:31-54
14	II KI. 9, 10, 11	JOHN	5:1-24
15	II KI. 12, 13, 14	JOHN	5:25-47
16	II KI. 15, 16, 17	JOHN	6:1-21
17	II KINGS 18, 19	JOHN	6:22-44
18	II KI. 20, 21, 22	JOHN	6:45-71
19	II KI. 23, 24, 25	JOHN	7:1-31
20	I CHR. 1, 2	JOHN	7:32-53
21	I CHR. 3, 4, 5	JOHN	8:1-20
22	I CHR. 6, 7	JOHN	8:21-36
23	I CHR. 8, 9, 10	JOHN	8:37-59
24	I CHR. 11, 12, 13	JOHN	9:1-23
25	I CHR. 14, 15, 16	JOHN	9:24-41
26	I CHR. 17, 18, 19	JOHN	10:1-21
27	I CHR. 20, 21, 22	JOHN	10:22-42
28	I CHR. 23, 24, 25	JOHN	11:1-17
29	I CHR. 26, 27	JOHN	11:18-46
30	I CHR. 28, 29	JOHN	11:47-57
31	II CHR. 1, 2, 3	JOHN	12:1-19

HARRAH, WASH. Two adults and six children were recently baptized and taken into the membership of the Harrah Brethren Church. They are Mrs. Cheryl Stach, Mrs. Jeanne Rumbolz, Brian Winter, Stephen Winter, Donald Houghton, Teri Houghton, Sally Stover, and Roger Stover. After a four month insuring delay and then road restrictions, the Harrah Sunday-school bus was able to make its first run on Mar. 10. Driver Gordon Stover returned with 19 passengers which helped to bring the Sunday-school attendance that day to 125. Charles H. Winter, pastor.



SAN YSIDRO, CALIF. A Grace Brethren Church has been organized here as of Jan. 5. After training classes during November and December, the first baptismal and communion service was held on Jan. 4. There were 18 young people and adults who expressed their desire for charter membership and were received into the fellowship. This work began in 1963 with a few families involved, and in 1965 services were being held Sunday mornings and evenings and Bible study classes were held Tuesday evenings. Walter Haag, interim pastor.

RADFORD, VA. The Fairlawn Brethren Church held its youth week Feb. 23 to Mar. 2. The film *Without Onion* was shown at the beginning of the week and a surprise *This is Your Life* was held for Rev. K. E. Richardson on Saturday. The week was closed with weekend services held by Rev. Richard Dooley of Staunton, Va. Charles Hall, pastor.

SUNNYSIDE, WASH. A thief was apprehended while robbing a garage in Sunnyside. Around his neck hung a very expensive camera with the name John Mayes on it. He had just previously ransacked the office of the First Brethren Church of Sunnyside. John Mayes, pastor.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

PIERCE, Alvia, 87, a member of the Denver Grace Brethren Church, went to be with the Lord Feb. 11. Thomas Inman, pastor.

COBLENTZ, Paul, 70, a life-long member of the Dayton, Ohio, First Brethren Church, passed away Mar. 5. He served on the church deacon board for the past 25 years. G. Forrest Jackson, pastor.

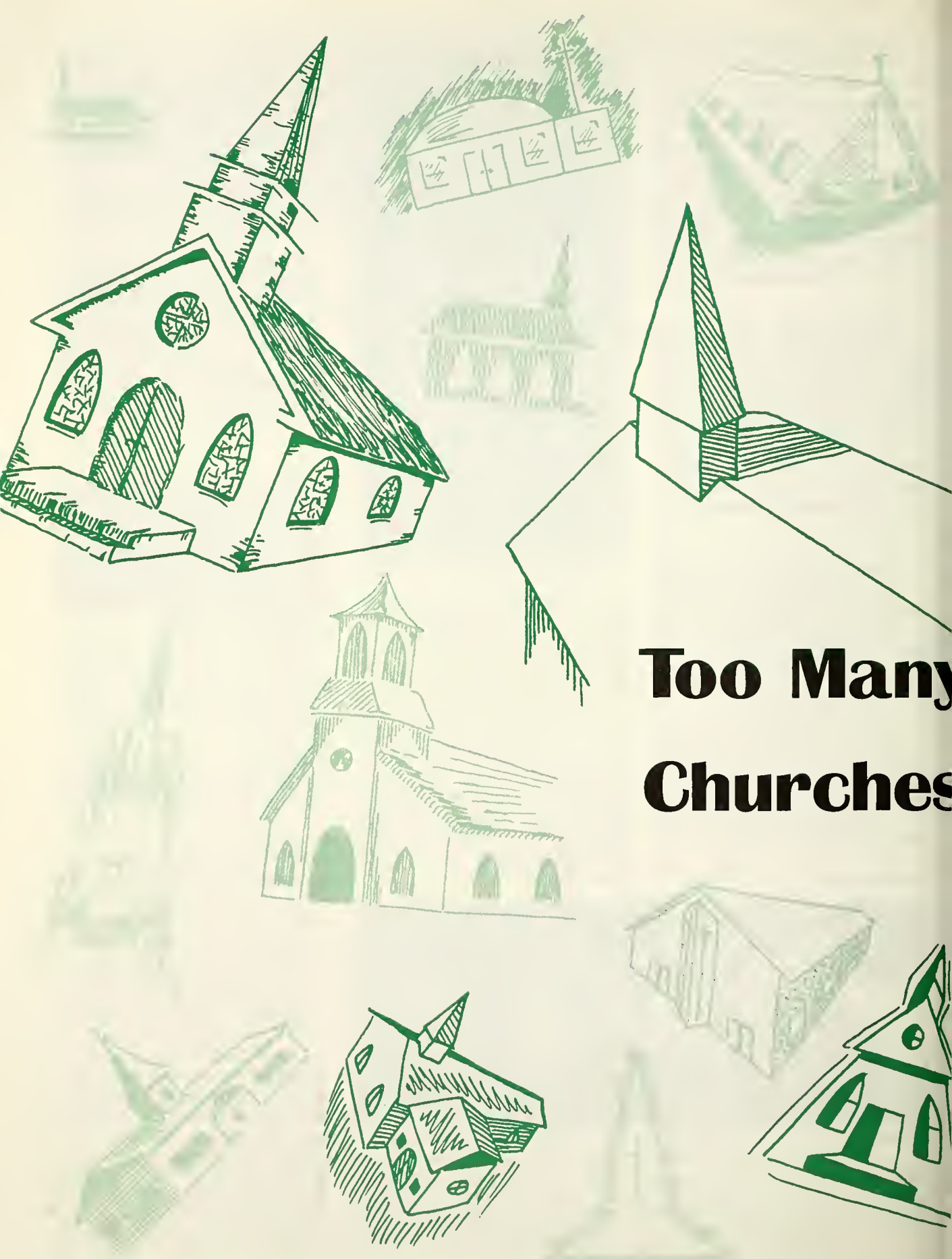
LEMMON, Sarah, 77, went to be with the Lord Feb. 14. She had been a member of the First Brethren Church of West Kittanning, Pa., for 35 years. W. Wayne Baker, pastor.

SHANKLE, Maude, 85, was taken to be with the Lord Jan. 11. She was one of the few remaining persons who was a charter member of the First Brethren Church of West Kittanning, Pa. W. Wayne Baker, pastor.

VANDERHAAR, Trina, a member of the Long Beach, Calif., First Brethren Church since 1947 passed away Feb. 12. David Hocking, pastor.

ERVIN, Arthur, one of the charter members of the Grace Brethren Church of Fort Lauderdale, Fla., went to be with the Lord Feb. 23. A gift is being presented to home missions by the church in his memory. Jack K. Peters, pastor.

WILLIAMS, Otis, a member of the New Troy, Mich., Brethren Church passed away Feb. 14. Gerald Kelley, pastor.



Too Many Churches

A different approach to the "pastor shortage" problem

By Richard Kriegbaum

Almost 70 percent of the local churches in our Brethren Fellowship list Sunday-school attendance averages under 150 a week. In most of these cases the actual congregation of working believers is considerably smaller than this figure. But even if this statistically inflated mean is used, it is still obvious that, since we strive to provide a seminary or Bible school graduate for every one of these groups, we have too many small local churches and too many spiritually dead ones.

Clearly the solution is not to close down the *extra* local congregations and scatter the sheep in these groups. What is urgently needed is a restructuring of our thinking, a reordering of our value systems, and a renewal of personal responsibility for the work that Jesus left undone when He returned to the Father. We must make maximum use of each professional church-worker with the God-given gift of government. We must purge out the ingrained concept of the pastor as a hired substitute to do the calling, witnessing, and preaching for the members. We must return to the Biblical concept of a local church led by the Holy Spirit working through every member not by the personal dynamic of *a great pastor.*

A local church is a geographically delineated member of the body of Christ. It is not a building and we must stop calling the building the church. We do not "go to church" on Sunday; we, the church, come together. The building is no more and no less sacred than our homes, which is where the early Christians met almost exclusively until the Emperor Constantine moved the church meetings into the pagan temples as part of an attempt to displace the faltering Roman pantheon of gods with Christianity. Ever since, people have been *going* to church instead of *being* the church with increasingly disastrous results. One of the most important first steps toward a revived local church is the formation of small groups meeting in homes. This, more than any other single action, will help restore the feeling that a local church is a "group of believers who get together regularly." The idea that such a group is not a church unless it has a salaried pastor and a building program is unscriptural.

The Biblical pattern for the local church makes no allowance for the narrow sectarianism which characterizes the evangelical movement in the United States. Though this division creates a problem in reconstructing the Biblical model, it does not make the task impossible. And let us not forget that the pattern we are about to examine was so successful that in two generations the then known world had not only been touched with the Gospel but had been, in a sense, turned upside down by it. Within three hundred years the church had become *the* dominant psycho-social force in its world. To get Biblical results, use Biblical methods:

One church in a specific locality, locally indigenous churches, and dependence on, and active trust in the Holy Spirit. The rest we already have. We love the Word, we give our money generously, we send missionaries, we are willing to work; we have a lot going for us. But we must correct these few errors in thinking and practice that are holding us back.

Now let us examine these points in detail. *One church in a locality* was the constant rule of the Early Church. Paul wrote to "the church of God which is at Corinth," and "unto the church of the Thessalonians which is in God the Father." When Paul uses the plural form it is to "the churches of Galatia," or "the churches of Judea," which were regions encompassing many cities and thus many churches.

Mr. Richard Kriegbaum, instructor in French at Wheaton (Ill.) College and Pastor-Moderator of the Grace Brethren Church of Wheaton, presents his view on the structure of the local church. Comments on his views will be welcome.—Editor

There is ample evidence that in Jerusalem there were probably tens of thousands of believers, but it is referred to without exception as "*the church*" at Jerusalem. This fact does not mean that there was one congregation in Jerusalem; there were many congregations, but there was only one church. It is not just semantic games to distinguish between a local church and a congregation. These terms are not synonyms. In churches which have an early service before the Bible-school hour and another service after, two separate congregations very naturally tend to develop, but since they meet in the same building no one would suggest calling them two churches. If a local church can be grouped into two congregations then why not three or four or ten or twenty or, as in Jerusalem, probably hundreds of small congregations, all part of one church. If the congregations meet separately in time, why could they not also meet separately in space and still be one church? On what Biblical grounds must we make every grouping of Christians in a city a separate church?

The logical size for a congregation is clearly indicated by our denominational statistics. There is a marked tendency for a congregation to level off around the 150-250 mark. This tendency is often lamented, when in fact, it is very natural for a group to feel socially complete at this size. If it gets much bigger, it is difficult for everyone to know each other and group cohesiveness begins to decline. The answer is to foster the establishment of a second congregation and of successive congregations until the entire city is reached.

Indigenous churches must not be just a reassuringly modern sounding theory for foreign missions, it must be for us, as it was for the Early Church, an accurate description of our true practice. The *local* church must be *locally indigenous.* When it is not, it is spiritually flabby, undisciplined and irresponsible. When it is, and to the degree that it is, it is spiritually strong, highly disciplined, and responsible. In

the *Grace Journal*, Spring of 1966, Dr. Jake Kliever offered ten basic principles that support and, in fact, require the pursuing of an indigenous pattern for the local church. The key principles of those which Mr. Kliever enunciates are: "Principle 7—All believers are endowed with the same spiritual potential for witnessing. Principle 8—These believers are now 'One Body,' being fitted together and built together into a dwelling of God in the Spirit. Principle 9—These believers have equal competence as they gather into a group of believers to effect local churches of equal ability, equality and testimony irrespective of their racial, linguistic, geographical or cultural origin. Principle 10—Believers are to be trained and equipped for the work of the Church." Mr. Kliever went on to substantiate with case history material, the resounding success that has characterized The Brethren Church in the Central African Republic, concluding with statistics which showed that they have far more members than we have in the U.S., but only (at that time) 250 churches and only 100 ordained or licensed ministers. These facts he offered almost apologetically, when in truth they are highly significant in explaining this African miracle. Africans, who the colonial governments thought were incapable of ruling themselves, have demonstrated that when empowered by the Holy Spirit, they can become a great and mighty force for God with strong local churches and responsible leaders.

We often think of ourselves as already highly indigenous in this country, but we practice the theory of a culturally or nationally indigenous church, a theory which is nowhere even hinted at in Scripture. We somehow think that, whereas, it is not healthy for the church at Bangui to call an American pastor, it is all right for the church in Massachusetts to call a California pastor. The evils that result from allowing Bangui Christians to learn to depend on an imported American professional are the same evils that we suffer by allowing the church in Massachusetts to learn to depend on its domestic version of an imported professional. In both cases, the local church may not learn to do its own work, or what it means to be led by the Spirit instead of by an imported professional minister; never learns to feel individual responsibility for God's work, and never rises above a lukewarm condition.

The true test of your local church is what would happen if suddenly one Saturday afternoon the regular pastor were called away permanently.

By contrast, when Paul established a church, he left it. He moved on and forced the small band of believers to either achieve spiritual greatness or collapse. They either had to find leaders among themselves or be leaderless. They either had to study the Scriptures for themselves or remain ignorant. They either had to lead others to Christ or remain numerically weak and spiritually dull. The local church that manages to struggle along only because of the efforts of a salaried pastor is no credit to Jesus. Many people feel they share in the fruits of their pastor's ministry because they help to make it possible by providing his salary. They receive spiritual credit only for what is done *in addition* to their own witnessing, not in place of it. The churches Paul founded had no such substitute worker to whom they could look. They had to look directly to the Holy Spirit and do all the work themselves. And it worked. God's method always works.

Dependence on the Holy Spirit must be a practice, not just a doctrine. Many churches depend on the Holy Spirit the way a man trusts a parachute, when there is no other choice about the matter. When we have tried everything we can think of, and all fails, then we look to the Spirit. As long as the pastor has a good idea about how to do something we get along fine. But the Spirit is not a thing to be activated by the "panic button." He is a person who was presented to us by Jesus to be our constant guide.

These three concepts of (1) one church in a locality, (2) locally indigenous churches, and (3) dependence on the Holy Spirit, are the bases for the re-emergence of the true local church in the twentieth century.

Our Brotherhood is blessed with many men of unusual executive ability. Such men, chosen by God for the work, should be placed in positions of overall leadership of their local churches. This would allow one professional ecclesiastical executive to be responsible for the organizational leadership of all the congregations throughout the city. His role would be that of training local church leaders, preserving purity of doctrine and practice through his work with these leaders, and by ministering directly to congregations or to the entire assembled church as needed. In each local congregation God would raise up the elders and deacons and others that He needed for the work.

For twenty-five years, Dr. McClain told us that the Bible clearly established a plurality of bishops or elders and of deacons in the local church, in addition to the gifts of the Spirit, only one of which is the gift of pastor/teacher (Eph. 4:11). There could be no finer memorial to this giant of the faith than to break loose from the stagnation of our human traditions and establish this Biblical pattern which allows the Holy Spirit to accomplish miracles we long to see. The congregation which cannot move on without a salaried full-time pastor is not depending on the Spirit but on that man.

The true test of your local church is: What would happen if suddenly, one Saturday afternoon, the regular pastor were called away permanently. If the church instinctively begins a hurried search for "someone to fill the pulpit"—then that is about all the previous pastor was doing, and that church is far from being a Spirit-led, Biblical local church. If on the other hand, the church instictively looks to the Holy Spirit to choose from the ready pool of God-fearing Bible students within the church, each of whom has already had experience at preaching, teaching, and leading; then they will not just "fill the pulpit," they will fill the needs of the people. Such a church is well on its way toward being the revolutionary force it was meant to be by God. ▼

LAYMEN'S PAGE

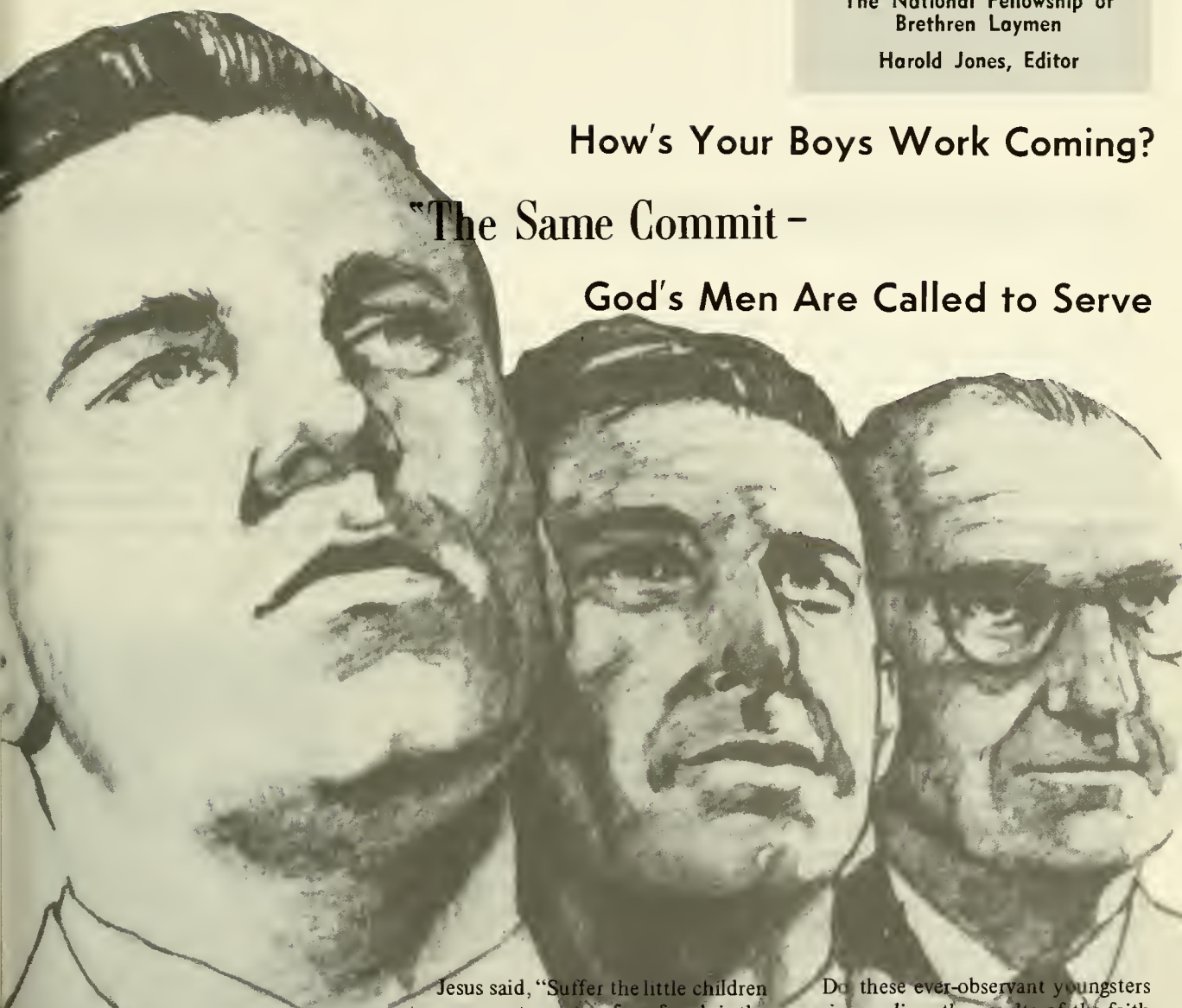
The National Fellowship of Brethren Laymen

Harold Jones, Editor

How's Your Boys Work Coming?

"The Same Commit –

God's Men Are Called to Serve



Christ—or Crisis at Home

The treasure room in our home is the cozy, light blue bedroom of our two little boys.

Often at night after they have gone to sleep, my wife and I steal in for just another look or for one more good-night kiss. It seems that full appreciation of our small sons comes a little easier after the din of the day has subsided.

Children are a treasure.

Jesus said, "Suffer the little children to come unto me . . . for of such is the kingdom of God" (Mark 10:14).

God's Word, as well as parental love, teaches us that the value of a young life is beyond calculation. And, while parents should enjoy these riches God has put in their care, are we meeting our awesome responsibility of protecting and guiding these priceless young?

How often are our children left with that easy baby-sitter, television, to be bombarded with the attitudes and morality of this age?

Are they victims of dads and moms who have fallen in line with the child-rearing philosophy of our society, which mistakes permissiveness for love?

Do these ever-observant youngsters see in our lives the results of the faith we claim to have?

Are they growing up in an atmosphere of love and understanding that makes home a very pleasant haven?

Do they get a good share of our time through wholesome family activities, including recreation?

Above all, is Christ the center of our family unit?

Satisfactory answers to these questions will close the generation gap we hear about so much. The issues involved lie at the heart of the crisis rising in so many Christian homes today.—*Terry Kirkpatrick, Lexington, Ohio*

motivation unto service . . .

In Romans 10:13 we read, "For whosoever shall call upon the name of the Lord shall be saved." The promise is the same to all. Anyone and everyone who believes in Christ will be saved. You might ask for what purpose is one saved? One is saved to serve the Lord. The church is the place where every believer will grow in the Christian life. Here lies many opportunities of service for every believer. Everyone of us who claims the name of Jesus should be engaged in some type of Christian service. Now if you meet these requirements and are: first a believer; second, a member of the Grace Brethren Church; and third, a faithful Christian with a good testimony; you may have the joy of serving as an officer or leader in SMM, whether it is on the local, district, or national level.

God has given each of us different talents which we are to use for His glory. It is easy to sit back in an easy chair and say I am willing to serve the Lord and I really want to if I could only sing as beautifully as my sisters, or had the ability to play some musical instruments like they do. I could really serve my Lord if I could speak in an influential and eloquent fashion like everybody else, or if I had a magnetic personality I could do so much for my Lord and win many to Christ. Now, you know if God only needed persons with all these lovely qualities, He would never have called me. But isn't it wonderful that God can use everyone who is willing to follow Him. We need some Mary's and some Martha's to get all the work done. We need to know ourselves and what talents God has given us so we can in turn use them for Him.

Youth is quick to respond and accept a challenge. They love competition and are eager to try new things. They are creative, intelligent, alert, and have an overabundance of energy. Many are just waiting to be asked to do some service for the Lord.

We can be proud of our SMM girls and the quality of work they are doing. They love the Lord and this is the inspiration that keeps them faithful in attending church, reading their Bible, memorizing Scripture, giving, praying, and completing all their goals. The girls who put God first in everything have learned best to utilize their time constructively and do not waste time foolishly. These are the ones who complete their required goals and also achieve personal goals.

It has been a privilege to work with the girls in SMM and a very rewarding experience. I am indeed grateful that I have had the opportunity to serve in SMM. I have received many blessings and have come to a better understanding of the work in the Fellowship of Brethren Churches and to the needs of our missionaries at home and abroad.

Please pray for the SMM girls and the patronesses that the Lord may be glorified through this organization and that each one may be strengthened in their spiritual lives and be faithful in Christian service.–*Ruth Berry, Perrysville, Ohio* ▼



Mrs. Ruth Berry

WMC SALUTES SMM O

service means motivation . . .

To be of real service in any area of life one must have a feeling of wanting to move into action! This incentive is, in part, what motivation means to me. To really be able to realize what SMM can do for your girls and you, you are going to have to serve with motivation!

One of the greatest ways to serve in WMC today is to serve as an SMM patroness. Often it has been said that today's SMM is tomorrow's WMC, and in great measure, this is true. Are you honestly doing what you can to preserve this great commodity we possess in our girls for the tomorrows as we await the Lord's return?



Mrs. Judy Russell

SMM has been in my life for a long time. First, I was a member—then a patroness, first as a laymen's wife, and now as a pastor's wife. I am sold on SMM and I believe that those in charge are constantly working for a better program and are getting one. Say, we hear someone out there saying: "The girls just don't enjoy SMM anymore." I think they can enjoy SMM more each year and it is up to us to see that they do! SMM, Girl Scouts, Christian Service Brigade, 4-H, Cub Scouts, Pioneer Girls, or any other group is only as successful as an enthusiastic or dull adult leader will let it become. Enthusiasm on our part will rub off on our girls whether we work with juniors or seniors. If we are for it, so will our girls be. There may be an occasional grumble because it is "fashionable," but usually they want you to like them and so will eventually be won over.

How can we help but be for SMM? What a joy to hear the various groups of SMM girls discuss The Brethren Church, its beliefs and practices. They are going to be able ". . . to give an answer to every man that asketh you a reason of the hope that is in you . . ." (I Pet. 3:15). Don't say you can't help them, for even the newest Brethren WMC lady can do so with the help of the easy-to-read books suggested and our SMM handbooks. You will be surprised what you will learn as well.

As for the time involved being a patroness, you can't afford not to take it. Really, it is not as much as it seems. After you have spent a little extra time the first few months getting acquainted, you will find that maybe a high estimate of six or eight hours (including your meeting night) out of the entire month are all that are needed, and just think of the benefits! These girls are treasures for eternity.

Don't say, "Maybe I can serve later." SMM needs women right now! The time is short. This is SMM's birthday month. Why not give them "motivated you" as a birthday gift? SMM needs you as a patroness. Most of all, our Lord needs you to be used by Him in bringing our girls into a Christ-filled, Christ-centered womanhood.—*Mrs. Kenneth Russell, Berne, Indiana* ▼

THEIR 56TH ANNIVERSARY

A Vessel for His Use

By Marcia Wardell

Last of a Series on the 1968-69 Birthday Missionaries

"It is a humbling experience to be forced to look back over your life and to see how the Lord has directed and used, in even a small way, the mistakes of this vessel of clay! His love is wonderful—and constantly I am amazed at His watch-care and His direction in the smallest things of this life." These comments came from Mrs. Donald Hocking after she had jotted down autobiographical material for the information of the WMC. She added: "I am so appreciative of the thoughtfulness of the WMC in choosing me as a birthday missionary, and of their interest and prayers."

In a lighter vein, Betty remarks: "Don and I often say that since hs is from California and I am from Florida, we settled the argument of where to live by going to Africa!"

Thinking back, Betty recalls, "I was always small for my age," and she mentions such nicknames as "Squirt" and "Shrimp," as well as "Betsy" and others. Even since she grew up and was married, she has probably continued to feel small, for her husband towers a full foot over Betty's five-foot-three.

Miami was Betty Reeves' birthplace and her home until she went away to college. Now that her father has retired, her parents have moved to the Florida Keys, where they own a motel. Mr. and Mrs. Reeves have had the joy of seeing both of their children in Christian work; Betty's sister is the wife of a Southern Baptist pastor in South Carolina. In mentioning that she actually never made a personal decision for the Lord until she was sixteen, although she had been baptized at the age of nine, Betty pays tribute to her sister, for "It was through her radiant, consistent testimony that I was convicted and realized my need of the Saviour."

After high school, "It was only because my dad insisted that I go away from home for at least one year that I went at all," and it was to Bob Jones University. Here this girl, who had always been shy around strangers, found it a frightening experience to be among three thousand strangers—and so far from home. Again Betty's sister was a real help, for she was a junior at BJU that year, and she helped the younger girl over many of the rough places.

Inevitably, various influences made their inroads upon the little freshman, who found she enjoyed the classes as well as extracurricular activities. She attended the mission prayer band and began to learn of the world's needs. And the Lord began to speak to her about full-time service. "I did not feel that I could go to the field, but I was willing to pray for others. As the year progressed, I considered entering the field of education, specifically, speech education. By Christmas time I had made a decision to serve the Lord in this way and I was filled with talk of major and minors and subjects to be taken next year. My dad interrupted with a smile on his face: 'I thought you were only going for one year, Betty.' I gulped and said: 'Well, Dad, if it is all right, I'd like to go back!' How I praise the Lord for Christian parents who were wise in the training of their children."

It was at the university that Betty and Don met. They were married in Miami right after Betty's graduation in 1953; Don had graduated the previous year and then took his first year at Grace Seminary. The young couple settled in Winona Lake, Indiana, and Betty taught for one year in a nearby high school. Their first son, Jim, was born the next summer. During Don's last year of seminary he pastored the embryo Brethren home-mission work in Lansing, Michigan.

Under appointment for missionary service in Africa, the Hockings and their little son left in the fall of 1955 for Lyon, France, and language study. Betty relates the story from there on:

"The scheduled year stretched into twenty months because of the serious illness of our second son, David, who was born at Lyon. During the months in France I was in the hospital twice, Don underwent surgery on his back, and David was in and out of the hospital for three months. These were trying times for us, but the Lord drew us close to himself and we felt His presence with us daily. How precious the promise in Isaiah 43:2 was to us: 'When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee.' Those extra months in France enabled Don to gain more proficiency in the French language, which has been of great value here in Africa—His ways are perfect! Finally in August of 1957 we were able to leave for Africa.

"Our first term was spent at M'Baiki after six months of language study at Bozoum. Our home was blessed with two more sons during those first years in Africa—Danny and Tommy. The challenge of African youth was laid heavily upon our hearts at that time and we were set apart by the mission to spend our full-time in youth work. Following our first furlough we traveled a great deal holding youth leadership classes. We also helped in the writing of youth materials.

"In 1962 we were called to the Bible Center to teach in the Bible Institute. We continued to help in the

(Continued on page 21)

The Hocking Family



Michigan WMC

The Michigan District WMC is praising the Lord for victory this year. We are happy to report that for the first time in many years we have a WMC group in each of our churches. Two of these had been discontinued, but are now reorganized. The third is a new group meeting just for fellowship and the devotional program, for they are very small, and not formally organized. These groups are a real answer to prayer.

Our fall fally was full of blessings and victories. First of all, our place of meeting was at Berrien Springs Grace Brethren Church—a church that had been closed, but that God led Rev. and Mrs. Robert Poirier to reopen. The local ladies did a fine job of preparing a very pleasant day for us. Then our speaker, Miss Kwang Ja Park, was a living example of *victory!* Her testimony of salvation, dedication and complete surrender to God's will was a challenge to each woman. Our love-offering for her was sixty dollars, and our home-mission project offering for Berrien Springs was over two-hundred dollars. These were real victories for our small district.

We are asking the Lord for daily personal victories and we are looking forward to more testimonies of victory at our spring rally at Alto. Mrs. Williard Smith, our national WMC secretary, has been asked to challenge our ladies with a chalk talk. Our project offering will be collected for Miss Kwang Ja Park, and we are praying for her in language study in the Orient before she goes to Brazil.

Our district conference in April will also lead us to think of victory as we welcome home Rev. and Mrs. Edward Mensinger from Africa. Mr. Mensinger grew up in the New Troy Brethren Church and is the first Brethren foreign missionary from our district. Mrs. Mensinger will speak to our WMC ladies during the district conference.

God has been good to us. It would be easy at times to let Satan discourage us with small groups and busy lives, but victory has been promised if we will only claim it. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:57-58).

Northcentral District

The snow and ice had melted, and the Northcentral Ohio WMC members felt that a spring day had been slipped into January for their satisfaction when they held their rally at the Mansfield Grace Brethren Church on January 21. The quarter's project was a gift for summer camp, and this theme was carried out in badges, programs, and cut-outs of balls and bats scattered over the tables on which an enhanced potluck dinner was served.

Our prayer chairman, Mrs. Everett Niswonger, led the morning prayer service. Using Matthew 6:5-7, she strongly emphasized the great need of praying for missionaries. She told of Dr. Floyd Taber asking for prayer and said that it was Rev. James Gribble who requested the fifteenth of the month be a day of prayer. She divided us into groups of four, asking each member to pray for one continent where we have missionaries.

In the afternoon business session, the project chairman, Mrs. Paul Cook, reported receiving thanks for the Tupperware and washer sent to the Bangui Hospitality House. The next offering will be divided between the missionary residences and dishes for the Jewish work in Los Angeles.

Rev. Robert Kern told of the need for our own district camp site and explained why one which had been considered was not acceptable. The next rally will be at the district conference in Lexington, April 11-12. It will be held on Friday and Saturday and is planned for all members of the family.

The speaker of the day was Mrs. Nelson Fay. She spoke first of recent discouragements in Argentina, but said that although they have been under strong attack from Satan, our Lord is victor. Using Psalm 68:11-12, she reminded us that women at home can share in the rewards of missionary work by praying and giving. She told how the Argentine WMC members carry on their work by praying for radio ministry, evangelistic campaigns, children's work and the new work among the Indians; giving heavily of the little money they have and of their time and strength; and distributing tracts; and working in camps as counselors and helpers.

Mrs. Alvin Lehnhart and Mrs. Terrance Taylor provided music for the rally. Mrs. Lehnhart sang "Only One Life to Offer," and Mrs. Taylor played an organ prelude.—*Lucile Smith*

A Vessel

(Continued from Page 20)

youth work whenever possible; however, the major portion of my time was spent in teaching the women in the Bible Institute.

"Since our return to the field in 1967 we have been 'dorm parents' for the missionary children who board here during the school year. I have continued to teach some classes in the Bible Institute and this last semester helped teach the junior high missionary children. How thankful we are for the arrival of Bob Juday and family to fill this need for a junior high school teacher."

A very recent change on the field has moved the Hockings to Yaloke for Mr. Hocking to fill a need on the faculty of the James Gribble High School. From being dorm parents with a houseful of children to being on a different station and having to leave even their own boys with others, can be realized as indeed a drastic change. But missionaries are called on to do many things which would appall less dedicated Christians. The spirit with which Betty Hocking has met this challenge is no doubt in keeping with one further statement which she has made: "My prayer is that the Lord will continue to test and try this vessel of clay until it is molded—empty—and ready for His daily use!" ▼

Recollections

FIVE YEARS IN RETROSPECT

The past five years as national SMM patroness has left me with many impressions, more understanding and less critical of the many phases and areas of Christian work. My work in SMM has opened my eyes to the real needs of our teen-agers today. The biggest need, I believe, is someone to care about them.

In just a few short years so many changes have engulfed the teen-age world; changes in living standards, moral standards and dress standards. Restlessness has even appeared in youth circles of the church with the idea of "don't do anything you don't have to do." Today, more than ever, the need is very apparent for something solid to which one may cling. Girls appreciate the goals and standards set up for them in SMM (even though they may complain). Youth do not want to be left on their own to do as they please.

My experience as national SMM patroness has shown me that we must work harder than ever at the job of *training* in SMM. I have learned that a patroness (leader, director, sponsor, or whatever she may be called) is responsible as to whether her group is active or fails completely.

Working nationally with a group of girls has given me an overall picture of how one can serve the Lord in an area where there is a real need.

Someone asked: "What are you doing with all your time now since you are not national SMM patroness?" I still have a local senior SMM group, am active as primary Sunday-school superintendent and a deaconess in the church, and I am hoping to do a little more work in my garden and roses—but only time will tell. It's a challenge this year to be memorizing I Timothy as one of the personal goals of senior SMM. It does a patroness good to learn right along with her girls!—*Mrs. Ralph C. Hall* ▼

WHAT VALUES?

Resting on past laurels heads the list of *taboos* along my earthly journey as I comply with: ". . . forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal to win the [supreme and heavenly] prize to which God in Christ is calling us upward" (Phil. 3:3-14, Amplified Version). Yet anon comes to my mind the admonition not to forget all the Lord's benefits. And as I think of benefits, serving as national SMM patroness afforded me enduring and valuable helps.

I learned that the problems and decisions of a young person are momentous, affecting not only his own life but the lives of countless others and for many years to come. Every question sincerely asked, every bit of advice sincerely sought needs prayerful attention.

I learned that youthful Christian leaders like to tackle new ideas. They welcome innovations. Like young David, Christian youth go forth to conquer the Goliaths of the world saying, "This day will the Lord deliver thee into mine hand; . . . that all the earth may know that there is a God . . ." (I Sam. 17:46). To watch them turn from tormenting tantrums to mature, mighty mouthpieces for God, faithfully, patiently serving Him is worth it all.

As I was inexperienced and aware of my inadequacies when called to be national SMM patroness, the most practical lesson I learned was that *God honors honest effort.* DO SOMETHING often comes to my mind along with GET GOING. With sincere desire to do all to His glory, committing my way to Him, and trusting Him, I have so satisfyingly learned that God does do the humanly impossible. As wife, mother, pastor's wife, editor's wife, college dean's wife, school teacher, and now the enchanting role of grandmother, to be in contact with young folk is frustrating, yet fabulous.—*Mrs. Arnold Kriegbaum*

▼



Which Lady Is the Leader?



QUESTION: "How can you tell if you are a leader so that you will know whether to accept an office or the chairmanship of a committee? I keep telling myself that I am not a leader, but sometimes I wonder if I am just making excuses."

ANSWER: If a computer were available and programmed to select people with leadership abilities, you could feed into it all of your talents, characteristics and abilities, and expect it to tell you within seconds whether or not you are a leader. In the absence of a computer, you will have to depend on self-analysis. Begin by making a list of all the characteristics of a good leader; then look at yourself objectively and decide if you meet the requirements.

One of the most important characteristics of a leader is the ability to be a follower. Experience is the best teacher. The good leader is faithful in carrying out her responsibilities as a member of a group or a committee. She is able to work harmoniously with other members of a committee, including the chairman, and accepts instructions and directions. She is more interested in the accomplishments of the committee or the group than she is in having her own way.

A good leader is not interested in the glory of a position but the privilege of service. "And whosoever of you will be the chiefest, shall be servant of all" (Mark 10:44). She knows that she is dependent on the help of those who work with her. She shares the problems with them and respects their ideas and suggestions. She knows that she has to work *with* people and does not force them to work *for* her.

The leader is out in front of others, calling them to join her in service, and not behind goading them on to complete the assignment she has dictated. She says, "Let's go and do it," rather than, "You get busy and do it."

A good leader knows that she must be replaced eventually and is constantly training others to take over her responsibilities. As she works with other women, she patiently tries to help them by giving them responsibilities and suggestions that will help to make them good leaders. She never looks down her nose at those she considers to be novices, nor does she belittle their efforts if they do not measure up to her superior ability. This is inexcusable. The good leader never spurns the help of others because "she can do it much better herself." She helps to increase the ability, confidence and effectiveness of others because the organization will benefit from the service they can render. She is not afraid that they will become her "competition."

The good leader tries to think creatively. She does not fall into the rut of doing the same thing year in and year out. She not only thinks of new ideas, she puts ideas into motion. In addition, she tries to draw ideas out of other members of her group or committee.

Whether her job is large or small, the good leader is faithful. She will allow nothing to stand in her way and prevent the completion of her project or job. She lives a self-disciplined life, organizing her personal affairs in order to make room for the extra tasks she assumes as the head of a committee or group.

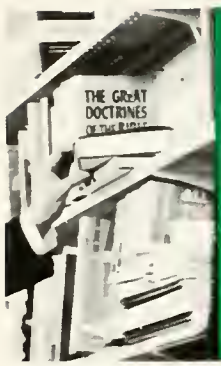
The good leader is careful to make sure that all are well-informed about their duties and responsibilities so that they will not fail and become discouraged. She checks periodically to make sure that committees are functioning and that there are no unanswered questions or snags that stand in the way of completing a project.

The good leader is kind, considerate, helpful and understanding. She knows that no one person has all the answers. She is not critical, nor lacking in concern for others. She is always ready to lend a helping hand. If one of her members fails in a responsibility, she is prepared to take over quietly without pointing an accusing finger at the one who failed.

Above all, the good leader knows that if she lacks wisdom, she can "ask of God, that giveth to all men liberally, and upbraideth not. . . ." She is a woman of prayer. She seeks God's guidance for her activities and strength.

Good leaders are hard to find, but if you are willing to make the sacrifice, you too can become one. ▼

—From "Women's World," by Dorothy Vander Kaay, The Baptist Builetin. *Reprinted by permission.*



Pick of the Vital Books

Dwight Baker, Book Review Editor



COMP.
Grace Theological Seminary
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Winona Lake, Indiana 46590

When Death Takes a Father

Gladys Kooiman (Grand Rapids, Michigan: Baker Book House, 1968), 171 pages, $3.95.

Gladys Kooiman tells a poignant story of the numberless adjustments she faced when her husband died. She was left to care for a dairy farm and eight young children all alone. It is also a story of her personal faith and spiritual triumph.

This is Mrs. Kooiman's first book. It is written simply and is easy, enjoyable reading. She deals with such problems as: How do you help relieve the insecurities in the lives of your children? Can a mother really make fatherless boys into men? How does a widow fight the depression and loneliness that threaten to engulf her? Can she live joyfully?

This is a book every pastor should read and have available for widows he must counsel and assist. (The author has some comments concerning the lack of consideration and concern on the part of her church.)

I would also recommend that every wife, not just widows, read this book. Her appreciation of her husband and children should expand.

Mrs. Kooiman concludes: "Best of all, I have gained a new hope—a hope that can grasp the real meaning of the Easter message . . . the assurance that I shall go to him. Until then I'll carry on."—*Martha Schumacher*

The Party Time Game Book

Compiled by Naoma Clark (Waco, Texas: Word Books, 1968), 230 pages, $3.95.

Lacking ideas? Here are over five hundred games for everything from the kiddies' party to the adult social. An index is provided.

A Topical Dictionary of Bible Texts

James Inglis (Grand Rapids, Michigan: Baker Book House, reprint 1968), iv and 524 pages, $4.95.

What does the Bible say about . . .?" is an oft-repeated question of our day. It is assuring to know that God has given us a Book of answers to every vital question that a man can ask, and it is heartening also to have some direction to those places in His Book where the answers may be found. Inglis's topical dictionary was prepared to give just that direction. In this volume every main Bible verse related to a particular subject is printed in full; more distant verses are cited by chapter and verse. The subjects themselves are arranged alphabetically, with a subject index included at the end of the book.

The Bible itself is its best interpreter. This is why context—immediate and distant—is such an excellent aid for Bible study. Inglis's volume is an excellent source for distant context study.—*Dr. Irving L. Jensen*

A Whisper in a Dry Land

Omar Eby (Scottdale, Pennsylvania: Herald Press, 1968), 175 pages, $3.50.

Merlin Grove was born of Mennonite parents in Stouffville, Canada, and died in Somali. An enraged Muslim murdered him because he thought Merlin was hindering and destroying the true faith of Islam.

Omar Eby retraces the course of life that led Merlin to East Africa. Serious illnesses as well as formal schooling were determinative in forming his life. At the time of his death Merlin was on the staff of a mission school for Muslim boys. The story is hard reading but well worthwhile.—*Mrs. Shimer Darr*

Bible Festivals and Holy Days

Barbara Bates (Nashville, Tennessee: Broadman Press, 1968), 118 pages, $3.25.

The Christian school child often wonders why his Jewish friends have certain holidays from school and work which others do not have. This book will go a long way toward explaining these special Jewish "holy days." Each chapter covers the Biblical origin or setting of a holy day or festival. It then spells out the way the festival is celebrated in the home or synagogue today.

While the sympathetic presentation of the Jewish viewpoint is commendable, I regret the inadequate appreciation shown for the true Biblical meaning of the atonement and Christ as the Passover Lamb. Since this book was written for Christian youth and others in the Christian community, a vital opportunity to relate the Old Testament to the New Testament unfortunately was missed.

Some may object to the highly tolerant attitude exhibited toward Judaism. There is no intention to be evangelistic. This is not the purpose of the book. But every Christian concerned about the salvation of his Jewish friends must understand something of what they believe and do. This book will make a definite contribution to such an understanding.—*Robert E. A. Miller*

BRETHREN MISSIONARY
HERALD
April 19, 1969



A New Library for Grace

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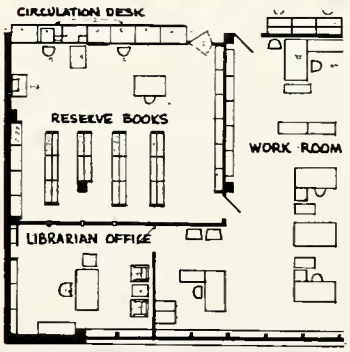
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April 19, 1969

Volume 31, Number 8

Home Missions and Grace Schools Issue

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We Must Move Out

In a recent Grace Seminary conference on "Communicating the Gospel" great stress was placed on the need for each individual to work at the business of giving God's saving message to all people. As simple as the charge is to all to go with the message, and as clear as the admonition in the Word of God is, it was brought out that there are still too many who feel no compunction to get the job done. And great stress was laid on the "how to" in accomplishing the task.

We simply must move out with the message. Action is imperative. The church today is hesitating for want of a plan, when the plan is so simple, and of easy access. First of all, we just need to go; to move out of our lethargy and do something about it. The Scripture says of Philip that in response to the challenge of the angel of the Lord to "Arise, and go," he "arose and went." Really, it is that simple. If we would just move off dead center and go, God would do great things for us. We need to go to the people of our own contacts. The easiest person for me to talk to is the person with whom I rub shoulders each day. Jesus has set the perfect example for this type of witnessing. He met the woman at the well and He talked to her right there. He asked for a luncheon engagement with the little man who had climbed a tree for a better view of our Lord. May God give us the vision of what can be accomplished if each of us will witness to people of our own contacts. We must not neglect these people!

In our contacts we need to be natural and at ease. Be sure that the Holy Spirit has made our lives spiritually attractive. Then just normally and quietly use the opportunities to witness. It is surprising how easily you can bring your prospect around to a discussion that will thrill your heart and bring spiritual fruit. Just recently we were able to have a person for whom we had a great burden, in our home for a meal. Through friendship, and through becoming acquainted with and understanding his problems, we had a real opportunity to witness.

Then, we should talk with the person in the area of his need, and in terms that he not only understands, but also that he feels are appropriate to his situation. A follow up to a death in the family would require one approach, a business failure another. To students on a university campus we must communicate the fact that we know something of the philosophies of the day, and of the problems which they face in their world.

Our message must always be the message of *The Book,* but it may be presented in different ways. To the university student it might be through a current good book such as *The God Who Is There.* To a seat companion on a train, bus, or plane it might be the presentation, in a cordial manner, of a good gospel tract. To a high school student it could be a friendly discussion coming out of a ball game or a difficult algebra problem. Meet them as people, treat them as people, and talk to them understandably as people who need the help which God alone can give.

God expects us to preach Christ to people around us. If we are faithful to give out His Word, He will win them to himself. But the initiative is with us. We must move out with the message! ▼



(States shaded blue indicate where gain in population is expected to be above national average gain of 22%.)

WHERE THE ACTION IS

By Lester E. Pifer

Recent census reports reveal some startling facts concerning major shifts and trends in the population of our nation. The population, now passed the 200 million mark, has exceeded the ten percent predictions. In the next 18 years the U.S. will increase another 43 million—about a 22 percent increase over 1967 figures.

Forecasts show major shifts in population creating new mission fields for serious consideration. Florida, fastest growing state of all, is due to gain 61 percent in population by 1985. Texas is expected to move to the third largest populated state, following California and New York. Large gains will be seen in New Hampshire, Connecticut, New Jersey, Delaware, and Virginia in the Northeast; Florida in the Southeast; and California, Nevada, Wyoming, Utah, Colorado, Arizona, New Mexico, and Texas in the Southwest. The lone extreme Northwest state of Alaska is also rated to be in the fastest growing group.

The *U.S. News and World Report* has just released an article on the fastest growing cities. It is exciting to note that The Brethren Home Missions Council has started new mission churches in all but two of the ten fastest growing cities. Fort Lauderdale, Florida, heads the list with a 51.9 percent increase in ten years; Santa Barbara, California, 51.6 percent; San

Jose, California, 51.4 percent; Las Vegas, Nevada, 46.6 percent; San Bernardino, Riverside, Ontario, California, 35.2 percent; Phoenix, Arizona, 34.2 percent; Sacramento, California, 32.4 percent; and Orlando, Florida, with a 31.2 percent. Other cities listed in the top 25 where Brethren churches are located are St. Petersburg, Florida; Washington, D.C.; Los Angeles–Long Beach, California; Tucson, Arizona; Atlanta, Georgia; Denver, Colorado; and Albuquerque, New Mexico. Major shifts of people are moving toward smaller and medium-sized urban centers in the South and West. Of the top 25, all but two are located in the south or west of the Iowa district.

Brethren Home Mission projections must concentrate upon these growth areas. It is thrilling to be where there is action.

The baby boom which came immediately following World War II is now, 20 years later, showing up as an exploding young adult mission field. In 1966 there were 14 million in this category, by 1970 it will increase to 17.3 million. The young active home builders provide the greatest growth potential for our Brethren home-mission churches. Our records show that this age level has brought our greatest numerical increase in membership. Such concentration has also provided the young adult leadership so largely needed in building the home-mission church and Sunday school.

One interesting segment of the population shift and growth is that of the Negro. The Negro population has increased from 12.8 million in the 1940's to 21.5 million in 1966, representing 11 percent of the total population of the U.S. In a quarter century Negroes increased 8.7 million, a gain of 68 percent while whites increased only 46 percent. The shifts in this area have shown the Negro moving out of the South, causing a decrease in population of 69 percent to 47 percent from the 1940's to 1966. The once rural Negro now tends to cluster in the major cities, which in turn has shifted the whites to urban areas.

The Negro population growth poses a serious challenge to the Brethren evangelization program. The shifts in population of young Negro home builders provides a fine potential for new leadership in Negro evangelism. Much more prayer, concentration upon soul-winning, and training of these people must be seen in our church. We must face the need for qualified Negro leadership or we cannot reach the Negro effectively.



Greater action demands greater responsibility from the Brethren Church...

The Brethren Church has a rapidly changing, growing mission field at home. Color, race, or creedal background should make little difference when eternity is closing in upon us. The tolls of accidents, disease, murder and war bring death like an angry monster devouring thousands each year. The growing apostasy of the church and of purity of life in a society of self-respecting people reveals marked evidences of moral degradation. A morally sick society can rot with corruption. The growing perils of racism, riot and strife, abetted by communism, are major threats to our liberties. Brethren, the Lord has set before us a needy mission field! May God help us to become alarmed, awakened to the gigantic task of reaching the lost before Jesus returns. "For a great door and effectual is opened unto me, and there are many adversaries" (I Cor. 16:9). ▼

Are Home Mission Workshops Worthwhile?



How do you think the people pictured on this page answered this question?

"That the man of God may be perfect, throughly furnished unto all good works" (II Tim. 3:17). Following the admonition of the Apostle Paul to Timothy The Brethren Home Missions Council endeavors to provide workshops each year which will aid home-mission pastors and wives and guest pastors in their local ministries.

The La Loma Grace Brethren Church, Modesto, California, and the First Brethren Church, Wooster, Ohio, were hosts to the western (lower left picture) and eastern (upper right photo) workshops, respectively. The pastors of these churches appointed committees which worked smoothly and efficiently to supply the needs of each guest.

The Bible inspirational speakers were Dr. William Bellshaw, Dean of San Francisco Conservative Baptist Theological Seminary, San Francisco, California, and Dr. George Slavin, pastor of the Faith Community Church, Roslyn, Pennsylvania. God used these speakers as they handled the Word to challenge each one attending the workshops.

These three days of concentrated endeavor are planned from a technical, practical and spiritual viewpoint. Coupled along with this is the personal fellowship of the pastors and guests as they share in the moments of both praise and prayer-burdens. The spiritual fellowship is highlighted by the personal testimonies of the pastors concerning their new congregations.

These Home Mission workshops are under the direction and supervision of Rev. Lester E. Pifer and Rev. Robert Thompson. Eleven additional speakers were used to present a varied curriculum for those attending in order that much of the total area of pastoral work might be covered.

The following testimonies are given as evaluations of the workshop:

"I certainly feel that the workshops are worthwhile. We have seen a spirit manifested around here the last three days which I like very much. Each person was given a wealth of information and a wealth of instruction in respect to his work. I think the leadership this year was very fine and the spirit good. Our folks enjoyed their part in the conference and although a lot of work it was worthwhile and we counted it a contribution to the work of the Home Missions Council. I know it costs money, but anything you do that will produce good results costs money and I think it is money well-spent and I would certainly recommend that you continue it."

"I have come from an established type of ministry to a home-mission ministry and realize that the requirements and needs of a pastor are somewhat different. I have appreciated the very practical presentations that we have had here at the workshop, the variety of subjects that are dealt with in a very practical way, and even the fellowship alone has been encouraging to me. We have a team-spirit and are working together—not as little independent workers out by ourselves. I am sure there is very much expense involved in a program like this, but I definitely feel that the workshop is of such a practical nature that it is worth the expense involved."

"I feel that the workshop is exactly what I needed. When we get to preaching all the time and don't sit down and really soak something in, we find that we are missing something. I have enjoyed listening to the men share in some of the problems in the ministry, share in encouragements and just real good food-for-thought from the Word of God have all been real blessings to me. I certainly am looking forward to future workshops. I think it would be a tragedy if we couldn't continue. They are a highlight of the year and a real challenge to me."

"The workshops came to grips with some of the issues of the day that are being faced in the various home-mission fields and in the pastoral ministry. There was sufficient variety about it that it never lost its appeal to those who attended. Certainly that was true for me and I hope that those of you who have an opportunity to participate in one of these workshops will not overlook what it may mean to your life and to your ministry."

"I have been here just three days and in reading over the program and listening to the papers that were read and the discussions that were held, one cannot help but think how blessed to be a missionary under this particular denomination. I am fully sold on programs like this. I would think if the Army, the Navy and the Air Corps are smart enough to bring their men in for briefings, the church of Jesus Christ ought to do the same thing.

"It was my privilege and joy to share in the workshops and to have a part in the challenges of Home Missions. The fellowship and unity of sharing in the Word with our home missionaries was a thrilling experience. The Brethren Investment Foundation and Brethren Home Missions will benefit greatly because of this important period of preparation and study." ▼



The Decision Makers

By Isobel Fraser

For Sadie, Dave, Jean, Sam and Sally, would it be "almost, and . . ." or "almost, but . . ."?

"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian" (Acts 26:28).

Regardless of the heart-attitude of Agrippa when he made this statement, I can know in a measure the heart-feeling in Paul that it must have produced.

? ? ?

I met Sadie about two years ago in my door-to-door calling. From the beginning she evidenced an interest and invited me into her home to discuss the Bible. After a few call-backs she attended our luncheon-discussion meeting and then our Wednesday Bible class.

One day in her home after presenting the claims of Christ again, I asked her what she thought of these truths. Her response was that she believed, but when pressed for a decision, she said she was not ready for that.

Shortly after that we learned that she had already had one operation for cancer. Since then she has had two operations and cobalt treatment. The various times that she has been in the hospital have afforded wonderful opportunities for the Bruce Buttons and the John Neelys, as well as myself, to witness to her both by word and literature. One time she took her high holy day prayer book and applied several statements in it to the Lord Jesus. Another time, as Rev. John Neely presented the gist of his message of the previous night to her, he was able to show her how she could accept the Lord Christ even when alone.

One time as I took her to the hospital, I also provided transportation for her sister, and Sadie asked that I not try to witness to her sister or talk about Jesus when she was present, as her sister was religious. She explained who and what I was to her sister. I promised that I would not initiate a conversation regarding Christ. Her sister was present one time when a Hebrew-Christian and I visited. As I went for the car, the sister tried to show the Hebrew-Christian that Judaism could be sufficient for her.

At the present Sadie is at the home of her sister. Whenever I phone, her sister says that she is too weak to speak on the phone, let alone to have visitors. As far as human ability, it appears that it is only a matter of time for her. However, the Holy Spirit is not restricted and the seed of the Word has been planted and watered. Before it is eternally too late, it is not impossible for Sadie to be almost and fully persuaded to trust in the shed blood of Jesus, her Messiah and God.

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Jean is one of the sighted who attends our Monday Bible classes for the blind. We met Jean when she roomed with a blind lady who attended our classes. At our meetings, Jean met Dave, a blind man, and several years ago they were married. Before she married, Jean quite regularly attended the evening services with me at the Brethren church.



Through the years we have seen a growth in her understanding of the Scriptures and Christ. At first she would acknowledge Jesus as Messiah, but not God. In the past year she has acknowledged Him as God, but when asked to accept Him as her Saviour, she said she could not because of the reaction of her family. I pointed out to her that one day she will have to give an account to God for herself and her family will be of no help.

What is Dave's attitude? He was present and made no objection the time I so dealt with Jean. At the meetings, from time to time, he will make a comment or observation, but it is usually based on Jewish tradition which has thickened the veil over his spiritual eyes as he hears the Word of God. I was encouraged the other week when both of them told me they would like to attend a Sunday evening service at our Brethren church.

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Sam, one of the blind, never said much at our meetings and one wondered how much he really understood. His appearance was that of interest. Sam had lost his sight in recent years and was invited to our gatherings by one of the blind men he met at the Braille Institute.

Until a little over a year ago, Sam and his wife lived a few blocks from me. He was my first and last "customer." Occasionally on the way home, after the others were gone, we would discuss the Word. One evening I asked him what he thought of the teachings he received from us. His answer was that he believed what we said. When asked to apply them to his own life and accept Christ, he said he could not. The possible reaction of his wife, Sally, was what concerned him.

Sally is sighted but attends our monthly luncheon meeting for the blind quite regularly. Since they moved closer to Buttons, she has also become a regular attendant at our evening Bible class. All the members of the staff are warmly welcomed in their home and have had opportunity to witness to both of them. Sally listens attentively then and also at the meetings, but has never given a commitment regarding her thoughts on the teachings of the Word she has heard.

At this writing Sam is in the hospital because of heart trouble. May this be a "persuader" to seek the Great Physician for spiritual heart trouble.

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Frances has been attending our ladies' luncheon meetings and our Wednesday Bible class for almost two years. She came through the invitation of a neighbor who attends. Now Frances has been influential in bringing another neighbor. We are glad for this chain-reaction, and would be glad to see more do the same.

One evening Frances told Mrs. Button that she believed the teachings from the Word she heard at our meetings. Further discussion with her brought out that she accepted—up to the point that Jesus is God. This she could not believe. In the car one evening she made a statement regarding her acceptance of some of the truths heard that evening. Later she received reprimands from the neighbor who had been responsible for her attending our meetings.

? ? ? ? ? ? ?

ALMOST! What will be the future record of each of these precious souls? *Almost and persuaded* or *almost—but lost!* ▼



ALL YOUR DOLLARS EARN

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A Visitor's Reflections

By Sherwood Durkee

Devotions at 6:15 in the morning? "Yes, that's right," is the reply from Superintendent Larry Wedertz. These were the words which greeted us when we arrived at the Navajo Mission. This means that the alarm clock in the guest house must be set for no later than 5:30 a.m.

The next morning the entire staff at the Mission met at 6:15 a.m. to listen to Rev. Lester E. Pifer speak from the Word of God and for a staff prayer meeting. Someone has said: "Start the day right, and it will end right." Maybe this is why the exciting events of a day at the Mission show the evidence of the hand of God moving in their midst.

To the newcomer at the Mission the telephone on the grounds is very interesting. The various buildings of the Mission complex provide many places for the superintendent to be located in his many responsibilities. If one of the staff members wishes to locate him to ask a question, all he needs to do is to find the nearest telephone and give four regular rings with the little crank and lift the receiver and wait for the calm and quiet response, "Hello."

Breakfast at 7:30 a.m. for the students in the dorms begins a full schedule of events for the Navajo children. With the sun shining brightly on a chilly February morning the students surround the flag pole to recite the pledge of allegiance to the flag of the United States of America. Even though we have heard these words many times before, there is something about the words coming from Navajo lips that captures your emotions. These Navajo children as American citizens, were speaking our English language with their lips, but perhaps thinking in their hearts in a language known only to them.



Gary Brightbill and David Woodin in front of the Navajo Mission dormitories and dining hall.

The first assembly for the students is the morning chapel-time when gospel hymns and choruses are taught. As they sing together in daily services, these children who have emerged from the background of pagan rituals, begin to learn the truths found in the Word of God. The staff members told us of the transformations which have taken place in the lives of these young students. Reserved gloom and despair soon give way to responsive joy and laughter as they receive instruction in the Word of God.

Soon the ring of the school bell is heard and the school classes are ready to begin with teachers and students eagerly awaiting the usual and the unusual. As a guest the privilege was extended to visit at random the various classes which were in session. To the

observer the most striking impression which you receive is the order and discipline which prevail in all classes. This carries over into the dorms and the dining areas as well. The capable staff members have measured carefully their calling to this demanding work and their undivided devotion shows in their labors of love.

As the sun rises high in the sky no one needs to urge the children, staff members and the guests to head for the dining hall. Again the guest observer takes count to find that over ninety places are filled at the noon meal. Over ninety compliments are made to the cook and her endeavors by the over ninety empty used plates which return to the dish washer's counter following the meal.



Navajo Mission Compound at Counselor, New Mexico.

During the day an invitation was received to come to the annual Valentine Day party that evening at 7 p.m. in the students' dorm. The guests of this party became the recipients of many hand-made valentine cards. Among the usual greetings of Valentine Day cards were such as: "God bless you as you work for God, we will pray for

TEXAS JOINS THE UNION—OF BRETHREN CHURCHES

Longview, Texas
March 10, 1969

Dear Rev. Pifer:

We received the February *Brethren Missionary Herald* with your article, "The U.S.—Unfinished Task" and the map of the United States. You can now color in the state of Texas! Enclosed is a picture of our first group meeting on December 1, 1968, in the Community Center of Longview with 16 present. Dr. Paul Bauman was out of town on that day.

Since December 1, we have added a Sunday school with Danny Ebby as superintendent. We have seen many, many, answers to prayer and we are certain the Lord is leading in the work.

Sincerely,

Mrs. Ray Sturgill







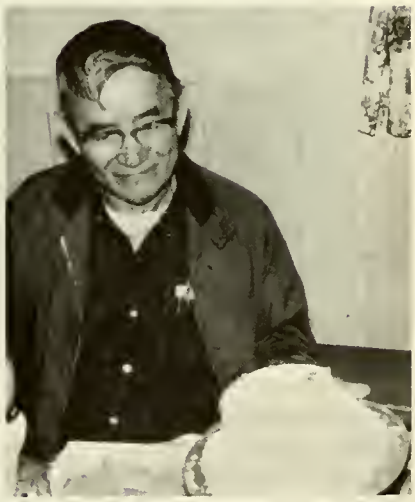
Navajo Touring Choir

you each day." This was a special occasion for the Navajo pastor, Lee Trujillo. To celebrate his birthday a beautiful cake was presented.

It was the privilege of this guest observer to accompany the Home Missions Executive Secretary, Rev. Lester E. Pifer, and the Western Field Secretary, Rev. Robert W. Thompson, as they made one of the frequent visits to the Mission. These men along with the dedicated staff members deserve our faithful prayer support and our generous gifts as the claims of Christ are presented daily to people of Navajoland.

The visit to the Mission was greatly enhanced by staying in the newly decorated guest house. Some of the staff members worked feverishly to complete the painting and secure the new furniture. The WMC ladies of the Southern California-Arizona District gave to this project and the guest house is furnished with this new furniture as a result.

Friday morning came too soon. The luggage needed to be loaded in the car and the visit had to come to an end. Part of the heart of this visitor stayed at the Mission and with the young lad who stood on the steps of the boys' dorm and asked, "Will you come back soon?" ▼



Pastor Lee Trujillo



Devotions start the class session each day.

Church News

ROANOKE, VA. The Clearbrook Brethren Church young people have "adopted" a Navajo Indian girl at the Brethren Navajo Mission. Her name is Clara Wero, a ten-year-old in the third grade. The young people are also sponsoring and competing in a camp point system to help pay their way to Camp Tuk-a-way. Points are earned for each church service attended, and a total of 160 points will cover the complete cost. The youth are raising the money themselves with various activities in the church. It is the goal of the program to send 20 youth to camp. Russell Weber, pastor.

YORK, PA. Rev. Dean Fetterhoff reports that there were 31 decisions in evangelistic meetings which he concluded on Mar. 23 at the Grace Brethren Church. Decisions were recorded in every service. Kenneth Wilt, pastor.

DENVER, COLO. An attendance of 246 was reached on Mar. 9 in a Sunday-school contest with the Anaheim, Calif., Grace Brethren Church. Two young people found Christ as Saviour during the Midwest District Snow Camp Feb. 21-23. There were 24 students and staff from the Navajo Mission station at Cuba, N. Mex., at Snow Camp. Thomas Inman, pastor.



PORTLAND, OREG. Present for a Feb. 23 Brethren Missionary Herald dinner meeting and Communications Seminar for Portland, Beaverton, and Albany, Oregon pastors and wives and Sunday-school superintendents and wives were (l to r): Mr. and Mrs. Don Rotzien, Portland; Mr. and Mrs. David Newkirk, Beaverton; Rev. Clyde K. Landrum, BMH; Rev. and Mrs. William Schaffer, Portland; Rev. and Mrs. Luke Kauffman, Beaverton: Mr. Bruce Brickel, BMH: Rev. and Mrs. Adam Rager, and Mr. and Mrs. Robert L. Piper, Albany. Photo by BMH board member, William Schaffer (and he still got in the picture!)

FORT CARSON, COLO. Chaplain John W. Schumacher has started morning devotions in his Battalion on Monday, Wednesday, and Friday. It includes five minutes of Bible reading and prayer attended by an average of 30 men including Chaplain Schumacher's commander. The post chapel has started a Sunday night evangelistic service with Chaplain and Mrs. Schumacher in charge of music. A senior chaplain, Presbyterian, preaches the Gospel, and an attendance high of 98 has been reached.



KAISERSLAUTERN, GERMANY. Chaplains Emlyn Jones (left) and Paul Lindberg were privileged to get together for fellowship while attending a conference here in February. It was their first meeting in Germany. Both men are praising the Lord for His blessing on their ministry.

DUNCANSVILLE, PA. Rev. Victor S. Rogers has resigned as pastor of the Leamersville Grace Brethren Church after nine years of service. He has accepted a call to become pastor of the Grace Brethren Church of Albuquerque, N.M. He will assume his new pastoral duties May 4.

FULLERTON, CALIF. The grand opening of the West Coast branch of the Brethren Missionary Herald Co. has been tentatively scheduled for June 6 and 7. Eleven western states will be served from the facility, located at 3535 W. Commonwealth Ave. in Fullerton. A bookstore, named the *Herald Bookstore,* will be opened, and shipments to customers in the western states will be made from the Fullerton location. Operations will be centered in a large building which houses the Scripture Press West Coast headquarters. Rev. Dale Brock, manager of the BMH West Coast facility, extends a cordial invitation to area Brethren to attend the grand opening and also a dedication service planned for the afternoon of June 7.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	*Date*	*Pastor*	*Speaker*
Albany, Oreg.	May 4-9	Adam Rager	Leonard Eilers
Kettering, Ohio	May 4-11	Henry Barnhart	Allen Herr
Kittanning, Pa. (First)	May 7-14	W. Wayne Baker	John Aeby
Bothell, Wash.	May 7-18	Don Bishop	Roland Myer
Covington, Va.	May 11-18	W. Carl Miller	Dean Fetterhoff
Ashland, Ohio (W. 10 St.)	May 11-18	Knute Larson	Allen Herr
Stoystown, Pa.	May 18-25	Arthur Collins	Shimer Darr

NORTH ENGLISH, IOWA. Rev. David Thompson has announced his resignation as pastor of the Pleasant Grove Grace Brethren Church. He has accepted the call to the Aleppo Brethren Church in Aleppo, Pa., and began his ministry there on April 6. Please change his address in your *Annual* to Aleppo, Pa. 15310.

TUCSON, ARIZ. Rev. Jack Galey is the new pastor of the Silverbell Community Grace Brethren Church. He assumed his duties on April 1.

WATERLOO, IOWA. Mr. and Mrs. Elmer Tamkin spent the months of March and April here at Friendship Village. Mr. Tamkin is financial secretary emeritus of the Brethren Investment Foundation, and will celebrate his 75th birthday on April 30. Friends may wish to send him a birthday greeting, which may be sent to him at 600 Park Lane, Waterloo, Iowa 50702.

WOOSTER, OHIO. Mr. Thomas Miller has accepted the call of the First Brethren Church to serve as associate pastor. Both Mr. and Mrs. Miller attended Grace College, and Tom will graduate from Grace Seminary in May. Kenneth Ashman, pastor.

CHANGE. The clerk of the Hollins, Va., Patterson Memorial Brethren Church should be changed to Miss Patty Sowers, 133 Plymouth Drive, N. W., Roanoke, Va. 24019. Rev. and Mrs. John M. McKay, 646 South Summit, Bowling Green, Ohio 43402.



The attractive new sign of the Good News Grace Brethren Church, Bowling Green, Ohio.

BOWLING GREEN, OHIO. After a recent midweek service at the Good News Grace Brethren Church, a Bowling Green University student was taking pictures of the new church sign. He consented to send the church a copy of the photo. The black in the background pictures the darkness of sin in the world. The light of the Gospel shines out into the darkness from the Good News church.

VANDALIA, OHIO. Evangelistic meetings with Allen Herr had an average attendance of 98. There were 11 first-time decisions recorded, with 24 rededications and four decisions for membership. Everett N. Caes, pastor.

RICHLAND, WASH. On Mar. 9 two adults and nine teen-agers were baptized in the Grace Brethren Church at Richland. The actual baptismal service was held in the First Southern Baptist Church. Nelson E. Hall, pastor.

YAKIMA, WASH. Rev. George Christie has accepted the pastorate of the Yakima Grace Brethren Church. He will begin his duties on June 18.



MARTINSBURG, W.VA. Pictured above is a scene at the groundbreaking service of the Rosemont Brethren Church on Mar. 2. There were 91 present with total offerings of the day reaching $1,099.26, with $598.08 received for the building fund. The contractor's bid for the new building is $163,795. Pictured from l to r: James Biedler, John Davis, Robert Triggs, Sr., Robert Triggs, Jr., Ward Kees, F.F. Gregory, and Rev. Robert L. Dell in front.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Deanna Yeater and Michael Spesert, Dec. 7, Grace Brethren Church, Chico, Calif.

Jerri Germinder and Michael Payne, Jan. 25, New Troy Brethren Church, New Troy, Mich.

Mildred Corwin and Fred Mensinger, Feb. 2, New Troy Brethren Church, New Troy, Mich.

Helen Harbaugh and Robert Wilson, Feb. 14, First Brethren Church, Johnstown, Pa.

Gail Belle Sidler and Galen Ray Sowers, Feb. 15, First Brethren Church, Dayton, Ohio.

Joanne Rae Guittar and Donald G. Spitz, Feb. 28, Grace Brethren Church, Canton, Ohio.

Pamela Ann Brown and Kenneth Rogers, Mar. 1, First Brethren Church, Grafton, Va.

Sharon Rogers and Jim Nowka, Mar. 22, Grace Brethren Church, Glendale, Calif.

WHAT DOES TH

"It is as easy as one, two, three; or ABC . . ."

"The Good Book." This is one of the most common titles for the Bible. We pay respect to the Bible in the same way as we do "the home" and "the flag." The Bible has had an important place in our history and the American way of life.

But what does the Bible say? The answer to this question is vague and uncertain in the minds of many.

You may have heard people say: "I have read the Bible many times, but I just can't understand it." "Everyone gets something different out of the Bible." "After all there are so many versions, which one is right?" Have you ever made similar statements?

There is a central and simple message in the Bible. When we know that message and believe it, the Bible becomes a priceless privilege rather than a closed book. It then becomes a powerful source of life. This message is the theme of every book. It is written on every page. It is the golden thread woven throughout, from the first book to the last—Genesis to Revelation. We want to see the Bible's message now. There are three vital parts to it. It tells us: WHO GOD IS, WHAT WE ARE, and HOW TO BE SAVED.

WHO GOD IS

"For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else" (Isa. 45:18).

"To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 25).

WHAT WE ARE

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf, and our iniquities, like the wind have taken us away" (Isa. 64:6).

BLE SAY? By Robert L. Firl

Rev. Robert L. Firl is pastor of the Hackberry Hill Grace Brethren Church, Arvada, Colorado.

"As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:10-12).

HOW TO BE SAVED

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7).

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Dear Reader, this is what the Bible says. It is as easy as one, two, three; or ABC. It is a simple story of God, Man, and Love. When you act upon the message; believe it, and receive Jesus Christ as your Saviour, then, and only then, will you have real life, now and forever. God's promises have never been disproven. "But as many as received him [Jesus Christ], to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

Now is your opportunity to prove these promises in your life. The decision is yours. Decide now in favor of God's message to you.

MY DECISION

I believe what the Bible says, and for this reason I wish to go on record now as receiving Jesus Christ as my Saviour. ▼

NAME _____ DATE _____



Commitment: What's It All About?

By Roscoe Williams

There is a great deal of difference between the words *concern* and *commitment*. While both are common words in frequent use in today's English language, yet commitment is far more implicative than concern. Concern indicates an interest in a matter, while commitment implies the delivery of a person or thing into the charge of another.

The meaning of commitment was well-known to those who have gone before. Throughout the pages of history numerous individuals have demonstrated their commitment to various people, causes and philosophies. A. T. Pierson in his book *God and Missions,* wrote about the famous Arabian preacher Carmath, who years before had assumed the imposing titles of Guide, Director, Demonstrator, Camel, Representative of Mohammed, John the Baptist, Gabriel, Herald of Messiah, the Word, the Holy Ghost. After his death his name was even more revered by his fanatical followers. His twelve apostles spread themselves among the Bedouins; and so successful was their preaching that all Arabia was threatened with a new revolution.

Their goal was conquest and the secret of their power was a vow of blind and absolute submission to their Inman; a secret and inviolate oath was their bond of brotherhood. They left tracks of blood as they moved along

the Persian Gulf. They even crossed the Tigris and with a field force of over one hundred thousand fanatics moved forward like that of an avalanche. When they arrived at the gates of the capital, a lieutenant, in behalf of the defending Caliph, told the fierce commander of the Carmathians that he and his force were in danger of annihilation.

The savage commander replied to the lieutenant: "Your master has thirty thousand soldiers but, in all his host, not three such as these." Then, turning to three of his followers, he told one to plunge a dagger into his breast, the second to leap into the Tigris, and the third to fling himself from a precipice. Without a moment's hesitation or a murmur of discontent, each one obeyed. "Go," said the fierce commander to the lieutenant, "and tell what you have seen; and before the night falls, your general shall be chained among my dogs." It was so; before the sunset, the camp was surprised and the threat carried out. This group of men knew what it meant to be committed to a cause.

A second illustration of commitment comes from the days of Napoleon. When forced to retreat from Moscow, Napoleon called Marshal Ney to him. "It will be your job to pick some men and serve as a rear guard for our protection. At all costs, you must protect the rest of the troops."

Marshal Ney left the presence of the emperor, and called men to him. He explained what was required and asked for volunteers. A group of soldiers stepped forward.

The retreat began, and at the rear was Marshal Ney and his volunteers. The men loved their leader. In the cold winter nights, the men laid their overcoats on Ney as he slept; they felt that their leader must be safe. One night, two sentries froze to death because they refused to leave their post.

Men would jump into the icy river waters to hold up the supports of the temporary bridges so that the army could get across. Their acts of heroism cost them their lives.

One day in Paris, four young officers were in a room, when the door opened and an old man entered. He was covered with dust, his clothes were torn. One of the officers recognized him and said, "It's Marshal Ney." The other three arose, saluted the old soldier, and asked, "Where is the rear guard?"

Marshal Ney answered, "I am the rear guard." It was almost literally true. The men had died following their leader. They were committed to him and to the cause which he represented.

Commitment to a particular cause was demonstrated several years ago by an officer of the Royal New Zealand Navy. Lt. Peter Mulgrew of the Navy lost both legs and several fingers as he and friends attempted to climb Mt. Makulu, a 27,824 foot mountain peak in Nepal. The effort was made without oxygen and without other of the normal comforts usually used in mountain climbing. Mulgrew thought the venture worth the risk and seemed more than willing to pay the price involved in conquering the mountain. His sole reward will probably be recognition from some society and a decent pension from the government.

Although the word commitment is used frequently in the news, and since there are many examples of individuals who have demonstrated their commitment to a person or a cause, can and should this word have some meaning to the Christian? Does he have a responsibility to be committed, and if so, to what or to whom is he to be committed?

The Christian, according to the Bible, is a person who acknowledges his sin against God and his need, he then, by faith, invites Jesus Christ, who has died for man's sin, to enter and take over his life. When an individual is sincere in making this decision, the Bible teaches that this person becomes a child in God's family.

As a member of God's family, the Christian has the responsibility to commit his total life to God to be used by God and for God. The Apostle Paul said, "So then, my brothers, because of God's many mercies to us, I make this appeal to you: Offer yourselves as a living sacrifice to God, dedicated to his service and pleasing to him. This is the true worship that you should offer. Do not conform outwardly to the standards of this world, but let God transform you inwardly by a complete change of your mind. Then you will be able to know the will of God—what is good, and is pleasing to him, and is perfect" (Rom. 12:1,2 *Good News For Modern Man).* On another occasion and on the subject of living for God, Paul said, ". . . I have been put to death with Christ on his cross, so that it is no longer I who live, but it is Christ who lives in me. This life that I live now, I live by faith in the Son of God, who loved me and gave his life for me" (Gal. 2:19,20 *Good News For Modern Man*).

Senator Mark O. Hatfield of Oregon once wrote an article on the subject of being committed to Jesus Christ. The Senator recounted that numerous honors had come to him as an aspiring young politician. He tells that along with these "outward advancements came a disturbing inner awareness of my inadequacy in the area of the spiritual life." He goes on to state, "It was during this time that I first began to face that part of my life where there was no commitment: religion." The problem was due to the fact that his brand of Christianity, according to the Senator, had become simply a religion of habit, not of commitment. Upon coming to this conclusion, Senator Hatfield recalled the decision that he made. He stated, "That night in the quiet of my room, the choice was suddenly very clear. I could not continue to drift along as I had been doing; going to church because I had always gone, because everyone else went, because there wasn't any particular reason not to go. Either Christ was God, and Saviour, and Lord, or He wasn't; and if He was, then He had to have all my time, all my devotion, and all my life. I made the choice that night: I COMMITTED myself to Christ."

That commitment gave to the Senator a new meaning for prayer. Sharing the Gospel with others took greater importance in his life. He even began teaching a Sunday-school class at his church that same week.

Where does your commitment lie?▼

Mr. Williams is Minister of Christian Education at the North Long Beach Brethren Church, Long Beach, California.

Praise and Prayer

BRETHREN DAY OF PRAYER—THURSDAY, MAY 15

FOREIGN MISSIONS

PRAISE the Lord for our radio broadcasts which are going forth on several fields, and pray that favorable conditions may continue for airing the Gospel in these lands.

PRAY for safety in travel for several missionary families coming to the U.S. on furlough this month, and for others coming in the next couple of months.

PRAY for God's direction in the Sunday morning worship services at Macon, France. The beginning of these meetings has been a real step of faith.

PRAY that God will supply the needs of our retired missionaries—especially in the realm of physical health, and that He will continue to make them a blessing to others.

PRAY for the important work among the youth, and for missionaries and national personnel who are particularly involved in these activities.

EVANGELISM

PRAISE the Lord for the many persons who have been led to know Jesus Christ in a personal way in crusade meetings this spring.

PRAISE the Lord for His constant protection over our men as they travel a great number of miles.

PRAY for the ministry of Evangelist Allen Herr as he conducts meetings in Ashland, Ohio, May 11-18; and in San Diego, Calif., May 25-June 1.

PRAY for the Director of Evangelism, Bill Smith, as he carries the responsibility of the work.

LAYMEN

PRAISE the Lord for increased interest among our laymen across the nation. Recently a men's fellowship was organized at St. Petersburg, Florida, and Lake Odessa, Michigan. Praise the Lord for the increased interest among our laymen in working with our boys in our churches.

PRAY for Millard S. Speece who has recently retired as national secretary due to his health.

GRACE SCHOOLS

PRAISE God for the inspirational and meaningful dedication service on May 2 for the new library.

PRAY for the students in both schools who will begin taking their final examinations May 21.

PRAY for those who are expecting to graduate on May 28 that they may be able to complete all their work satisfactorily.

PRAY for all the programs of commencement week that they may be the climax to a great year in the schools and bring honor to our Lord.

PRAY for the graduates of both the college and the seminary that they will be definitely guided in all their plans and service.

HOME MISSIONS

PRAISE God for the Grace Brethren Church, Elizabethtown, Pennsylvania, as it will be going self-supporting April 1, 1969.

PRAISE God for His answering prayer on behalf of the need for help in the Architectural Department.

PRAY for an early completion of building programs at Jackson, Michigan; Richmond, Virginia; and Minerva, Ohio.

PRAY for teachers to implement the Navajo Mission's school staff.

PRAY for the preparation being made to enter Alaska in July with Rev. Herman Hein as missionary.

WMC

PRAY for the Brethren Student Life Volunteer programs, and for more young people to commit their lives to the Lord for full-time service.

PRAISE the Lord for the faithfulness of the ladies in giving to the missionary endeavors of the WMC. Pray that the offering for the General and Publications fund shall also be sufficient to meet our growing needs.

PRAY for the Lord's direction in the lives of all those participating in the national WMC conference in August.

MISSIONARY HERALD

PRAISE the Lord for an increase of 700 *Herald* subscriptions within the past year.

PRAY for the Lord's blessing on the Apr. 5 and 19 issues and May 2 issue of the *Brethren Missionary Herald*. These issues featured special four-color covers.

PRAY for guidance from the Lord in getting underway with the new printing plant, and the Fullerton, California BMH bookstore.

CHRISTIAN EDUCATION

PRAY that Sunday-school pupils brought in during recent campaigns may continue faithful during these spring and summer days.

PRAY that Sunday-school teachers will follow every pupil to see them come to maturity in Christ.

PRAY that Vacation Bible Schools in every church may bring many converts and that they may result in opportunities to reach families for Christ.

PRAY that summer youth camps may reach more youth than ever before.

PRAY that the financial needs of the Christian Education Department may be fully met.

PRAY that final plans for the C.E. Conference, and the National Youth Conference may result in great days for those who attend.

SERVICE PERSONNEL

PRAISE the Lord for a steady increase in interest and attendance at the chapel services at Fort Lee, Virginia, under the leadership of Chaplain John Talley.

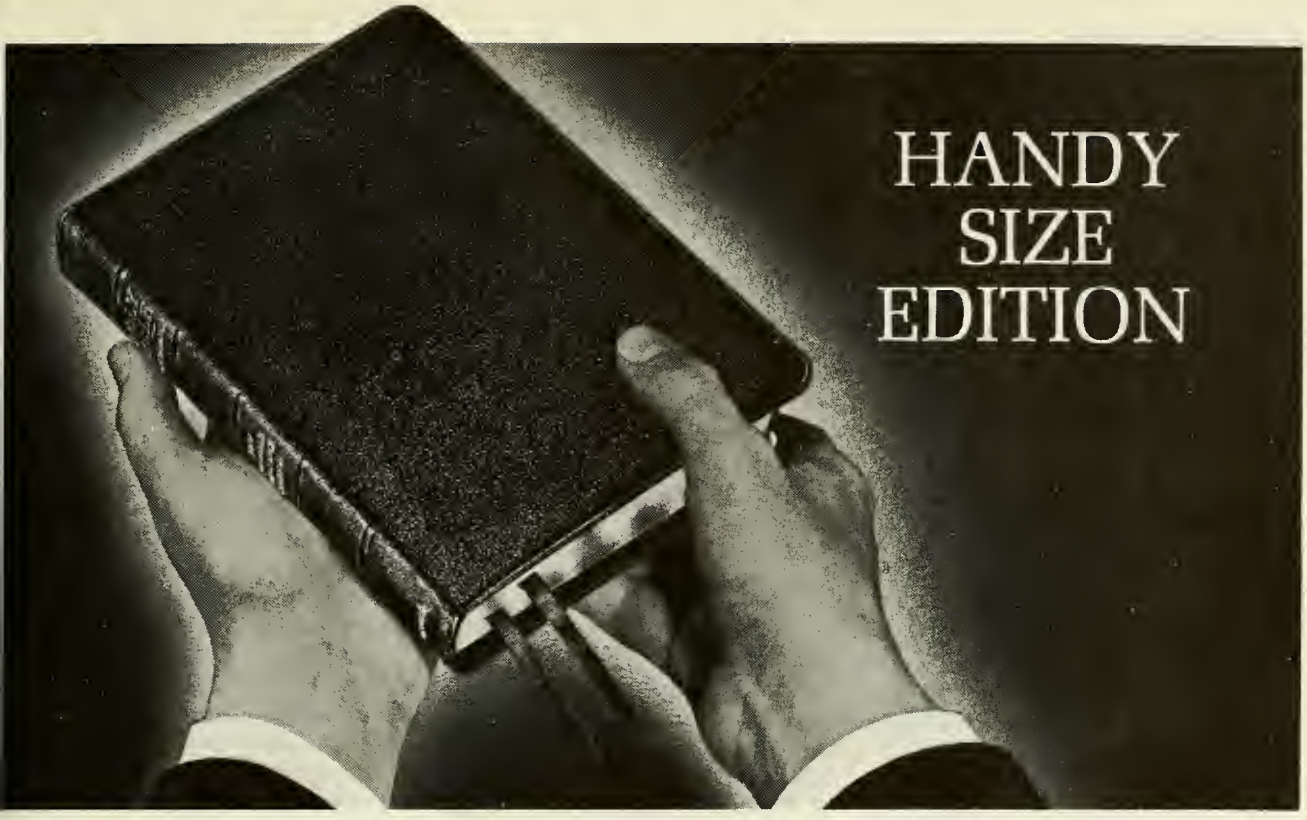
PRAY for Navy Chaplain James Dickson as he finishes his training at the Newport, Rhode Island Chaplains' School, and enters upon his active duty ministry.

SMM

PRAISE the Lord for faithful local SMM officers during the current year, and pray for guidance in electing new officers in June.

PRAY that the SMM Birthday offering which is to be sent by June 10, may be sufficient to meet the $1350 goal.

PRAY that the district SMM rallies to be held this spring will accomplish much in developing leadership and in encouraging SMM spirit.



THE NEW SCOFIELD

REFERENCE BIBLE WITH CONCORDANCE

Now . . . the new, best-selling Scofield study Bible is available in a compact, lightweight edition. Particularly suitable for young adults and students, the handy size New Scofield Bible retains the page design and all the special features of the large size edition, including concordance and sixteen pages of Oxford Bible maps with index. The handy size edition is 5 1/8" wide and 7 1/2" deep.

Nine outstanding men served as the editorial committee for the New Scofield Reference Bible, including the late Dr. Alva J. McClain, founder of Grace Theological Seminary.

TYPE SAMPLE FROM THE NEW TESTAMENT

14:31 JOHN 15:19

this [a]world cometh, and hath [b]nothing in me.
31 But that the [c]world may know that I love the Father, and, as the Father gave me [d]commandment, even so I do. Arise, let us go from here.

The Vine and the branches

15 [e]I AM the [1]true [f]vine, and my Father is the [g]|vinedresser|.

even as I have kept my Father's commandments, and abide in his love.
11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.
12 [r]This is my [s]commandment, that ye love one another, as I have loved you.
13 Greater love hath no man

a Gk. *kosmos.* See Rev.13:8, *note*
b Jn.8:46; 2 Cor.5:21; Heb.4:15; 1 Pet.1:19; 2:22
c Gk. *kosmos.* See Mt.4:8, *note*
r Jn.13:34
s Rom.12:9
e 1 Jn.3:16; cp. Jn.10:11, 15,17,18; 13:37, 38; 1 Jn. 3:16

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LIBRARY DAY IS MAY 2

By Dr. Herman A. Hoyt

President, Grace Theological Seminary and Grace College

The long-awaited day will soon be upon us. It was more than four years ago that plans for the Library-Learning Center were begun, and now at last those plans are about to be translated into full reality. But for some of us, the dream of such a building has been thirty-two long years in waiting for fulfillment. You can imagine the excitement with which we look forward to dedication.

The formal dedication of the building is set for Friday, May 2, at 2:30 p.m. The service will consist of two parts. The first will be held in the Winona Lake Auditorium for two reasons. It will be more apt to provide the necessary room for the crowd that will gather for the occasion. And second, the Auditorium will provide shelter in the eventuality of rain.

Immediately following the first service, the crowd is invited to attend the ribbon-cutting ceremony at the library, and the tour through the building by the librarians and assistants.

For the message of dedication, the administration has been able to secure Dr. John F. Walvoord, president of Dallas Theological Seminary. This man has been a frequent speaker on the Bible conference platform in Winona Lake, a member of the original board of the Winona Lake Christian Assembly, and well-known in conservative circles all across this land.

You Are All Cordially Invited

A building so long in the planning and construction stage has stimulated interest among the constituents of Grace Schools. Letters from far and near have kept us informed of the interest in its construction. Readers of the *Brethren Missionary Herald* have followed carefully the various reports, and whenever representatives of Grace Schools have been out among the churches, people have inquired concerning the progress of the work. People have been praying and giving toward this enterprise, and they are anxious to see their anticipations come to fruition.

To our vast host of friends we are extending this invitation to attend the dedication ceremonies. Some of you live so far away it may be impossible. But for all who are within driving distance (as you compute such distance), we have planned this occasion at a time in the year, and in the week, so that it may be possible.

We are not forgetting the friends who may not be able to come to Winona Lake until conference time in August—for you there will be a Library Convocation service on Grace Schools Day, at which time Dr. Charles W. Mayes will be the speaker.

Think of How We Did It

Remember, this building, like all the rest on the campus, has been built by the gifts of God's people who count Grace Schools as worthy institutions which are needed in a day like this. When the vast majority of private schools turned to the federal government for financial aid, Grace Schools deemed it wise to keep free of any possible entanglements that could dispossess us of our freedom to perform the task which under God caused us to be brought into existence.

In a most remarkable way the people of God have responded to this need, and as of this writing more than half the needed funds have been raised. But the rest remains. To you who read this column we send forth an urgent invitation to pray earnestly that the remainder may be raised very soon.

It would be a great victory if by dedication in May a large amount of this were raised. And it would be an amazing triumph if the rest could be on hand by convocation in August.

This is a "must" in order to escape the high interest rates that place such heavy burdens on institutions such as ours.

For Students Such As Ours

In a recent publication prepared for college and university trustees, there appeared a report of an analysis of data collected over the past several years, explaining the factors that are underlying the unrest on campuses of higher education. The answers lie in certain characteristics of "protest-prone" students. The five that head the list are most significant.

The first should not amaze those who know the Scriptures. Such students are said to have no religious preference. The second in order has to do with political views; they are said to be liberal. The third may surprise you, but upon careful thought it will be seen to fit the pattern. Such students express an interest in artistic pursuits. The fourth is logically in order; they consider themselves to be highly original. At first thought, the final one may seem strangely out of character. But it really isn't. "Protest-prone" students have parents who are relatively well-educated and affluent.

It can scarcely be said that any one of these characteristics is true of the students who attend Grace College and Grace Seminary. If anything, every characteristic is just the reverse, and especially the first, and for such students Grace College and Grace Seminary were brought into existence. For these students we need to thank God, and we need to pray for them. And above all, we need to rededicate ourselves to the support of these students. For, it is students such as these who are so desperately needed for a testimony in the times now unfolding before us.

When you are confronted with what is taking place today on campuses across the land, pray for Grace Schools, the board of trustees, the administration, the faculty, the staff, the students, and the needs. ▼

THE ULTIMATE TEACHING MACHINE

Look up in the sky . . . and you won't find it. It's some strange thing called . . . "book."

A new aid to rapid–almost magical–learning has made its appearance. Indications are that if it catches on, all the electronic gadgets will be so much junk. The new device is known as "Built-in Orderly Organized Knowledge." The makers generally refer to it by its initials, BOOK.

Many advantages are claimed over the old-style learning and teaching aids on which most people are brought up on nowadays. It has no wires, no electric circuits to break down. No connection is needed to an electricity power source. It is made entirely without mechanical parts to go wrong or need replacement.

Anyone can use BOOK, even children, and it fits comfortably into the hands. It can be conveniently used sitting in an armchair by the fire.

How does this revolutionary, unbelievably easy invention work? Basically, BOOK consists only of a large number of paper sheets. These may run to hundreds where BOOK covers a lengthy program of information. Each sheet bears a number in sequence, so that the sheets cannot be used in the wrong order. To make it even easier for the user to keep the sheets in the proper order, they are held firmly in place by a special locking device called a "binding."

Each sheet of paper presents the user with an information sequence in the form of symbols, which he absorbs optically for automatic registration on the brain. When one sheet has been assimilated, a flick of the finger turns it over and further information is found on the other side. By using both sides of each sheet in this way, a great economy is effected, thus reducing both the size and cost of BOOK. No buttons need to be pressed to move from one sheet to another, to open or close BOOK, or to start it working.

BOOK may be taken up at any time and used by merely opening it. Instantly it is ready for use. Nothing has to be connected or switched on. The user may turn at will to any sheet, going backwards or forwards as he pleases. A sheet is provided near the beginning as a location finder for any required information sequence.

A small accessory, available at trifling extra cost, is the BOOKmark. This enables the user to pick up his program where he left off on the previous learning session. BOOKmark is versatile and may be used in any BOOK.

The initial cost varies with the size and subject matter. Already a vast range of BOOKs is available, covering every conceivable subject and adjusted to different levels of aptitude. One BOOK, small enough to be held in the hands, may contain an entire learning schedule. Once purchased, BOOK requires no further cost; no batteries or wires are needed, since the motive power, thanks to the ingenious device patented by the makers, is supplied by the brain of the user.

BOOKs may be stored on handy shelves and, for ease of reference, the program schedule is normally indicated on the back of the binding.

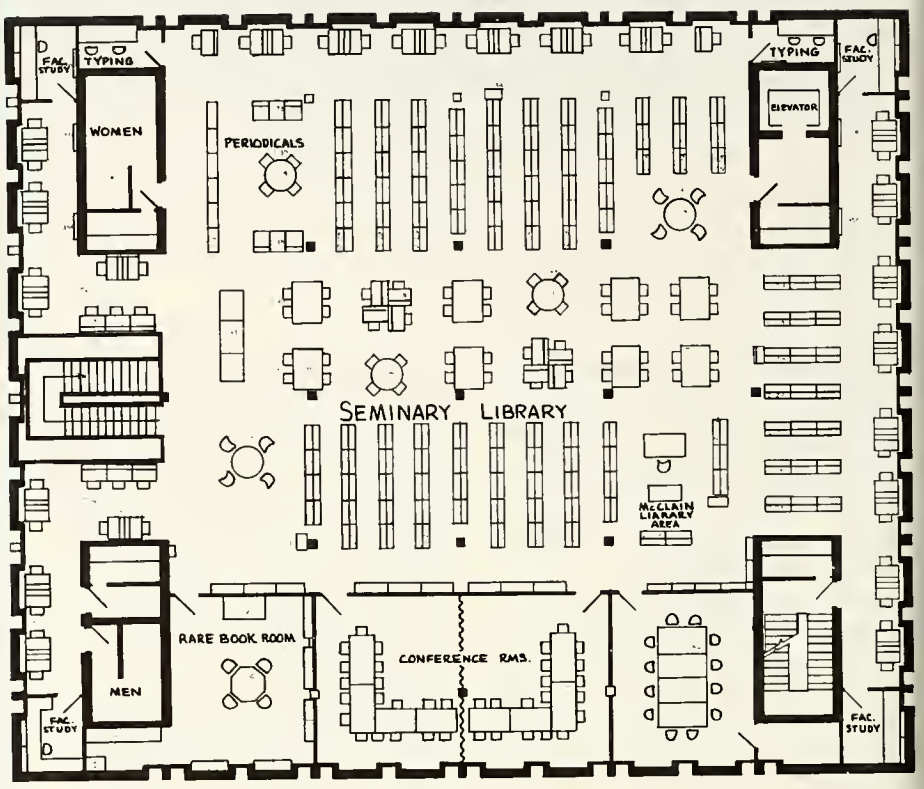
Taken altogether, the Built-in Orderly Organized Knowledge seems to have great advantages with no drawbacks. We predict a great future for it. ▼



Courtesy of Donald A. Garlock, Assistant Professor of English and Speech, Grace College.

Grace College Library

WINONA LAKE, INDIANA



UPPER LEVEL

UPPER LEVEL

The seminary library, consisting of 34,000 volumes and periodicals, is located on the upper level of the library. Though the books on these shelves are primarily for the use of the seminary students, they can be used as reference books by all students.

In a special area of this floor is housed the Alva J. McClain Library. This alcove will be furnished with the desk, chair, table, books, and personal file of Dr. McClain, founder and first president of Grace Schools. Part of the McClain library will include the complete transcripts of the revision committee of the New Scofield Reference Bible.

On the south side of this level are the conference rooms and the Rare Book room. A group of faculty study areas are also situated on this floor.

MAIN LEVEL

The main level is the hub of most library activity. In addition to housing some 35,000 college books and approximately 500 periodicals, this floor contains the offices of the librarians and the circulation desk. A large staff workshop area augments the effectual working of all the library services.

An interesting feature on this level is the replica of the Liberty Bell which was cast at the White Chapel Foundry, the foundry which made the original Liberty Bell. This bell is one-fifth the size of the original and is accompanied by a copy of the Declaration of Independence.

Large picture windows, looking over the beautifully landscaped campus, contribute much to setting the atmosphere which is conducive to study.

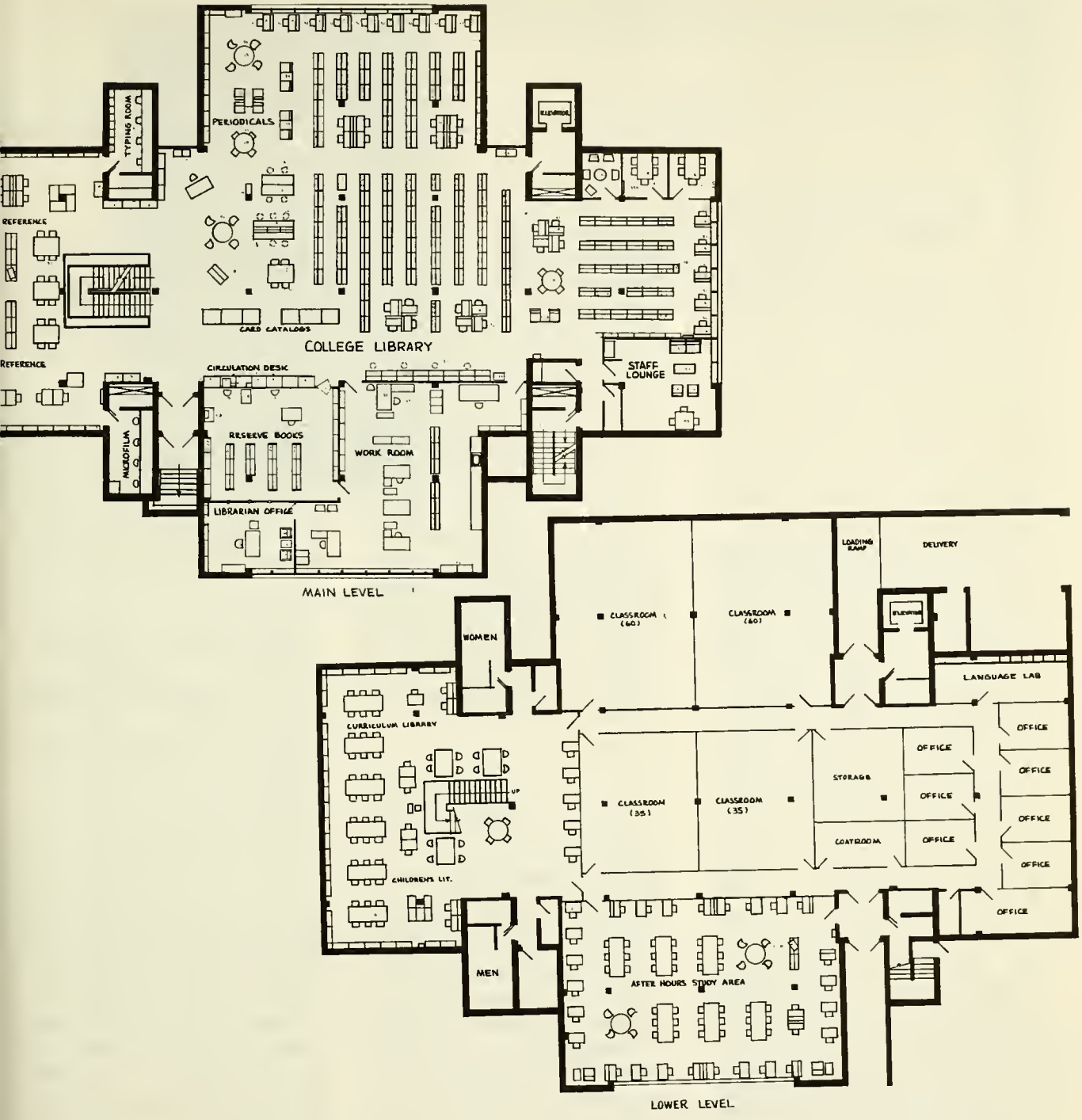
To the left of the entrance is found a small microfilm room. A typing room and study rooms are also available on this floor.

LOWER LEVEL

The lower level houses the much needed classroom facilities. These classrooms are completely carpeted and are equipped with some of the latest instructional materials such as the white chalkboards, which can also be used as projection screens for instructional films, and the overhead projectors. This classroom-office section, isolated from the library proper, is a temporary facility designed to provide classroom space until separate facilities are built. The flexibility of this design will provide future growing room for the library.

The books shelved on this level are comprised of the children's literature library and the curriculum library.

An after-hours study area, which will remain open for several hours after the rest of the library closes, and a language laboratory, providing for individual listening to tapes and recordings, are also on this floor.



BUILDING DATA

Overall dimensions of building:

Lower Level	110' x 146'
Main Level	110' x 146'
Upper Level	109' x 94'
Total floor space in building	33,476 sq. ft.
Book capacity	74,000 vols.
Reader capacity (individual carrels and other seating units)	320
Number of faculty and service offices	24

ACKNOWLEDGMENTS

Library Building Committee–Dr. Herman A. Hoyt, chairman; Dr. S. Herbert Bess, Mr. Russel H. Dunlap, Mrs. Mabel C. Hamilton, Dr. Homer A. Kent, Jr., Rev. Clyde Landrum, Dr. E. William Male, Mr. Harold Bolesky, Mr. Richard Holmes.

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Architects	Perkins and Will
Landscape Architect	Lowell Moore, Plymouth, Indiana
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Furniture and Equipment	Remington Rand and Steel Case

Heart Attack

Robert Edmond Pritchett, forty-three year old postgraduate student at Grace Theological Seminary, died of a coronary heart attack at about 11:30 Tuesday night, March 4, at Winona Lake, Indiana, while apparently jogging enroute home from the post office. Mrs. Norma Pritchett said that her husband's health had been good, that he was very active, and it was not uncommon for him to jog in the evening.

A native of Kansas, he graduated from Houghton College, Houghton, New York, in 1950, with a B.A. degree and from Dallas Theological Seminary, Dallas, Texas, in 1954, with the Th.M. degree. He had also studied at Oklahoma University and the University of North Dakota.

After serving the past ten years as missionaries in the Philippines under the Overseas Missionary Fellowship, the Pritchetts moved to Winona Lake last fall, at which time he enrolled in the doctoral program at Grace Seminary.

In addition to his widow, Norma, he is survived by two sons; Daniel J., 15, and Timothy E., 12.

A memorial service was conducted on March 6 in McClain Chapel at Grace College and Seminary, with funeral services and burial at Newton, Kansas.

Following are excerpts from tributes given at the memorial service at Winona Lake:

Tom Miller

Student Body President of Grace Seminary

It was last fall when Robert Pritchett came to be a student among us. Perhaps some of us wondered why a missionary on furlough would spend time in further study instead of in much needed rest. Surely after ten years of teaching, a time of rest for mind and body was well-earned and deserved. But Bob had a duty to perform. He knew he was in God's place of service and he wanted to do his best.

Bob was going back to the Philippines to teach, and he knew there was more to be learned. And he was in love with the God who saved him and with the Word God gave him to teach. He was desirous to know that Word better, to enable God to use him more effectively in the place to which he was called. He gave himself untiringly to the task set before him. He had a goal to know God, as the Word of God revealed Him. Now Bob realizes the completion of that goal.

Since Bob was a graduate student, most of us did not get to know him as we would have liked. But still, he was an example to us. When he came to chapel he was constantly writing notes as the speakers delivered their messages. His attention seemed to fall on almost every word as though this would help him in his studies and ministry sometime in the future. Yes, he was an example that we could follow, and we give in tribute our thanks for the testimony he displayed before us.

It was in a foreign missionary panel that most of us were introduced to Bob. As he answered questions and spoke to us of his experiences on the field in the Philippines, he imparted to us the benefits of his experiences. He challenged us to consider the fields white unto harvest as God's place of service for us. His example before us, both as student and as missionary, was one to which we could all aspire.

On one occasion, as we talked of the Philippines, Bob's eyes sparkled with the anticipation of going back. But now, he can't go back—at least not in person. But he has begun a work—a good work—and it must continue.

Perhaps the greatest tribute we could ever pay to our Brother Bob is that from this congregation of students and friends here today would come someone—even two or three—who would pick up the mantle Bob has left behind, and take up where he left off.

Thomas Figart

Doctoral Candidate, Postgraduate Division

Farewell to Bob Pritchett, our friend and fellow student, but much more than this, our brother in Christ.

Just two days ago there were three of us studying toward our doctorate here at Grace Seminary, but now there are two, and you, Brother Bob, have had a commencement far surpassing the one we look forward to, should the Lord tarry.

This very day you were to present to us the results of your study in our seminary; but instead, you have ready access to the Master Teacher, and those things you faced as problems must now seem so simple of solution.

You were planning, as we are, to use your strengthened grasp of the Word to teach more effectively, yet the Lord has called you to himself that He might begin with you that eternal process which will continue through the ages to come, to "show the exceeding riches of His grace in kindness toward us in Christ Jesus."



". . . Brother Bob, . . . we bid you farewell, entrusting your body to the faithful creator who will soon transfigure all of us. . ."

To us, then, after the first shock of our sudden separation from you has been absorbed, the question will no longer be, "Why, Lord, did it happen to Bob?" But it will become a paean of praise that you are rejoicing in the presence of Him in whom there is no darkness at all.

Therefore, it is not a distressing doubt that we fear for your dear wife and boys, but rather a sure confidence that He who hath begun a good work in you and your family will never leave nor forsake them, but will perform that which He has promised.

In the days ahead He will manifest himself as *Jehovah Jireh,* the Lord who will provide their every need; *Jehovah Rapha,* the Lord who will heal their broken hearts; *Jehovah Nissi,* the Lord whose banner over them is love; *Jehovah Shalom,* the Lord who will grant them His unsurpassing, heart-keeping peace; *Jehovah Tsidkenu,* the Lord who will reveal to them His unsullied and unselfish righteousness in removing unto himself in the midst of your years; *Jehovah Raeh,* the Lord who will watch over them in every way as their Shepherd; and perhaps most precious of all at this very time, He will make himself felt as *Jehovah Shammah,* the Lord whose unfailing presence as the God of all comfort, in the Person of the Holy Spirit who resides within.

And so, Brother Bob, with this sevenfold Amen concerning God himself, we bid you farewell, entrusting your body to the faithful creator who will soon transfigure all of us and reunite us in the day of Christ. Until then, we pray, 'Even so, come, Lord Jesus.' "

Dr. Whitcomb

Director of Postgraduate Studies

In behalf of the faculty and administration of Grace Theological Seminary:

Paul assured Timothy that if a man strive for masteries, he must be prepared to endure hardness, as a good soldier of Jesus Christ, not entangling himself with the affairs of this life, that he might please Him who has chosen him to be a soldier.

Robert Pritchett was a man who strove for masteries in the things of God. In spite of the fact that God had blessed his teaching ministry at the Far Eastern Bible Institute and Seminary in the Philippines, in the areas of systematic theology, Biblical introduction, New Testament survey, book studies, Greek grammar, Christian evidences, false cults, and church administration, he had a passionate desire to perfect himself in the Scriptures. He knew that he could not show himself fully approved of God unless he mastered God's infallible Word, and he was willing to make the necessary sacrifices for such a goal.

I feel that the very circumstances of his promotion to the immediate presence of the Lord were appropriate in God's perfect providence. After studying late at night, it was often his habit to build up his strength by running a number of blocks in the various areas of the town. To quote from the prayer letter written by Mrs. Pritchett the morning following his death, "he was feeling better than he had for several years, even though he had been under a heavy schedule. The joy of the Lord has been his strength. His conscientiousness and perseverance have been part of his daily practice . . . that he might be a better servant of the Lord." While he was running late Tuesday night, God chose to end his earthly race and to promote him to Christ's presence in glory.

Robert Pritchett's zeal for God has made its mark upon my own life. May the memory of this gracious and mature man of God encourage each of us to be temperate in all things, striving by the grace of God to be mastered by Christ, for His glory. ▼

Grace Sponsors Basketball Camp

Another "Grace first" will be achieved this summer with the advent of the 1969 Lancer Basketball Camp. The concept, born and developed in the mind of head coach Chet Kammerer, is expected to attract nearly 150 boys who have finished grades 4-8 to Grace campus. Two separate camps are in the offing, one to be held July 13-19 and the other July 20-26.

Campers will live in Beta Hall (men's residence) during the week, and will be served meals in the Alpha Hall dining commons. Grace College athletes will serve as counselors and will live in the dormitory with the campers.

The program each day will include devotional periods, individual instruction in shooting, rebounding, dribbling, passing, catching, footwork, and individual defense. Films to be shown during the week will include college games, state finals, Venture for Victory tours, and others of instructional nature.

Each boy will be assigned to a team and will have the opportunity to play a complete league schedule during the week. At the close of each week trophies will be awarded for the Most Valuable Player, Most Improved Player, Best Set Shot, Best Foul Shot, and a Hustle Award will be given.

The cost for the week, which includes room, meals, insurance, tuition, a camp shirt, trophies, towels, and linens, is $60 per camper. For two brothers registering, the total cost will be $100.

The other two camp coaches, in addition to Kammerer, will be Roland Fletcher and Lane Moody. Fletcher is assistant basketball, tennis, and golf coach at Grace College. Moody is head basketball coach at Wheaton Academy in Wheaton, Illinois.

Guest coaches who will provide instructional sessions during the week include Dave Dillon, head basketball coach at Sturgis, Michigan; Keith Dougherty, head coach at Elkhart (Indiana) High School; "Boag" Johnson, head coach at Warsaw (Indiana) High School; and Tom Sittler, head coach at Pierceton (Indiana) High School.

Application blanks and further information may be secured by writing Coach Kammerer at Grace College, Winona Lake, Indiana 46590.

Memorial Opportunities Announced

Number of each still needed indicated in parenthesis

Suggested as an appropriate, enduring testimony to the Christian faith of a loved one, a couple or an entire family.

Memorial No. 1 (1)–$100,000
(Name the building)
Memorial No. 2 (3)–$50,000
(Name a floor)
Memorial No. 3 (1)–$20,000
(Elevator)
Memorial No. 4 (1)–$5,000
(Name night study area)
Memorial No. 5 (1)–$5,000
(Stairway)
Memorial No. 11 (6)–$600
(Card catalog files)
Memorial No. 12 (4)–$500
(Student study areas)
Memorial No. 16 (120)–$100
(Individual study carrel, desk and chair)

For details, write: Richard G. Messner, Director of Development, Grace College and Seminary, Winona Lake, Indiana 46590.

Memorial No. 18 (19)–$50
(Steel storage lockers)
Memorial No. 22 (4)–$125
(Broadside filing cabinets)
Memorial No. 23 (2)–$250
(Listening tables)
Memorial No. 24 (2)–$450
(Index tables)
Memorial No. 25 (7)–$150
(Dictionary stands)
Memorial No. 26 (3)–$30
(Revolving dictionary stands table models)

Library Fund Progress Report

(as of March 31, 1969)

Estimated cost of library	$650,000
Cash and Faith Promises received	377,051
Balance needed by August, 1969	$272,949

Grace News

Lancers, Coach Earn National Honors in Tourney

Glen "Chet" Kammerer, head basketball and baseball coach at Grace College, was elected vice-president of the National Christian Collegiate Athletic Association during the NCCAA tournament in Chattanooga, Tennessee, March 14 and 15.

Kammerer, who earned the B.A. from Grace College and the M.A. from Ball State University, is chairman of the Physical Education Department and an assistant professor of physical education at Grace. His Lancer basketball squad this year finished their regular season with a 21-11 record, then won the regional NCCAA crown at Grand Rapids, Michigan, and placed fifth in the national NCCAA championship tournament which was won by Azusa Pacific College of California. Grace's Jerry Ryman was named to the all-tourney first team.

The NCCAA, now in its third year, includes some 33 colleges, each of which must have an enrollment of less than 1100 students at the time of membership. Grace this year has 562 students.

Goodman to Travel

Dave Goodman, Lancer senior and co-captain from Sunnyside, Washington, who ended his four-year Grace College basketball career this spring, will be playing with the Crusaders Basketball Team when they tour the Orient June 10 through August 10 under the Sports Ambassador program which is affiliated with Overseas Crusade.

Combining their testimony for Christ with basketball, the Crusaders expect to witness to thousands of young people in five or six different countries of the Orient.

Along with each of the other men, Dave must raise $1500 for his personal transportation and other tour expenses.

Dave will graduate from the college on May 27 and plans to return in September to begin his seminary studies.

Grace College

SUMMER SCHOOL 1969

Winona Lake, Indiana



FIRST TERM: June 2 - July 11

SECOND TERM: July 14 - August 8

Most summer school classes will meet in the newly-completed, fully air-conditioned classrooms of the $650,000 library-learning center pictured at left.

In addition to the high-quality Christian education offered through the regular summer sessions, head coach, Chet Kammerer, will also conduct two one-week Lancer basketball camps for boys in grades 4-8. Write for details.

- 35 courses offered in 10 departments • full schedule available May 1
- Earn up to 12 hours of college credit from well-qualified instructors
- Room and board available • recreational facilities
- Fully accredited by Indiana State Department of Education

WRITE DR. JESSE HUMBERD, SUMMER SCHOOL DIRECTOR, FOR FULL DETAILS.

Grace Library Dedication

Winona Lake Auditorium

Winona Lake, Indiana

May 2, 1969, 2:00 p.m.

Prelude Concert—Grace College Brass Ensemble
Director, Gerald Franks

Invocation—Dr. E. William Male, Academic Dean of Grace College

Scripture—Rev. Richard G. Messner, Director of Development

Presentation of Library—
Mr. Robert Sullan—Perkins and Will Partnership, Architects
Mr. D. H. Lessig, Jr.—D. H. Lessig Engineers, Inc.

Acceptance—Dr. Kenneth B. Ashman, Chairman of the Board of Trustees

Response—Dr. Herman A. Hoyt, President of Grace Theological Seminary and Grace College
Acceptance of Keys
Acknowledgements

Special Music—Grace College Trumpet Trio

Dedication Address—Dr. John F. Walvoord, President of Dallas Theological Seminary

Dedication Prayer—Dr. Homer A. Kent, Jr., Dean of Grace Theological Seminary

DOOR OPENING CEREMONY will take place immediately at the Library's main entrance. Conducted tours will follow.

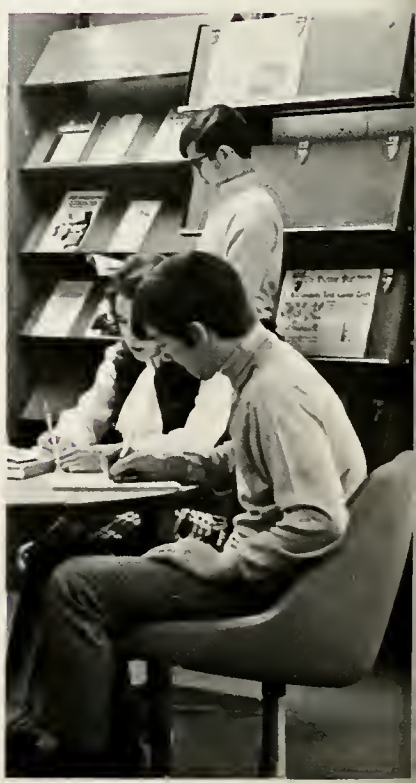
MAY (Ind.15)
Rev. and Mrs. Ben Hamilton
Box 701
Winona Lake, Indiana 46590



Vida Kae Leaver, an English department secretary.



Language laboratory.



Periodical corner.

BRETHREN MISSIONARY

HERALD

May 3, 1969



We Care About You



4



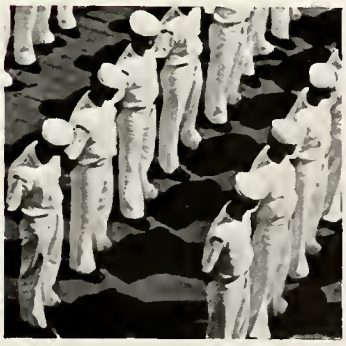
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May 3, 1969

Volume 31, Number 9

COVER PHOTO: A waif on the street of Dalat, Vietnam. See article, "Two Safety Pins," on page 11.

MEMBER EPA EVANGELICAL PRESS ASSOCIATION

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The Editor Speaks . . . By Clyde K. Landrum

Do We Care?



The slogan of one of our Brethren churches, *We Care About You,* lingers in my mind. From the time I first saw it—I cannot forget it. Without doubt this slogan is based on I Peter 5:7, ". . . he [Jesus] careth for you." Christ is building the body of believers known as the church. The church is His instrument of blessing in the age of grace. So, since He cares for mankind, we, the members of His body should care about people around us. But do we? Do we care?

Caring about people in one sense of the word is so simple and easy of accomplishment, yet it is one of the most unpracticed of the Christian arts. So many people in our world need to be shown love and concern. And the church does so little! God forgive us for that lack of concern.

A widower died suddenly. All at once he was gone. Only then did several people in the community feel that they had not cared enough about him. One man said, "I feel so bad about the fact that I did not do all that I should have done for him in his lonely life." Then there are those lonely people who attend our churches—lonelier than most of us can even imagine, and with weightier problems than we ever dreamed of. Yet, do we greet them and tell them we are glad to see them? Is the Sunday dinner or the professional ball game pulling harder than the desire to meet these people and possibly be of spiritual help to them? Don't we remember the Bible says, ". . . he careth for you"? Let us translate this truth into our present-day situation—*We care about you.*

And there is the whole world of our young people to be explored. How they need loving. They are being bombarded with the sex bit—"There's nothing wrong with premarital sex." "Don't let the other-world philosophy rob you of the pleasures of this world." And, there is the drug problem; and drink; and smoking. All with false promises of relaxation of mind, and peace of soul. How we need to understand that these multiplied problems and pressures result so often in broken bodies and distraught minds. We need to take an interest in these young people—we need to care!

We give to our readers the simple statement: *We care about you.* As members of the true church of Jesus Christ; as followers of Him of whom it was said, ". . . he careth for you," we must care. We long to be of help to you in knowing Christ as Saviour and Lord, and in helping you to find that to which one of our authors of this issue refers as ". . . peace with God and the peace of God that passeth all understanding." We dedicate this entire issue to the ministry of helping you to know Him, to grow spiritually in Him, and to find joy in serving Him. This is our *We Care About You* issue of the *Brethren Missionary Herald!* Read it carefully and prayerfully. And please use the form on page twenty to let us know of any decision that you might have made, or of any need with which we may help you. Sincerely, we want to communicate clearly the fact: *WE CARE ABOUT YOU.* ▼

SOM



TORIES ABOUT PEACE



Upon his recent return home from college our son, Paul, suddenly asked: "Mother, how did you feel when that car fell on my back? Remember? We were living in Florida and I was just a little shaver. I can still remember how you tried to lift it off. It's a wonder you didn't hurt your back."

Those questions engulfed me with a flood tide of memories. How could I ever forget such an experience? And others of similar gravity when my best was not enough; when I desperately needed the stability of God's peace to assist my nine children with all their growing needs, and to sustain me in my helplessness.

Peace has always been an elusive commodity; probably even more so today. Maybe that is why everybody is talking about it. Some people are really doing all they humanly can to obtain it. They are appointing commissions to study the phenomena of violence and war which are the antithesis of peace. They are serving on committees, giving money and food to the poor, changing environments and educating toward a better life. People even sing about it. Still, like the old spiritual, "Everybody talkin' 'bout hebin ain't goin' there," so everybody talkin' 'bout peace ain't gettin' it.

In spite of the hazards, why don't we join the group and talk about peace? With the fervent hope that we can come up with at least a few helpful answers to the problem of peace—or lack of it—by looking to the proper source of authority, the living God.

The chief problem with men's search for peace, no matter how sincere, is that they are looking to their fellowmen for the solution. They'll never find it. I know because, "There is no peace, saith the

BY MRS. ALTHEA MILLER

Mrs. Althea Miller serves with her husband, Rev. Robert E. A. Miller, as a missionary to the Jews in Washington, D.C.

"MY 21-YEAR-OLD SLIPPED OUT

Lord unto the wicked" (Isa. 48:22). Now don't bristle at me for making that statement. I didn't originate it. God did. It's a wise man who will take His Word for it. If you are going to make any sense at all out of life as it unfolds before you today, you will be forced to a polar point of authority. Violence is spawned when "every man did [does] that which was [is] right in his own eyes" (Judges 17:6).

You may not consider yourself to be wicked because you have lived a quiet, law-abiding life. There is nothing violent about you. Certainly you are for peace. If only others felt the same way! Well, I have news for you. God doesn't measure wickedness, or righteousness for that matter, by deeds or doing. He measures by being. Through Isaiah He said all our righteousnesses (man-made) are as filthy rags in His sight. The Apostle Paul said it another way: "For all have sinned, and come short of the glory of God" (Rom. 3:23). That indictment is on every newborn baby long before he can do any wicked thing.

Yet, in the midst of this dark picture there shines a bright light of hope—God doesn't hold your wicked condition against you. He made provision to clear you of your sin through His Son, Jesus Christ.

But how does the sin question affect personal peace, world peace? Men are calling for: "Peace, peace; when there is no peace" (Jer. 6:14). Why can't peace be requisitioned when men have the right motives in seeking it? The answer is not complex if we get it from God. Peace is inexorably linked to God. It is one of the products of oneness with God, which oneness was broken when man sinned. Before there ever can be peace in the world there must be peace in the hearts of men. And men cannot have peace until the Prince of Peace rules in their hearts. It is that simple. It is that profound. The solution to the dilemma of man and peace is spelled out in the Bible, which must be man's final court of appeal. What man-written book has withstood the ravages of time and the criticisms of cynical men and retained its integrity? It is imperative that you have a final word to get you back on even keel. Why not God's? When did you try it last?

Regardless of the motivations which drive men to pursue peace, and in spite of their inability to obtain it, God does have peace for those who will hear His voice. Before we see what He offers, let's take a look at the best plans of men in this direction.

My mother is half-Irish and she enjoys telling jokes about the Irish. She insists the Irish are for peace—"a piece of your hair, a piece of your skin, et cetera." Although this is not the only ethnic group which enjoys occasional spats, obviously this isn't the peace men are looking for.

There is a *Peace-At-Any-Price* philosophy to which some people subscribe. This peace all too often involves repudiation of high standards, denial of convictions and the compromise of noble principles. Nobody is better off under those conditions.

Then there is the *Myopic, Short-Range Peace.* This ignores symptons of unrest, hoping that inattention will cause them to disappear. It is like whistling in the dark hoping to scare away the specter. It meets today's conditions for peace, right or wrong, with no regard for future consequences or concern for future generations.

We must also admit to an *Honest Pursuit of Peace.* Those caught up in this approach look the issues of "unpeace" squarely in the face and energetically try to do something about them. They right wrongs wherever possible, even to the point of personal sacrifice. Still they fail. Small wonder then, when these honest efforts fall short that their advocates often become frustrated, cynical. Thus it seems crystal-clear that at their very best, all the foregoing approaches to peace don't reach their goal. To date they have failed to produce peace.

But there are two other kinds of peace available which do produce the goods. They are peace *with* God and the peace *of* God—in that order. Peace *with* God comes with the forgiveness of sin through Jesus Christ. Romans 5:1 states: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Once you have peace *with* God, the peace *of* God floods your being, affording quietness of soul and purpose to living. "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7). Do you wish you had that peace? Do you wish everybody had that peace? It would change our world. Well, you can. They can.

Take a candid look into your own heart for a moment. Do you know what real peace is in your life? I don't mean a peace so-called for lack of

IS LIFE..."



trouble, or the absence of sorrow or problems. That is a negative approach and is certainly not realistic. You don't live in any kind of a vacuum where you can avoid trouble. I do mean—what sustains you when the tears run down your cheeks like rain? When you stand helpless at the dying and dead form of a loved one? When your entire world disintegrates before your very eyes? Do you curse God? Blame Him for your misery? Lash out at a fate you can't best? Then after you have spent yourself in those senseless ways, are you just as shackled by the hard, cold chains of irrevocable grief, loss, lack of peace?

One of the chief functions of a mother, which is also a privilege, is to help her children in times of trouble; to lend her presence and counsel; to alleviate pain when her children suffer. Inevitably, though, there come times when even the greatest, noblest and deepest of a mother's love is not enough. I know.

Like the day Dorotheann broke her arm. I was personally helpless, for all my love, to "fix" her arm as she requested. But, when made available medical science and time took care of the need. This was not a hopeless situation although I personally was helpless.

Then there was the time when our son, Bill, suffered a broken heart. This was a different kind of helplessness because this heart was not a tangible. But understanding love and the healing balm of Christ did their work and eventually he found a new love. Obviously, this was not a hopeless situation although no physical splint could be applied to Bill's heart.

The greatest test of any peace I possessed was when I stood beside the broken, dying form of my firstborn. Here, both medical science and I were helpless to turn the tide of the disease which had ravaged his body for four years. The men of medicine were also *hopeless* as they stood beside my Bob. Neither medicines nor pain relievers could ease his intense suffering.

But the great difference between the doctors and me was that I was not hopeless. I saw my Father-God give dying grace to my son. He gave it to me also, for I knew when this suffering was over for Bob he would go on to that better land where some glad day we will be together again. My God was sufficient for both Bob and me at the moment of death. Only He made sense in my hours of grief because along with His peace was the assurance, which has never left me, that God *never* makes a mistake.

As my twenty-one-year-old slipped out of this life into the presence of the Lord he loved, I was overwhelmed with peace—God's peace, even in the presence of man's last enemy, death. Although my eyes were blinded by tears, my spiritual sight was sharper than ever, for one of my "jewels" was over on the other side waiting for me to join him where "there shall be no more death, neither shall there be any more pain." That, dear friend, is PEACE; peace which the world can neither give nor take away.

Won't you turn to Him now for that peace and cleansing you so desperately need? He has promised: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3). Receive that peace this very moment by believing and receiving the Son of God, Jesus Christ, into your life and heart. NOW. It is the only peace that works —the only peace that can keep the entire person in the very midst of life's storms. It is the only peace that counts. ▼

BY TIM RAGER

HERE'S



JERRY FRANKS CONTINUES TO DRAW RAVES FROM THE HARSH CRITICS OF THE MUSICAL WORLD AS HE ATTEMPTS TO DO AWAY WITH MEDIOCRITY IN THE WORLD OF CHRISTIAN MUSIC.

Instead of an economical foreign car, he could be driving a black limousine. He could have a favorite room in a fancy hotel in cities like New York and Los Angeles. Instead, he has a dingy office in an old house that has been converted into instrumental practice and instruction rooms.

Behind the building the parking lot is the back yard cleared of most of its shrubbery. He ruins his shoes by walking from car to classroom on rainy days. The small sign on the door of his office reads: "Prof. Jerry Franks." His desk is almost an antique, and there are a few straight-backed chairs around his office to seat frequent visitors.

"It was quite a decision to come to Grace College, but I found it an easy one to make," Franks said as though it was an everyday occurence.

It wasn't. He had just been told by a promoter that he was, "Blowing one of the most promising careers of anyone he had ever worked with." That career included playing the trumpet on two of the largest weekly television shows out of Los Angeles, a tour abroad with one of the biggest names in show business today, and an opportunity to be soloist with the military band of his choice.

Passing this up would definitely cost him something.

"I knew I was finished professionally, but I wanted to give someone else the opportunity I never had—to attend a *Christian* school and find the education in music desired."

To the ordinary individual, this sounds like sacrifice. The lights, name, and money all go down the drain. But Jerry Franks doesn't think so and he's been there.

"A lot of people have the idea that name, position, and money will bring happiness. If they just had so much of what this world can offer, this is all they really want—not any type of religion, or even Christ."

Franks felt this way himself until

JERRY !



he saw the actions of the leading professionals. For them, the drinks, the drugs, the high life, didn't provide happiness.

"I had the idea that the professionals had the answers, but I found out I was the one with the answer, and these people were looking for it."

He found this answer early in life. He lived in Uniontown, Pennsylvania, and attended the First Brethren Church there. He describes his conversion as "nothing spectacular." He was saved while attending a Daily Vacation Bible School at the age of seven.

A boy's work called Sky Pilots was very instrumental in building his young Christian life. It was through the influence of this group that Franks led his first soul to the Lord.

His Christian home started him down the musical trail at an early age. His father was a fine trumpet player and director of a high school band. His mother was the church organist-pianist, and his brother was a flutist.

"The first real toy I ever had was a trumpet. I blew my first note when I was two years old."

It irks Franks to think some people called him a child prodigy. He doesn't believe there is such a thing in the brass instrument field, "not because it's more difficult, but it's more physical."

"I was definitely gifted because of my family background, but I still had to work for what I accomplished," he stresses.

When old enough to settle down to formal training, Franks balked. "I was having too much fun. I didn't want to really buckle down and do it right," he seriously comments in a humorous way.

In his senior year in high school he played lead trumpet in the band and orchestra and traveled with his brother twice a week to play in the Youngstown Symphony Orchestra.

During the next few years, he attended the University of West Virginia, commuting daily. This enabled him to continue a courtship which had begun in Uniontown as a high school freshman, and this courtship resulted in there being a Mrs. Jerry Franks.

While in his senior year at the university, a group of musicians and critics hailed him as one of the best, if not the best, performer to come out of the university. In 1959 he became known as one of the brightest young professional artists in the country. From there his career mushroomed.

Many offers from top symphonies, bands, and television programs were turned down by the determined young musician. He wanted to be a soloist, and the best way to get the "name" was to work as a soloist and clinician for an instrument company. He found such a position in Elkhart, Indiana, paying no heed to promoters who said he would not make it that way.

Soon after this, Franks made the "easy decision" to go to Grace College. One promoter guaranteed Mr.



Franks that by the time he was thirty years old, he would have a chance to solo at the Midwest National Band Clinic, probably the highest honor granted to a soloist. But the Lord had other things in mind.

When Jerry Franks was at the point of choosing a college, he realized it was impossible to receive professional-type training in any Christian college in the country. This is what he needed to become a professional trumpet player.

Now the time had come when he could take a position that would provide other young musicians with an opportunity he knew was hard to find in most places.

"This is one of the reasons I'm at Grace College—to train our young people to be educated and aware, and to strive for perfection," so they can "take the church music program and make it into something special that honors the Lord and makes that church service more meaningful."

One word that makes Franks sit up in his chair is mediocrity. With the perfection of Christ as the Christians' standard-bearer, Franks cannot understand how the church can be satisfied with half-hearted music productions. "The Christian should be at the top of his field, or as far along as possible," he says.

He hopes to change attitudes from "I don't have to be as good because I'm doing it for the Lord," to, "I've got to do better because I'm doing it for the Lord."

With the teaching position at Grace came an opportunity to become soloist and clinician for a different instrument company, Conn, also at Elkhart. He is quick to add that this is an avocation. His full-time job is at Grace College.

Tim Rager, author of this article, is the son of Rev. and Mrs. Don K. Rager, Conemaugh, Pa. He is a junior in Grace Seminary and also serves as an editorial assistant for the *Brethren Missionary Herald.*

It would appear that Franks' career as a performer was ended by this time. But even to the surprise of Jerry himself, it was just getting started. Through appearances representing Conn, the Franks "name" began to grow.

In 1967, he was invited to play in the Bachman All-Pro Band at the Midwest National Band Clinic. In 1968, he was the featured soloist with the Merle Evans Band at the Midwest Clinic. Evans, known as Mr. Circus, is the director of the Ringling Brothers, Barnum and Baily Circus Band.

On opening night of the Midwest Band Clinic, Franks premiered a new composition. As he stood up to play, an interesting thought ran through his mind. He was told when he decided to accept the position at Grace College, that he was passing up a chance to solo at the clinic by the time he reached thirty. It was December when he stood up to solo. He had turned thirty in July. It was then Jerry realized, "The Lord does not need agents. He does not need organizations or anything else to be able to do with a person what He wants done."

HIS MOTTO: "I'VE GOT TO DO IT BETTER BECAUSE I'M DOING IT FOR THE LORD."

The Lord evidently wanted things done at Grace College. Through the efforts of Jerry Franks, a brass choir, pep band, trumpet trios, brass quartets, and a community concert band have been established.

"I'm very pleased with the progress of the department and caliber of the students coming here," says Franks of his work.

The effects of Mr. Franks' work are already beginning to be felt in the school program. Students are coming to Grace just for the opportunity to study under Jerry Franks, and meanwhile they gain the privilege of a Christian atmosphere.

As these students begin to filter out into churches, Mr. Franks' ministry will become more distinct.

"In my small way I can do something in this institution to help make instrumental music in the church something special that honors the Lord. As more people do this across the country, we will see marked improvement in our church programs.

"Attitudes will change from 'I don't have to be as good because I'm doing it for the Lord,' to, 'I've got to do better because I'm doing it for the Lord.' " ▼

WHO CARES ABOUT THESE THREE BOYS? A MOTHER, PERHAPS; BUT GOD FOR SURE!

TWO SAFETY PINS

Three waifs on the streets of Dalat, one of the beauty spots of Vietnam. There they were, wandering about as so many other young children of Vietnam do, as if no one loved them or felt responsible for them. At first they avoided contact with strangers. But after a while the cameras and the sound of the tape recorder won them over. Then they were almost over friendly.

What about these boys? Do they have a home? Is there someone responsible for them? Is there someone who cares? As I was turning these questions over in my mind I spotted two safety pins on the sweater of one of the trio. How interesting! I wondered who had put these two safety pins there. What was their purpose?

I concluded that without doubt there is a home to which each of these boys would return at night. The father probably won't be there, for he most likely is either in military service or has been killed in the war that drags on,



PICTURE STORY AND COVER PICTURE BY CLYDE K. LANDRUM

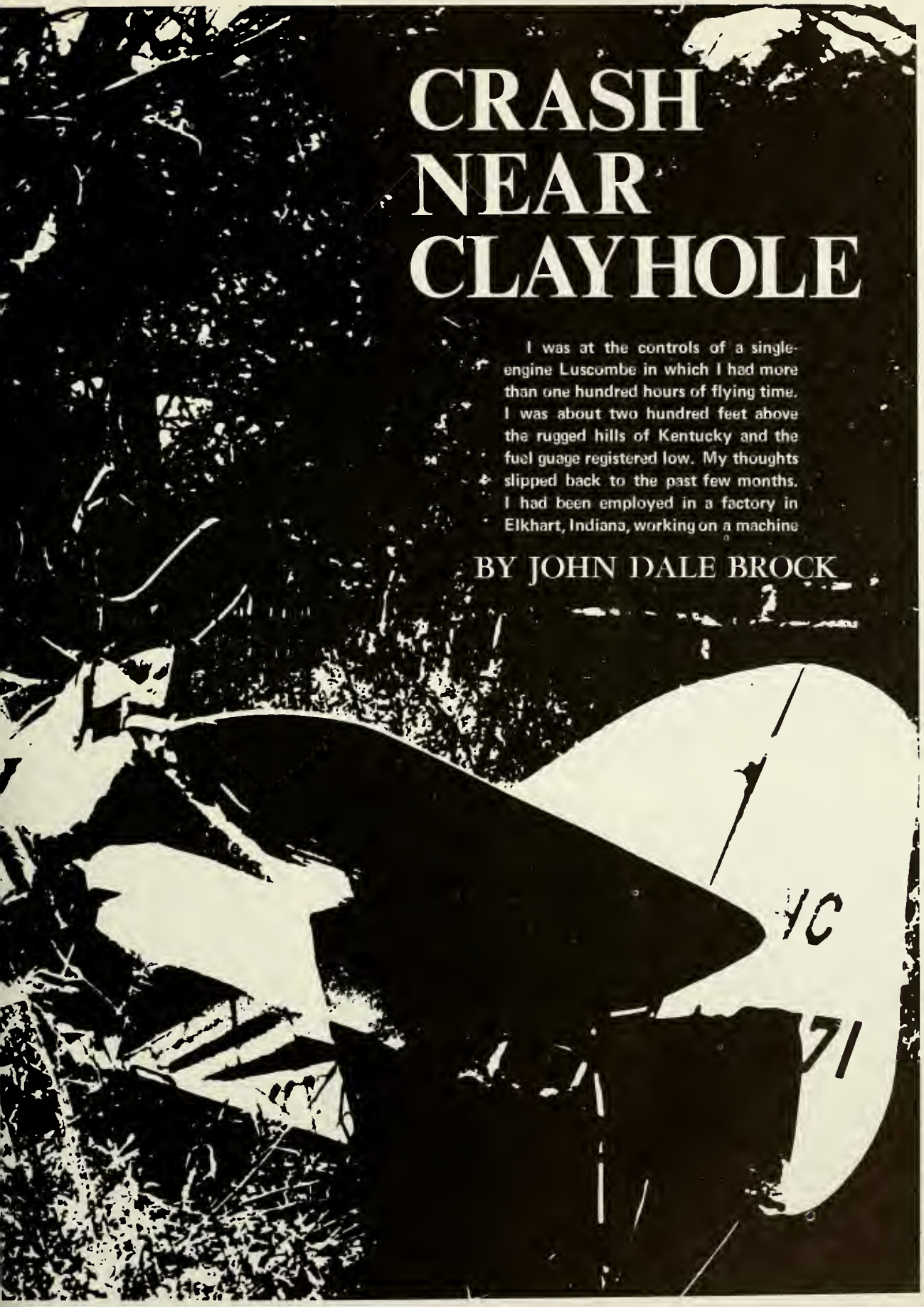
bringing misery and heartbreak to millions. And, during the day the mother very likely has ridden off in a truck to some work project, where she must perform heavy duties on the highways or perhaps even in support of the military effort.

But what of the two safety pins? Somehow I identified them as the mark of a mother's love. A mother, who very early in the morning arose and prepared breakfast, and cared for the immediate needs of her children, sent them on their way, just anywhere, with the admonition to be careful to avoid dangers, and to be sure to return home early so they could be in the house before dark. And for some reason or other she put the two safety pins on the sweater. A sign that she dearly loves her own. Then it was off to work for mother; and for the children off to scrounge wherever possible to come up with a parcel of food and a bit of loving from anyone willing to give it.

"There is a love, a compassion, that drives the mother to protect and care for her own at any cost."

The two safety pins tell me that a mother is involved. Somewhere, sometime she will draw her child to herself; she will remove the safety pins and wash the sweater and she will feed her own whatever she can provide. It must be this way, for this is the way of mothers. And so it is with mothers around the world. There is a love, a compassion, that drives the mother to protect and care for her own at any cost; to feel for her child in whatever situation. Love becomes particularly effective as one's heart experiences the love of Christ. This causes love to transcend a family concern, to include love for others around us. The mark of this love is a changed heart. The motive then becomes altruistic, with a desire to reach out and help all people. May God help us to reach people in all lands so they may experience changed hearts and have a desire to help others. ▼





CRASH NEAR CLAYHOLE

I was at the controls of a single-engine Luscombe in which I had more than one hundred hours of flying time. I was about two hundred feet above the rugged hills of Kentucky and the fuel guage registered low. My thoughts slipped back to the past few months. I had been employed in a factory in Elkhart, Indiana, working on a machine

BY JOHN DALE BROCK



Dale Brock now serves the West Coast churches in a literature ministry with headquarters at Fullerton, California.

beside a member of the Bethel Brethren Church of Osceola. This fellow had invited me to go to church with him but again and again I had rejected his pleas. Finally, I decided that the only way to keep him quiet was to go with him. That's when it happened! I found out that God loved me and sent His Son, Jesus Christ, to die in my place (John 3:16). I trusted Christ as my Redeemer and Lord that night.

Now, I was flying to Clayhole, Kentucky, to attend a youth rally being held at the Brethren church. I had felt, almost immediately after I was saved, that God wanted me in the Christian ministry; but I had put up all kinds of excuses. The Lord was speaking again to my heart as I was trying to find a place to land the airplane. Suddenly the engine sputtered and stopped–I was forced to land. It was not a very smooth landing, and a great deal of damage was done to the aircraft. I was not injured. At that moment, I promised the Lord that I would be willing to do what He wanted me to do.

During the following years at Bob Jones University, I felt God calling me into the military as a chaplain. I planned my life and schooling around that calling. God gave my wife and me assurance that this was what He wanted us to do. After graduating from college, I attended Grace Theological Seminary. During that time, I served with Rev. Scott Weaver at the Bethel Brethren Church in Osceola. Those years with Scott Weaver provided practical training and produced sound spiritual growth which further prepared me for my own ministry. Seminary days ended with my graduation in 1957.

Filled with joyful anticipation, in 1958 I entered as a chaplain in the United States Naval Reserve Corps. From that time on I have had varied and challenging assignments which have included shore duty, sea duty, and foreign duty; and the Lord has allowed me to see many men and women come to the Saviour. My shore duty assignments have allowed my family to share the blessings of the Lord with me. In Washington, D.C., the Lord enabled us to see the attendance of the chapel grow from fifteen to the capacity of the chapel, which was about one hundred. God used His Word to touch the hearts of many men. My clerk at Washington had heard the Gospel over and over, but he had never made a commitment to Christ. When Jack Wyrtzen was in the area, Bob and I went to hear him. When the invitation was given, Bob was among the first to respond. I was thrilled beyond words. I had sown, someone else had watered, but God gave the increase (I Cor. 3:6-7).

As a family, we had the privilege of living in Japan for two years. Because I was assigned to a squadron of ships, I was at sea most of the time, so Marian and the children had the opportunity of getting acquainted with many missionaries. We felt a real kinship toward them because we also were missionaries–missionaries to the military. I had many thrilling experiences while I was in this unit in Japan, but one experience in particular I shall not forget. I had gone aboard one of the ships to pay my respects to the captain. He was busy, so I waited outside his cabin. Soon two men emerged from the cabin with envelopes, which I knew to be orders for change of duty. The captain then called me in and explained that he was sorry for the delay, but the men that I had seen were being transferred and he said, "I just had to tell them about the Lord Jesus Christ." That captain, James Ashley, is now my commanding officer at the Naval Training Center in San Diego, California. There are not many men who can meet with their commanding officer and pray for the souls of men. I have that privilege!

In the fall of 1967, I spent a year with the marines in the war-torn country of Vietnam. While I was there, my family lived in Greenville, South Carolina, where the entire family went to school: Marian at Bob Jones University, Beth at Bob Jones Academy, and Linda and David at Southside Christian School. My time in Vietnam was one of the most rewarding times of my ministry as a chaplain. Oh, I had known before–but while in Vietnam, it became more clear to me that *Christ is the answer to life.* He can meet the need of *every* situation of life. He is limited only by our lack of faith. Shortly after Rev. Clyde Landrum, the Military Endorsing Agent for the National Fellowship of Brethren Churches, visited me in Vietnam, the Viet Cong made a heavy push on our position. A platoon from our unit was instructed to seek and destroy the Viet Cong along the Da Nang River. It was not a pleasant task. The grass and brush were higher than a house. Many men did not come back. One of the men who did return said to me, "Chaplain, I am not ashamed to say that when I went out there this morning, I was afraid; but I had the greatest peace in my heart that I have ever known." You see, that young marine had accepted Christ just a few weeks earlier at one of the services.

It was in the battle of Hue City that I realized more fully the importance of personal contact and Christian literature. There was just no time, nor was it safe, to have a group of men meet for a worship service. There were occasions when time only permitted me to slip a man a New Testament or a gospel tract. (Hundreds of the tract, *Have You Heard About God's Gift?,* were passed out to marines in Vietnam.) Other times I would pray with a man just before he went out into eternity, some I am confident, to be with the King of kings. It may sound incongruous to say that I had the privilege of crawling through the rice paddies with the men whom I served, and when I would look up from the mud to see a marine there and hear him say: "Chaplain, thanks a lot for that message this morning." What a tremendous feeling! I knew I had been faithful in preaching God's Word, faithful to Christ and faithful in inviting men to trust the Saviour.

When I stood before that youth group in Clayhole, Kentucky, twenty years ago and told them I was going into the ministry, little did I know

what God had in store for me. I had no idea that I would see so much, live in so many places, and see God's hand work in so many wonderful ways.

Now, God is opening another door of service for us. My Reserve Chaplaincy contract with the navy expires in June 1969, so our ministry as military missionaries will conclude. However, the Lord is already leading us into another exciting ministry: that of representing the Brethren Missionary Herald Company on the West Coast in the field of Christian literature. What a thrill it is to be led by the Eternal God who makes no mistakes. In the navy I traveled extensively meeting people in all walks of life who have been influenced to a great extent by what they have read. The men in the military read nearly anything that is available. Cults spend millions of dollars on literature to influence men's minds with false philosophies. With good Christian literature, we can stay the devil's influence and win people to Christ. As Christians, we have the advantage. We have the truth which is God's Word, and we have the Holy Spirit who will use that truth in individual lives.

In First Corinthians, the last few verses of chapter fifteen tell us that when Jesus Christ returns, we shall be changed and shall put on immortality. However, in verse fifty-eight we are admonished, during these last days, to be ". . . stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." The Christian literature ministry is God's work and as we abound in this work, we know that our labor will not be in vain. Pray for us as we adjust to this new mission field, and as we explore the unlimited possibilities this ministry offers. ▼





Top right: Dale Brock counsels a recruit at Andrews Air Force Base, Washington, D.C.

Right: The Brock family. David, Beth, Linda, Marian, and Dale.

"...in Christ there are no charges against the helpless...."

By W. Winton Enloe, Jr.

HELPlessness Is the Answer

The Gospel is poetry for those who have ears to hear. It filled the heart of Henry Lute as he penned these words: "Abide with me: fast falls the even-tide; The darkness deepens; Lord, with me abide: When other helpers fail, and comforts flee, Help of the helpless, O abide with me."

This is the poetry of the Gospel that filled the hearts of those who first heard it along the Galilean shores, the rocky hills and dusty paths of Palestine.

Help of the helpless! This is the poetry the author of the Book of Hebrews heard when he wrote of a God who is "touched with the feeling of our infirmities."

When Jesus on occasion turned and faced the crowd that was following after Him, and in no uncertain terms laid down the cost of discipleship, the helpless ones stayed to hear more.

As Luke recorded it (15:1-2), "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." These were the "down-and-outs," the outcasts, the dregs of society, the morally and spiritually bankrupt—the helpless.

This is the poetry of the Gospel that sets hearts to singing today: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

Jesus Christ was tempted as we are, yet He was without sin. He suffered agony, physical needs, betrayal by friends. He shed tears of sympathy. We are never to forget that He knows our needs. Born in a stable, He is not the rich king who knows nothing of the plight of the poor.

The poetry of the Gospel is not that God pities us, nor is sorry for us, but that He is in sympathy with us. He has felt our struggles with Satan—the human weaknesses: temptation, weariness, pain, heartache, sorrow. Jesus experienced these things.

A detailed study of the Church's role in the racial crisis in America by a leading newsmagazine two summers ago revealed, among other things, that the men held in highest esteem by the Negro were the Catholic priests who lived and worked in the teeming ghettos, not the cleric who flew in to be jailed overnight and flew back to his air-conditioned office the next day.

W. Winton Enloe, Jr., is a Presbyterian US missionary in Hiroshima, Japan.

There is something about genuine concern that calls forth, from the helpless, a response of trust and devotion. And the more helpless a person may be, the more qualified is the response of love and gratitude.

Paul, as a prisoner of the Roman government, was on his way to Rome. Friendless and in chains, he reached the outskirts of Rome where a few Christians came out to meet him. When Paul saw them, he "thanked God and took courage" (Acts 28:15). Gloom and despair turned to comfort and courage, because someone cared enough to come and stand alongside.

The poetry of the Gospel, for those who have ears to hear, is the good news that someone does care, and that someone has come, and does stand alongside.

For many years the success of Alcoholics Anonymous has been based upon a simple, scientific fact: Healing, for certain diseases, begins when the complete helplessness of one's condition is recognized and confessed. That is why the victim so often must reach the bottom socially, physically, and spiritually before he confesses his utter helplessness to deal with the problem. Then healing begins.

Preaching in a rescue mission in the heart of a large city, I have seen men respond to the poetry of the Gospel. There is little need to remind a graduate of a great university, his business ruined, deserted by family and friends, that he is lost. He knows that. But his heart responds to the news that there is help for the helpless; that there is someone in sympathy with his weakness, who stands alongside, to whom he can turn for help.

"The poetry of the Gospel sings of help for the helpless...."

The comparatively recent scientific discovery that in certain types of illness, awareness of one's condition is a prerequisite to healing, is an ancient spiritual truth. Jesus illustrated this in His parable about the prodigal son. The young man left home. He blew his fortune in one big spree. The end of the line was a pig pen. Here, Jesus said, "He came to himself." For this young man, the road home began with an awareness of his condition.

In the first beatitude, which is the foundation of all the rest, and of the Christian ethic which follows in the Sermon on the Mount, Jesus taught: "How blest are those who know that they are poor; the kingdom of heaven is theirs" (Matt. 5:3).

In writing to the church at Corinth, Paul reminded the people of this fact. "My brothers, think what sort of people you are, whom God has called. Few of you are men of wisdom, by any human standard; few are powerful or highly born. Yet to shame the wise, God has chosen what the world counts folly, and to shame what is strong, God has chosen what the world counts weakness. He has chosen things low and contemptible, mere nothings, to overthrow the existing order. And so there is no place for human pride in the presence of God."

The Gospel is poetry for those who have ears to hear. But what of those who do not hear? What of those who do not know that they are poor and helpless?

C. S. Lewis in his book, *Beyond Personality,* comments on this question. "If you have sound nerves and intelligence and health and popularity and a good upbringing, you are likely to be quite satisfied with your character as it is. A certain level of good conduct comes fairly easily to you. You are not one of those wretched creatures who are always being tripped up by sex, or nervousness, or bad temper.

"Everyone says you are a nice chap and you agree with them. You are quite likely to believe that all this niceness is your own doing. Often people who have all these natural kinds of goodness cannot be brought to recognize their need for Christ, until, one day, the natural goodness lets them down and their self-satisfaction is shattered."

The problem of proclaiming the Gospel in Japan stems from two sources. In the society and culture in which we live, the natural man and his talents have been elevated to a high degree, and a sense of need and helplessness is not only totally absent, but difficult to instill. The second facet is our own lack of conviction of man's helplessness and the Gospel's relevancy in meeting this need.

I am afraid that too often in the Church we busy ourselves with trying to beautify the pig pen. In general we try to make the prodigal feel at home in his environment instead of showing him his need in the sight of God and showing him the way back to the Father's house.

The poetry of the Gospel sings of help for the helpless, of "mercy and grace to help in time of need." There is mercy in relation to our weakness and sin. There is grace suited to the need of the hour. The poetry of the Gospel is the news that in Christ there are no charges against the helpless who have turned to Him for help.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15-16).

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Standing Inspection



It was twenty-three years ago at one of the large Naval Training Centers. We stood at attention on the "grinder" that was larger than four football fields. Not a muscle moved.

The inspecting officer, a "four-striper," was approaching. My stomach felt funny, sweat trickled down the center of my back, my legs began to ache, and of all things, my nose started to itch.

My mind went back to the ten weeks of training that I had just gone through. Some of the things that the company commander told our company to do, seemed senseless–then! Now, it was clear. We thought it wasn't right that we were taught not to move when in ranks–then! But now, we saw the importance of it. This was the final test of our training–this was the big exam. How would we stand under the critical eye of "The Old Man"? *It All Depended on How Well We Were Prepared!*

My mind started to stray and tumble off into the future. "How would I make out at the 'Big Inspection'?" "What would the 'Inspecting Officer' in the sky say when He looked me over?" I realized I was thinking in eternal dimensions, so I best look for the answers in that area.

The Bible is a book for all people, it's message is boundless! It is here that I realized I must turn to find the answers to these questions of life. The Master said: ". . . I am come that they might have life, and that they might have it more abundantly" (John 10:10). Did I have life–or was I merely existing? Surely this LIFE must be connected in some way to the One who posed this promise. What did I know about Him? Very little, if anything at all. Oh, I had heard His name mentioned, but usually in connection with a quick flare of anger. No, I really did not know this person–Jesus Christ.

My mind snapped back to present things–the "Skipper" was getting closer and I would be standing face to face with him in no time. I wasn't afraid to face him–I had prepared! BUT WHAT ABOUT THE ETERNAL INSPECTOR?

The Bible states: "As many as received him, to them gave he the power to become the sons of God, even to them that believe on his name" (John 1:12); and "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

The captain was looking at the third sailor to my left. I overheard him say, "You look sharp, sailor–you've prepared well." I was confident that I would receive the same complimentary remarks. But then I remembered–I couldn't get the piping on my "blues" as white as I wanted it, and I couldn't seem to get that "spit-shine" on my shoes like the other fellows. *I Wish I Could Have Had Someone to Stand Personal Inspection in My Place!*

My mind flickered back to just a couple of days ago in the barracks when I heard a fellow sailor say that Jesus Christ took his place on the Cross of Calvary for forgiveness of sin. Christ took his place in the "Big Inspection." I thought of my own life–it wasn't so bad. Of course, there were some things that shouldn't be there, and–could I stand before a Holy God when I had even a little wrong with my life?

I remembered someone quoting the Bible as saying: ". . . There is none righteous, no, not one: There is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:10-12). I thought that pretty well covered it–if I wanted to pass that "Big Inspection," I'd better take care of things. I was quickly awakened from my daydreaming, for I was looking straight into the face of the man who wore the cap with the "scrambled eggs."

I have found someone to stand the "Big Inspection" for me–Jesus Christ. When He died on the cross, He said, ". . . Father, forgive them; for they know not what they do . . ." (Luke 23:34). Jesus Christ stood the inspection for me and passed. He is now ". . . even at the right hand of God, who also maketh intercession for us" (Rom. 8:34).

He can and will do the same for you. He has stood the inspection for you already, all you have to do is take Him into your life and live for Him.

–John Dale Brock ▼



Two Days to Live...

On Tuesday morning, December 3, Paul Noffsinger, D.O., learned he was suffering from an incurable disease. On December 7, two days before he died, Dr. Noffsinger penned the following letter which was read at his funeral in Seattle.

In the course of human events there comes a time in the life of every human creation that he must face that inevitable day when he departs this life.

That day has come to me and I must confess that when I learned I was suffering from a fulminating incurable disease, the human part of my being manifested itself momentarily. I was prepared, however, to keep it from getting the upper hand, and since then I have gradually gained a divine strength that has given me a peace that passes all human understanding, including my own.

My first thought was of my family and how I could impart the reality of life to them. God gave me the answer. Oh, yes, we had some very trying emotional moments–but my wonderful family gave me that assurance of their love for me, and I knew I loved them. . . . This last experience in my life has been worth it all.

My ability to face this reality has had its background in a mother and a grandmother who early in life acquainted me with a gracious and loving Heavenly Father. I, as Timothy, had known the Scriptures from my youth through them. I learned that "all have sinned" and that "there is none righteous, no, not one." For a time I strayed away, but returned to God and His saving grace. Since I have in my weak, stumbling way committed sins against God and my fellowman I could not face God with a righteousness of my own and say, "Lord, have I not done many wonderful works in thy name?" I can face Him, however, with a faith that His grace and love will bridge the gap, through the blood of Jesus Christ His son. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that [inevitable] day."

With this faith, I face eternity with confidence in a just God who will deal with me as a son and fellow being with His son. . . .

Actually, it gives one a feeling of a release from the load of life. . . . My days have been full though I shall not attain the allotted three score and ten years. With these thoughts I leave this life, trusting and hoping that I shall be considered among those who "Being dead, yet live."–*EPA News Service* ▼

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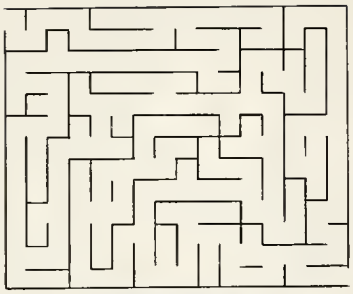
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Home Missions—Rev. Lester E. Pifer
WMC—Mrs. Kenneth Rucker
SMM—Miss Donna Hawbaker
Laymen—Mr. Harold Jones

May 17, 1969

Volume 31, Number 10

Cover photo: A typical huge African anthill made a good base for photographing the entire student body along with North American and Swiss faculty members of the James Gribble Memorial High School at Yaloke, Central African Republic. Photo by J. W. Zielasko.

Foreign Missions and WMC Issue

MEMBER EPA EVANGELICAL PRESS ASSOCIATION

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The Editor Speaks . . . By Clyde K. Landrum

Off to EPA

We're off to EPA! Just about the time this issue of the *Herald* goes into the mail several members of our staff, along with representatives from some of the other denominational boards will be leaving for Grand Rapids, Michigan, for the annual meeting of EPA.

But what is EPA, you ask. EPA stands for Evangelical Press Association. It is an association of editors and staff members of evangelical magazines, banded together for the purpose of helping one another produce the best magazines possible for our various constituencies. Our readers should know of this organization and some of the details of its operation.

On the Table of Contents page of the *Herald* you will see the statement, "Member of Evangelical Press Association." We feel fortunate to belong to this organization, and to carry its emblem on our masthead. On page 15 there appears "Worldscope," a page of world news gathered mostly by the staff of EPA. This is only one of EPA's services. From time to time we run special articles provided for us by The Evangelical Press Association office in La Canada, California. One of these appeared on the back page of the May 3, 1969, "Special Issue" of the *Brethren Missionary Herald.* Such news items and articles make our magazine more profitable and interesting.

Much time is spent in the EPA annual sessions discussing the general appearance, format, layout, and many other matters having to do with making a magazine more attractive and readable. Content, and techniques for the best presentation of the message receive consideration on the agenda. To give us depth of thinking, and inspiration, special speakers lecture in the sessions—these are authorities in the journalism field.

To get down to specifics on the "how to" of doing a good job with our magazines, each editor is allowed to submit copies of magazines, feature articles, and pictures used during the year, as well as other items which are then evaluated. To encourage more to enter, there is a bit of friendly competition. Two of the high points of our three-day get-together are Tuesday and Wednesday evenings when awards are announced. So, our readers have every right to ask us, "How did you do at EPA this year?" In fact, it is hoped that many of you will show such interest. This program is designed as an avenue to assist the evangelical magazines to a place of excellence in the presentation of the message which we have to offer to a needy world.

Outstanding leaders are chosen to head EPA. This year Mr. Paul Fromer, editor of *HIS* magazine is president, and Mr. Sherwood Wirt, editor of *Decision* is vice-president. The executive secretary—the man of action who has continuity in service, is Mr. Norman B. Rohrer—a Grace Theological Seminary graduate and an outstanding journalist who wrestles with the problems year-round, and year after year. It is a privilege for our people to meet and fellowship with these men, and with other leaders in this field.

So, you see, our magazine is not just a happenstance. We are working diligently to do the best job possible. We want you to know this, and ask you to bear with us as we make changes that at times might not appear to you to be appropriate. We want you to show an interest in the magazine, and we ask you to make suggestions and to ask questions as they come to mind. All of this because we want to do an effective work of presenting to the world the message which God has entrusted to us.

▼

At EPA in 1968: Fromer, Wirt, Rohrer







WHERE ARE WE GOING IN MISSIONS?

By Rev. John W. Zielasko

"Virtually every African country has as an official policy the principle of 'Africanization'; that is, they are willing to tolerate non-Africans only until the black natives are qualified to take over the jobs that whites now hold. It may be a long time, but eventually Africans will replace white jobholders, and then presumably the whites will have to leave." This comment appeared recently in a secular news magazine.

In the light of history many of us would be most sympathetic to this desire on the part of the African to occupy positions that control his own destiny, or to reap the material rewards that the natural resources and industrial possibilities of the country offer. But let us not overlook the fact that this statement affects the foreign-mission program in a country as well as secular and political positions. Nationals want to control the institutional programs instituted by the mission, as well as the operations of their church. When mission organizations are reluctant to train the national, or are slow to turn over controls as the church matures, they are subjecting themselves to severe criticisms, and running the risk of eventual expulsion from the country.

Even those missions which have followed the policy of an indigenous church and have sought to prepare the Africans for positions of leadership, are today finding themselves under attack. Nationalism, plus the world-wide spirit of unrest and revolt, have infected some within the Christian community and they have been led to make demands on mission societies that threaten the present structure of missions. This has led to a reappraisal of mission policy among some foreign mission boards, and organizational changes are suggested in the latest articles dealing with missions.

One of the most radical plans calls for a complete merger of the church and mission. Under this plan the missionary becomes a "fraternal worker," completely subject to the national church. This in itself is not objectionable to most missionaries. What is disturbing is the fact that in many cases it is not the national church to which the missionary is subject, but to a few leaders who would interpret the words "work under" to mean something other than a fulfillment of the missionary calling. To have his role in missions reduced to that of social worker or flunky, will cause the Christian who has committed his life to missions and prepared himself for this service, to question seriously his missionary call.

Nationals want control of mission operations. As far as Brethren Missions is concerned, we would be pleased to turn over to them all that the church is qualified to handle. The church itself does have its own organization and has not been under the control of the mission for many years. The Bible Institute has an African director and teachers; the medical division of the mission program is almost completely run by the Africans with missionary doctors and nurses in advisory roles. All other



programs have the same goal and seek to enlist the church's cooperation. The mission has no desire to hang onto property, buildings, or positions if the church is ready to assume the responsibility. We do not feel, however, that the solution in Africa at this point lies in the direction of abolishing the mission and placing missionary personnel and funds in the hands of the African church. Although some groups have adopted this policy, it is too early to evaluate its effectiveness. Early reports indicate that the arrangement is not as palatable to the church as nationals initially assumed it would be, nor is the arrangement enthusiastically received by missionaries. In some cases mission societies are finding it difficult to keep their missionaries on the field under such a program.

The Brethren Foreign Missionary Society has no other interest than to glorify the Lord and establish and strengthen the church of Jesus Christ. As we grapple with complex problems that face missions today we are aware that change is upon us, and we know that we must adapt ourselves to the times. We listen as new solutions to present-day mission problems are drafted in the fertile minds of missiologists, and then are forged on the anvil of experience. We will not hesitate to apply the lessons learned to our mission policy and procedures, but up to now there is no valid proof that the course we pursue is in error. The day may come when the mission, as a separate organization, will have served its usefulness. Perhaps some missionaries will then remain on the field at the request of the national church to serve as technicians or fraternal workers, while others move on to new harvest fields. For the present, our policy coincides with the following statement developed at the Congress on the Church's Worldwide Mission in Wheaton, Illinois, in 1966:

"We declare that proper relationship between churches and missions can only be realized in the cooperative partnership in order to fulfill the mission of the church to evangelize the world in this generation, that the mission society exist to evangelize, to multiply churches, and to strengthen the existing churches. Therefore, we recognize a continuing distinction between the church established on the field and the missionary agency." ▼

He'll Return to France — With Wife

The individual testimonies of Christians who have yielded their lives to the Lord for His service, and then of the way He has directed them to the specific place where He would have them, are masterpieces which should thrill men's souls.

Dan and Sherry Hammers have sought and found the Lord's direction for their lives. Both were born into and reared in Christian homes—Brethren homes.

Home to Sherry is Wooster, Ohio. She came to know Christ as her Saviour when she was seven, and has been a member of Wooster's First Brethren Church through the years. She is a graduate of Wooster High School and Grace College.

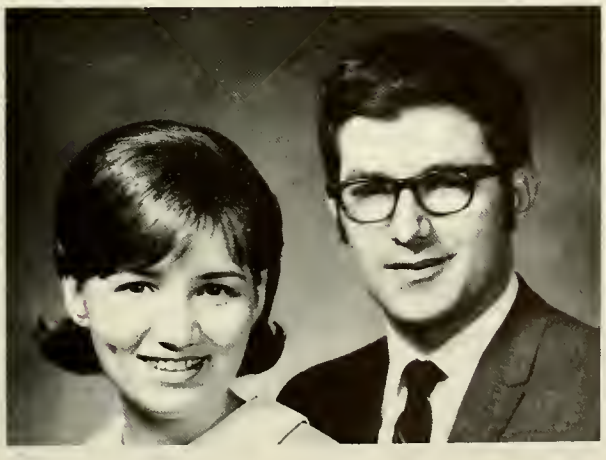
Dan is the son of Rev. and Mrs. Thomas Hammers, and experienced the years of childhood and youth in the parsonage. Then came four years at Grace College and one year in Grace Seminary. By then Dan was, as he puts it, "becoming restless to see what was going on outside this rather sheltered Christian atmosphere. I felt myself growing stale because I had received so much in Christian instruction but I wasn't putting much of it to use in a practical way."

Dan's friend and classmate, Larry DeArmey, was experiencing feelings similar to Dan's. Together they concocted a scheme which they thought was "probably the most ridiculous thing we had ever done," for they decided to investigate the "remote possibility" that the Brethren Foreign Missionary Society might be able to use their services "somewhere, in some way" for the summer ahead. Much to their amazement they found that two young men such as themselves were being sought for the work in France.

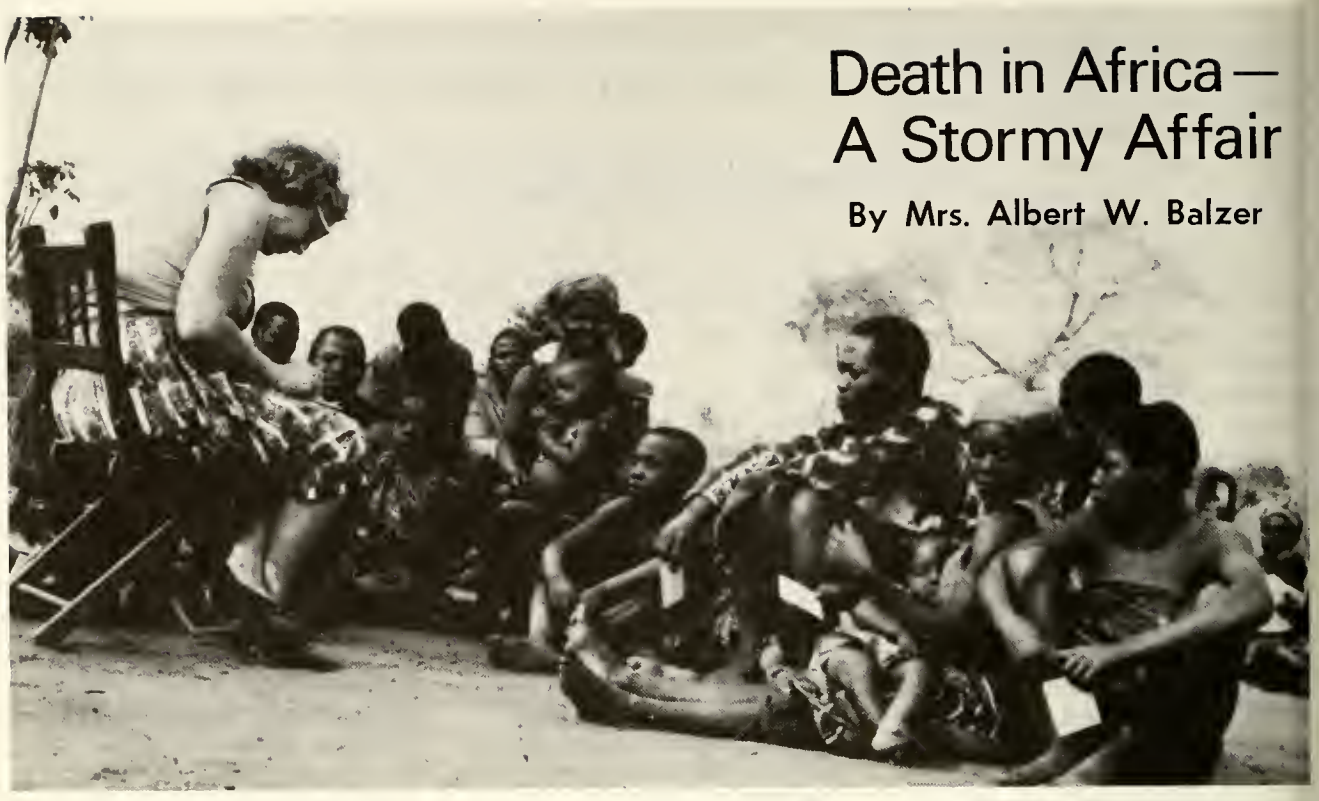
With the necessary preparation completed, the two young men departed for France in June of 1966. As the first of the FMS cadet missionaries, Dan and Larry spent not just a summer but fifteen months in France, returning home in time to resume their seminary studies in the fall of '66. During the seminary years, the Lord showed Dan the girl who was to be his life companion, one who already had yielded her life to the Lord for His service. They were married the summer after Sherry's college graduation.

Now under appointment for service in France, Dan and Sherry are scheduled to depart from the U.S. in late August to spend their first year in France in language study at Albertville. There are many challenges ahead, even before their departure, including the need for backing by Brethren churches in supplying their total support and outfit funds.

Please bear up this young couple with your prayer and tangible help. They have been faithful in their response to the Lord's call and direction; much in their future will depend upon your response to their need. ▼



Dan and Sherry Hammers



Death in Africa — A Stormy Affair

By Mrs. Albert W. Balzer

Death in Africa is not the covered, quiet affair it is in the United States, where the undertaker comes and calmly takes the body away. Death in Africa is a stormy affair. The drums beat; friends come from other villages to cry and mourn for the soul of the dead one for at least three days. Death is very real in Africa—a stark reminder that we are only pilgrims in this world.

Many times when I have heard the death drum I have asked if the person was prepared to die. And many times the answer has been, "No."

This is probably the compelling factor which takes me out into the villages to garner some of the grain into God's granary before it falls to the ground and is spoiled and wasted.

For a number of years I have been going to the villages to take the Gospel of Jesus Christ to those people who are lost in sin with no hope for eternal life.

This is the way we go about doing this work.

We have a small Volkswagen. A young man, usually a student at the junior Bible school who knows the tribal language well, goes with me to translate what I speak in Sango. We begin out about 25 kilometers (approximately 15 miles) on one of the roads from the station, and then work towards home. There are many villages around Yaloke especially, and we try to reach every one. Many times we have more response in the smaller villages because they have previously been neglected.

When we arrive in the village for the meeting, we drive up and down the road, calling to the people to come and hear the Word of God under a certain shady tree we have chosen in the middle of the village.

I take along my violin, and as soon as chairs are brought to sit on, I start playing the instrument. When it looks as if all the people are there who are coming, we sing a couple of hymns and have prayer. Then I give the lesson in Sango and my young man interprets it into the native tongue. Although many of the people understand most or all of what I say in Sango, some of the older people and children know only their own dialect.

In the past I have used some flannelgraph material in teaching, but it is difficult because often the wind bothers and there is no place to put the board or figures. More recently I have been making flash card books, which helps to keep the attention and gives better understanding.

I am daily filled with awe and wonder that God has chosen me to help in the great work of winning souls for His glorious kingdom, and I am truly grateful. I think there is no greater joy than that of winning a person for Christ, and thus saving him from death and giving him the promise of everlasting life.

In the past few weeks we have seen a great moving of the Spirit in the village meetings. In a little over a month's time there have been 196 first-time confessions and thirty who have returned to the Lord. What has brought this great increase? Maybe the hour when God's grace will be removed is sooner than we think. We must truly work for the night is coming when our work will be finished.

From the time that we returned to the field in November of 1967 until now (the end of February, 1969), 466 have accepted Christ, 178 have come back to the Lord, and 46 have dedicated their lives for service. Yes, God has blessed His Word, and it has not returned void. Pray that if it should be His will, we will be able to reach many more in these village meetings before our time in Africa is finished. ▼

Elsie Balzer and her husband, the mission's builder, have served in Africa since 1946. Village evangelism is Mrs. Balzer's special field.

Missionary Love

(A paraphrase of an Indian student's paraphrase of I Corinthians 13)

By Mrs. Harold Dunning

Missionary, Central African Republic

"If I have language ever so perfectly, and speak" with excellent intonation in Sango, or with never an error in gender or verb-form or accent in French, "and have not the knack of love that grips the heart, I am nothing."

If I have diplomas and degrees and decorations, "and am proficient in up-to-date methods," having also means of supplying unlimited materials and equipment, "and have not the touch of understanding love, I am nothing."

"If I am able to worst my opponents in arguments so as to make fools of them, and have not the wooing note, I am nothing."

"If I have all faith" and high "ideals and magnificent plans and wonderful visions, and have not the love that sweats and bleeds and weeps and prays and pleads, I am nothing."

"If I surrender all prospects" for personal prestige and possessions, and, "leaving home" and children "and friends and comforts, give myself to the self-evident sacrifice of a missionary career, and turn sour and selfish amid the daily annoyances and personal slights of a missionary life; and though I give my body to be consumed" in the dust and "heat and sweat and mildew of" Africa and to be devoured by insects and parasites; "if I have not the love that yields its rights, its coveted leisure, its pet plans, I am nothing."

If I have perfect knowledge and proven experiences so that I "can heal all manner of sickness and disease, but wound hearts and hurt feelings for want of love that is kind, I am nothing."

If I am able to build houses that protect health, shield from sun and prolong lives of missionaries, and can bring about terraces and landscapes that please the eye and relax the tensions of the soul; and if I am irritable and touchy, hardly noticing when others do right and pointing out every mistake, love is stifled; I am nothing.

If I have all manner of gifts of inventing, making, repairing, and if I allow my cleverness and ingenuity to sharpen my tongue and to bring to light failures and faults of others, I am nothing.

"If I can write books and publish articles that set the world agog, and fail to transcribe the word of the cross into the language of love, I am nothing!"

Love never fails: but where there be accomplishments that awe, they shall fail; where there be tongues telling of aught but the love of God, they shall cease; where there be knowledge and cunning, it shall disappear.

And now there are faith, hope and love, but the greatest of these is love. Therefore, let your greatest aim be love. ▼

THE CHILDREN'S PAGE

Missionary Helpers from Here and There



Left to right: Judy Lynn Teadt (New Troy Brethren Church, Michigan); Tammi Williams (Grace Brethren Church, Denver, Colorado); Joyce Douglas (Hillwood Chapel, Akron, Ohio); Sandra Boarts (North Buffalo Brethren Church, Kittanning, Pa.).

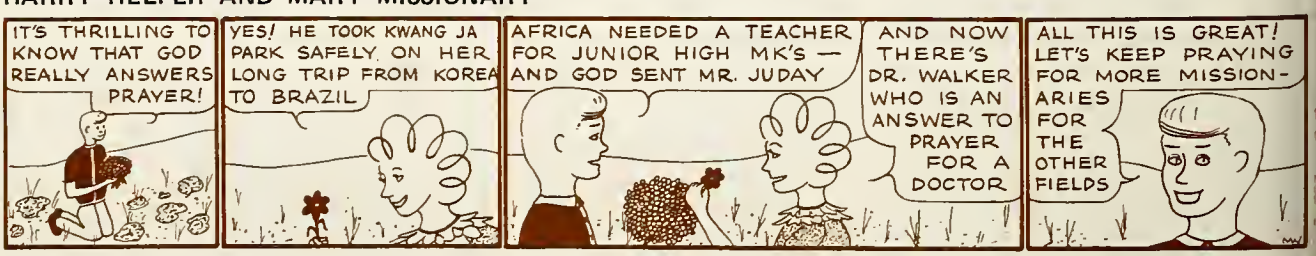


Shelli Channovich, Lynda Conley, Jolene Wolfe, Judy Shaub, Ralph Wayne Kisner—all of First Brethren Church, Akron, Ohio.



Sandy Brown and Sheila Brown (Ankenytown Grace Brethren Church, Ohio); Mary Anne Grant and Rhonda Lynch (First Brethren Church, Akron, Ohio).

HARRY HELPER AND MARY MISSIONARY



By Rev. Lynn Schrock

For both teacher and pupil, it is . . .

A REWARDING MINISTRY

A missionary's experience is varied. There is pastoral work, preaching, evangelism, camp-directing, open-air meetings, tent meetings and teaching, to mention a few. The last mentioned is without a doubt one of the most rewarding, whether in the local church, in a Christian high school, or in the Bible Institute.

The work of teaching takes the missionary to his Bible—not to read it superficially or even in a devotional way. Rather, it is to find out, as best he can, what it means, and to be ready to answer questions which the students are sure to have. This means study—hours of study. It means, too, an enriching in his own life. How the Word takes on new and deeper meaning! One becomes convinced—not only because someone said so, but because he has experienced it in his life and ministry—that the answer is in the Book, if we only know the Book.

In our recent bout with neo-pentecostalism we were grateful for what our professors had taught us in our days of formal training, and for every hour we had spent in the Word of God since being in missionary service. In spite of the heartaches we have suffered in the past couple of years, the beauty of the Word of Truth has become clearer before our eyes. And we thank our wonderful Lord for this.

The ministry of teaching is rewarding in the classroom. As the teacher "bringeth forth out of his treasure things new and old," it is a joy to see the response of the students. Many are relatively young in the Christian life and their knowledge of the Bible is very limited. Much of what they hear is new and thrilling. Too, they are thinking of the challenge of passing along this teaching to others. So they truly thrill in much of what they hear and learn.

The ministry of teaching is rewarding as the missionary sees his former students out in the work of the Lord, winning souls and teaching the believers. I have often thought of our professors at Grace Seminary and College whose former students are now scattered throughout the world winning souls and teaching God's people. What a satisfaction this must be! On a smaller scale, we missionaries in Argentina have the same joy.

And I think of one other reward which comes from teaching the Word of the Lord. It is the realization of carrying out our Lord's command. It is not enough to win folks to the Lord. To do nothing more would be comparable to abandoning a newborn babe. It is necessary to continue with the long, arduous task of "teaching them to observe all things." The teaching ministry is really not very glamorous, but it is necessary and practical, and also pleasing to the Lord. And this last factor is the greatest impetus in Christian service.

There is a place in Argentina for the Bible teacher. Interest in God's Word is more disseminated than ever before. I have recently been having classes in the home of a Jewish couple, and they have invited friends both Jewish and Gentile. They are not converted, but they have a keen interest in God's Word.

There seems to be a new interest in God's Word among Catholics. Many are reading the Bible, whereas they feared it a few years back. But the question in many hearts is this: "How can I understand [what I read] except some man should guide me?"

Is God calling you to "guide"souls to Christ in Argentina and to teach them His precious truths? ▼

The Bible Institute teaching staff includes three missionary men. (l to r) Lynn Schrock, Solon Hoyt, Nelson Fay. At far right is National Pastor Eduardo Coria.



THE LOGICAL BIBLE

By Rev. George "Duke" Wallace

Missionary, Brazil

By way of a true story, I want to point out just how logical the Bible is.

Every Sunday afternoon at Santo Antonio do Taua, Brazil, the men and the missionary go visiting. One particular Sunday, Raimundo, a convert of just six months, wanted to go to a place which has the odd name of "Road Three." Raimundo was noticeably excited, which is unusual for him, for you see, Raimundo is single, very shy, and just a little backward.

Santo, one of the faithful men, came along with his manual phonograph to preach his way through a couple of records. Although he is fifty-nine years old (a one-year-old babe in Christ), and can neither read nor write, this man is a powerful witness through his life for Jesus Christ. (He was the former town drunk and policeman, if you can imagine the two together.)

The results of that afternoon—three decisions for Christ. *Three eternal results* in less than an hour!

The missionary learned later that he was the first pastor, missionary, or Christian worker ever to go down this road. Can you imagine his thrill in this privilege? What a great adventure being a Christian is for those who dare to be used in giving out a testimony.

You say, "That's great, but what has this to do with the Bible being logical?"

Here is the connection. Romans 10:14 and 15 asks: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?"

Let's put this into our own words. Surely, one has to believe to be saved. But, to believe he has to hear the Gospel at least once. And to have heard, someone had to be interested enough to tell him. Now the Lord could have given to angels this job of spreading the word that Jesus saves, or He could have raised up rocks to do the work of testifying to others—but He did not. *He called you!* You, meaning "you all," for the world would be lost for sure if the matter were left only with the small number who are evangelical preachers.

Those three on "Road Three" were saved because they believed on Christ, and they heard about Christ at least once because Raimundo was interested enough in their souls to invite the men of the church to visit the home.



Santo with the phonograph.

It is Raimundo's responsibility—and it is our responsibility—to get the word out that Jesus saves, because many have never heard or even seen a Protestant in their town.

Half the population here in Brazil is under eighteen years of age. Young person, have you dedicated your life and said, "I'll go where You want me to go, and do what You want me to do, and say what You want me to say"? If you have, are you following through?

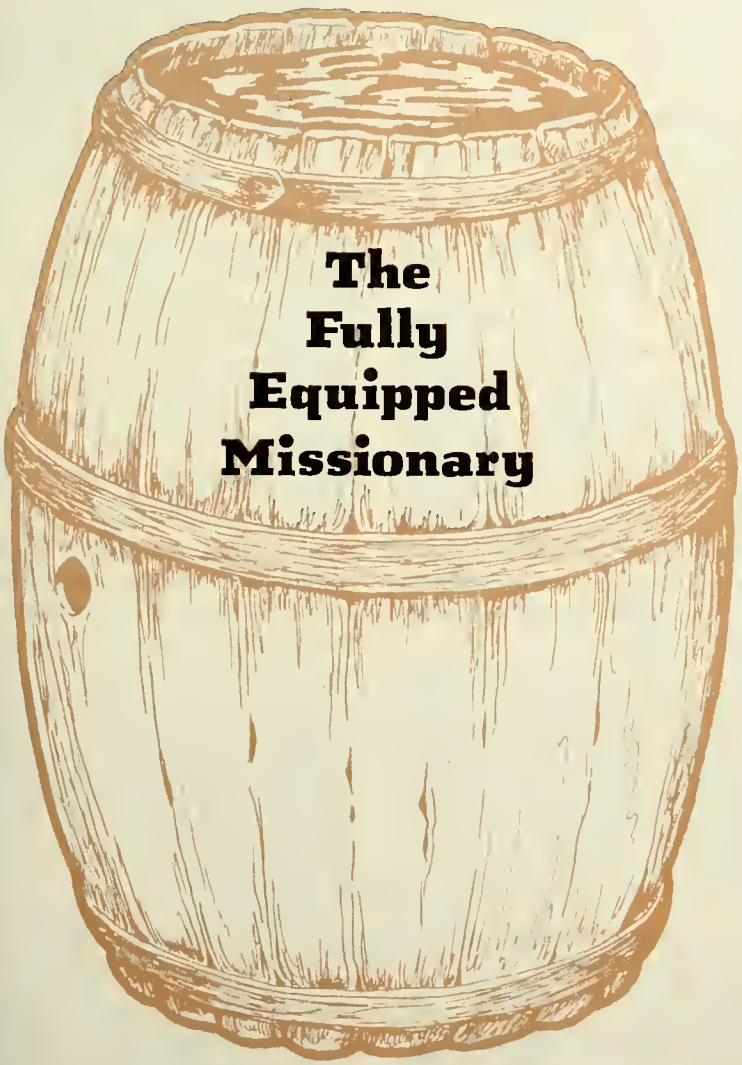
Logically speaking, we believers are letting the heathen go to hell! The *Father* showed His love when He sent His Son, and the *Son* showed His love when He took our sins upon himself and died on a cross, and the *Holy Spirit* was sent to convict the unsaved. However, *we* have the privilege and the task of telling everybody about Jesus.

Yes, indeed, the Bible is logical! Now the inevitable question comes: Are you letting the heathen, or your best buddy, or your neighbor, go to hell? They, too, must hear the strong, logical words from the Bible! ▼



Santo in the middle and Raimundo at right with the three converts.

The Fully Equipped Missionary



After several years on the field, I am certain my equipment was not complete when I left the States. From the standpoint of personal preparation, I must be about average with a degree from Bible college and graduate work, as well as experience in the pastorate. Also, my language ability is par for the course.

Apparently, I have adjusted normally to the climate and the people. This doesn't mean that I always know what to do in every situation. There still are moments of indecision and uncertainty, but I'm learning.

When I answered the call for missionary work, the Lord gave me real peace and joy. These are still present. I know I am in the Lord's will and place for me.

The opportunities for witnessing on my field are limitless. During parts of the year I have as many as nine services weekly, as well as my other ministries. As a result, some have shown fruit of real conversion, but very few have given themselves completely to the Lord. And this is the problem. How am I to turn back the heavy blanket of pagan darkness and lead my people to firm faith in Jesus?

It is apparent that my being well-equipped (i.e., car, house, beds, tape recorder, camera, and so forth) doesn't assure me of souls. It shows me that others are interested in getting me into contact with those who need to hear. So, here I am with all my equipment to face the pagans, the false religionists and the ecumenists, and I'm expected to get the job done.

I've tried to do it. How I've preached in village after village. I've distributed hundreds of pieces of literature. I've shown scores of films. I've witnessed, prayed, cared for the sick, but few have been saved. Why?

What is missing? I think it is the element that induces God to intervene in the affairs of men, and even of the devil! It is prayer. If we are ever to break down the strongholds of Satan, it will be only *in answer to prayer.*

Jesus tells us, "Hitherto have ye asked nothing in my name: ask, and ye shall receive . . ." (John 16:24). With one word Jesus destroys all preconceived ideas of prayer, saying, in John 14:13, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified." God sets as a condition for His intervention in the affairs of this world the prayers of believers.

This is what is lacking in my equipment—real, earnest, daily, effectual prayer. Did you call my name in prayer today? Did you pray for our national Christians? Did you pray for the young preachers we are training? Did you ask God to save the witch doctor, our local schoolteacher, the fetish chief? Did you pray for my health and my spiritual strength? Did you pray for my evangelistic work (literature, preaching, personal witnessing, films, et cetera)?

Missionary work—in spite of all the mundane affairs such as eating, traveling, working—is a spiritual ministry, and our weapons are of the Spirit. If we ever are to see any sizable victory, *YOU* must become involved, because if you really pray and ask specifically for me and the others working here, God has obligated himself to get involved. He waits for us to ask Him, since He made that the condition.

So if you want to see souls saved on the mission fields, don't just send us out and give your money to keep us here. Get into the battle yourself. "Ask of me, and I shall give thee the heathen for thine inheritance."

—From *Heartbeat,* published by Free Will Baptist Foreign Missions, March 1967; used by permission. ▼

CORRECTION

to financial report appearing in issue of March 8, 1969:

For Maitland, Fla., $407.17 instead of $33.75.

For Margate, Fla., $1,162.01 instead of $1,535.44.

Church News



NEWPORT, R.I. G. James Dickson, former missionary to Puerto Rico for eight years has entered the U.S. Navy as a chaplain. He entered Chaplain School at Newport in early Mar. and finished the orientation course Apr. 25. Tentative orders have assigned him to the Mobile Construction Battallion at Davisville, R.I. The Dickson family will move to Davisville during the summer months. Consideration of the military chaplaincy had been in Mr. Dickson's mind since his graduation from seminary as he felt it afforded an opportunity to be near young men during the years they are usually without a witness of Christ.

LANSING, MICH. A "Mr. and Mrs. Calvin Arnold Sunday" was held on Mar. 9, in honor of Mr. Arnold, who has assisted in the Lansing work for over two years while attending Michigan State University. Mr. Arnold preached in the morning service on the theme "Occupy Till I Come." At a reception following the evening service, he was given $150 worth of books. While attending the university, he was granted the PhD degree in horticulture, and was licensed to the ministry of the NFBC. He has accepted a position with the University of Florida, and is hoping to establish a Bible class in that area. Randall E. Poyner, pastor.

WINONA LAKE, IND. The Praise and Prayer page of the *Brethren Missionary Herald* has been discontinued. In order to keep the requests more current, the information will go out by first class mail during the first week of each month. This will guarantee the updated information reaching the pastor and local WMC president in time for the fifteenth-day-of-the-month prayer meetings.

GRAFTON, W.VA. The spring youth rally of the Allegheny District was held in the First Brethren Church Mar. 21-22. It was the largest rally in the history of the district. Paul L. Mohler, pastor.

MARTINSBURG, PA. Mr. and Mrs. Harry Replogle celebrated their 60th wedding anniversary Mar. 31. Mr. and Mrs. Edgar Stern observed their 50th wedding anniversary on Jan. 16. William H. Snell, pastor.

IMPORTANT! The "best price period" for ordering 1970 church offering envelopes ends June 30. A brochure has been mailed to all pastors, and church financial officers are encouraged to place their orders promptly with the Herald Co. Remember that all proceeds from your orders are used to expand the free literature ministry of the Missionary Herald, and this ministry benefits our home and foreign mission program.

DAYTON, OHIO. Howard Reed of the Basore Road Grace Brethren Church was listed in *Who's Who in American High Schools* for outstanding academic achievement. Russell M. Ward, pastor.

RICHLAND, WASH. Three new members were received into the Grace Brethren Church Mar. 16, and two more joined on Mar. 23. The church has begun negotiations for property to begin construction. Nelson E. Hall, pastor.

STERLING, OHIO. The young married couples' Sunday-school class made possible the purchase of a new outside sign for the First Brethren Church. Robert C. Combs, pastor.

CHANGES. Please correct a previous change for your *Annual* which was listed incorrectly in the *Herald:* Rev. and Mrs. Lyle W. Marvin, 1315-No. 19 N. Columbus Ave., Glendale, Calif. 91202. Other address corrections include: Rev. and Mrs. Harold Painter, 2804 Fullerton Rd., Rowland Heights, Calif. 91745. Rev. and Mrs. Richard E. Grant, 534 Forest St., Mansfield, Ohio 44903. Please change your *Annual.*

JOHNSTOWN, PA. A Bible conference with Dr. William Mierop on the Book of Philemon was held in the Geistown Grace Brethren Church on Mar. 12-14. Ralph Burns, pastor.

KOKOMO, IND. Rev. Richard Sellers has accepted the call of the Grace Brethren Church of Kokomo to become pastor. He is now pastoring the Mottville, Mich., Bible Church. His duties at Kokomo will begin no later than Aug. 1. Pastor Herman Hein will terminate his ministry June 29 and leave to establish a Brethren home-mission work in Alaska. A morning worship attendance record of 197 was broken Apr. 6 with 218 present.

WINONA LAKE, IND. The Board of Ministerial Emergency and Retirement Benefits, a service agency of our national conference, currently reports a monthly outlay of about $1,200 for 21 pensions, including 15 elders and 6 widows of elders. This indicates a steady growth made possible by contributing churches who pay 3 percent of their pastor's salary, and ministers who pay 1 percent.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	*Date*	*Pastor*	*Speaker*
San Diego, Calif.	May 25-June 1	Henry Dalke	Allen Herr
Seal Beach, Calif.	June 1-8	Thomas McClellan	Allen Herr

CONEMAUGH, PA. Due to structural deterioration resulting in unsafe conditions, the Conemaugh Brethren Church will soon be demolished. An electrician discovered the weakness while installing some wiring, and the unsafe conditions were confirmed by two different engineering firms. Since the cost of repairs for the 52-year-old building is impractical, the only course of action is demolition. Offers have been made by the local Church of the Brethren and Presbyterian Church to provide facilities for services. An attempt will also be made to preserve the basement for services until future plans are settled. The cost of demolition will be approximately $5,000. The East, Allegheny, Mid-Atlantic, Northern Atlantic, and Southeast Districts have designated May 25 as Conemaugh Sunday in an effort to help financially. Don K. Rager, pastor.

We extend this call for financial aid to all our Brethren churches. Gifts should be sent directly to Rev. Don Rager, 115 Oak St., Conemaugh, Pa. 15909.–Ed.

SAN BERNARDINO, CALIF. The Grace Brethren Church recently concluded a week of meetings with Rev. Howard Estep, radio evangelist and prophetic speaker. There were ten decisions recorded, and capacity crowds were in attendance. James S. McClellan, pastor.

FINDLAY, OHIO. The Lord blessed the Findlay Brethren Church in meetings Apr. 2-4, with Fred Fogle as guest speaker. Easter Sunday services were attended by 181 in Sunday school and 185 in the morning worship service. Glenn Coats, pastor.

JOHNSTOWN, PA. The Riverside Brethren Church appeared to be holding sit-in demonstrations over the Easter holidays. On Easter Sunday all previous records were shattered with 254 present in the morning worship service. For the Apr. 3 communion service, so many were in attendance that the basement was filled to capacity and some sat in the overflow room and on the stairs. These Brethren were "demonstrating" their love for the Lord. Don Rough, pastor.

CEDAR RAPIDS, IOWA. Recent speakers included David Salameh, Arab missionary to Jews and Arabs in Haifa, Israel; Lewis Entz, Sudan Interior Missions, and Hiley Rainer, Far East Broadcasting Co., who are building transmitters for missions broadcasting while on furlough in this area. On Mar. 30, a special film on the Apollo 8 flight along with a message on the Second Coming was attended by a long-time high of 126. Simon Toroian, pastor.

ANKENYTOWN, OHIO. Rev. Dean Fetterhoff held an evangelistic crusade, Mar. 29-Apr. 6 at the Ankenytown Grace Brethren Church. The evening attendance averaged 165, with over 40 decisions recorded. A new high in attendance on Easter was 270 in Sunday school and 294 in the morning service. Larry K. Gegner, pastor.

SAN JOSE, CALIF. Five young people and their sponsors spent Easter vacation laboring for the Lord at the Brethren mission at Tijuana. They financed their way for the trip by faithfully cleaning the church each week–they were paid $30 a month for their services. Lew Ingwaldson, pastor.

ROANOKE, VA. The Ghent Brethren Church has established a family prayer meeting with four groups all meeting on Wednesday. A Good News Club was formed for children, an SMM for girls, a Brigade for boys, and a Bible study group for adults. It began with an attendance of 45 in Jan. and reached a high of 108 in the service before Easter. A new goal of 125 has been set. This program puts all the emphasis on one night, and helps eliminate the transportation problem. Kenneth L. Teague, pastor.

ALTO, MICH. We praise the Lord for an average attendance of 95 for revival services with Allen Herr. There were nine decisions during the meetings, and three on the following Sunday. The church has voted to put carpet in the parsonage and to secure plans for a new church building to seat approximately 300. C. A. Flowers, pastor.

GARDENA, CALIF. Bill Stevens will shortly be terminating his ministry at the Grace Brethren Church of Gardena. His plans for the future are indefinite.

COLORADO SPRINGS, COLO. Chaplain John W. Schumacher, Major, US Army, has received his Regular Army classification. The granting of this classification was unusual since two NFBC chaplains already have this status. Also, it was processed in a far shorter time than is usually required.

BOTHELL, WASH. Rev. Donald Bishop has resigned as pastor of the Grace Brethren Bible Church.

WESTMINSTER, CALIF. Dr. Robert L. Saucy, who is professor of systematic theology at Talbot Theological Seminary and who is currently translating for the New American Standard Version of the Bible, is lecturing at the Westminster Brethren Church on Christian ethics. The series began in January and continued through March. During 1968 a total of 136 first-time decisions were made in church services here. Sixty first-time decisions were made through the calling program and 77 baptisms have been witnessed. Douglas E. Bray, pastor.

HANOVER, PA. Rev. Paul G. Hawbaker is the temporary minister for the Grace Brethren Church here. His address is R. R. 6, Hagerstown, Md. 21740.

June Bible Reading Calendar

JUNE			
DATE	MORNING	EVENING	
1	II CHR. 4, 5, 6	JOHN	12:20-50
2	II CHR. 7, 8, 9	JOHN	13:1-17
3	II CHR. 10, 11, 12	JOHN	13:18-38
4	II CHR. 13-16	JOHN	14
5	II CHR. 17, 18, 19	JOHN	15
6	II CHR. 20, 21, 22	JOHN	16:1-15
7	II CHR. 23, 24, 25	JOHN	16:16-33
8	II CHR. 26, 27, 28	JOHN	17
9	II CHR. 29, 30, 31	JOHN	18:1-23
10	II CHR. 32, 33	JOHN	18:24-40
11	II CHR. 34, 35, 36	JOHN	19:1-22
12	EZRA 1, 2	JOHN	19:23-42
13	EZRA 3, 4, 5	JOHN	20
14	EZRA 6, 7, 8	JOHN	21
15	EZRA 9, 10	ACTS	1
16	NEH. 1, 2, 3	ACTS	2:1-13
17	NEH. 4, 5, 6	ACTS	2:14-47
18	NEH. 7, 8	ACTS	3
19	NEH. 9, 10, 11	ACTS	4:1-22
20	NEH. 12, 13	ACTS	4:23-37
21	ESTH. 1, 2, 3	ACTS	5:1-16
22	ESTH. 4, 5, 6	ACTS	5:17-42
23	ESTH. 7-10	ACTS	6
24	JOB 1, 2, 3	ACTS	7:1-19
25	JOB 4, 5, 6	ACTS	7:20-43
26	JOB 7, 8, 9	ACTS	7:44-60
27	JOB 10, 11, 12	ACTS	8:1-25
28	JOB 13, 14, 15	ACTS	8:26-40
29	JOB 16, 17, 18	ACTS	9:1-22
30	JOB 19, 20	ACTS	9:23-43

COVINGTON, OHIO. During recent meetings with Allen Herr, there were 13 decisions to receive Christ as Saviour, 14 rededications, and one for assurance. After pre-service prayer one night, Pastor Ralph Miller led an 11 year-old boy to the Lord. That same night, six more accepted Christ in the service.

SOUTH BEND, IND. A record attendance of 257 attended a musical program Sunday evening, Mar. 16, featuring Mrs. Bertha Norman of South Bend. A Sunday-school attendance record of 136 also topped the previous high of 124 set a year ago. Other projects of the church include remodeling in the church and the start of a new choir. Scott Weaver, pastor.

CONEMAUGH, PA. The East District youth committee gave $100 to the Grace College library fund on Feb. 20. Kenneth Koontz, district moderator.

SAN JOSE, CALIF. Rev. Llewellyn Ingwaldson has resigned as pastor of the Grace Brethren Church effective July 9. He plans to return to the Brethren Navajo Mission as a teacher.

WINONA LAKE, IND. A new president of the Oriental Missionary Society will be installed at the 26th annual international OMS convention, June 23-29 here. Dr. Wesley Duewel, veteran India missionary will replace Dr. Eugene Erny, who has served since 1949.

HAGERSTOWN, MD. Laymen's Sunday was Apr. 20 at the Grace Brethren Church. Thirteen laymen participated in the morning and evening services. The project of the day was to receive an offering to support the Brethren Board of Evangelism. Rev. Robert Collitt, pastor, is president of the Board. $152 was received for the project.

YORK, PA. Pastor Kenneth Wilt was issued a call for another three years of service. The church held its annual missionary conference Feb. 22-23, with Dr. Orville Jobson, Rev. and Mrs. Roy Snyder, Dr. and Mrs. Austin Robbins, and Miss Lois Miller as speakers. A get-acquainted, covered-dish supper was held on Saturday of the conference. A Baldwin organ was dedicated Feb. 16 and the service featured an organ solo by Mrs. Kenneth Wilt.

NOTICE. The national ministerium took action last year that membership lists, whether or not the dues were paid, be sent to the chairman of the membership committee by July 15. Jack K. Peters is the membership chairman, and his address if 4340 N.W. 35th Ave., Fort Lauderdale, Fla. 33309.

LA VERNE, CALIF. Rev. Forest Lance has accepted the call of the First Brethren Church to become pastor. Rev. Lance spent 23 years in full-time Brethren ministry, and was the first regular pastor of the Findlay, Ohio, and Anaheim, Calif., churches. He will also continue his teaching at Ontario High School.

CLAY CITY, IND. Dr. Robert Clouse has completed five years as pastor of the First Brethren Church here. The Clay City Ministerium held its annual Union Sunrise Service in this church with over 200 in attendance.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

BICKLER, James A., U.S. Army Sp. 4, was killed Mar. 16, in the crash of a civilian bus at Korat, Thailand. He was a member of the Silverbell Grace Brethren Community Church, Tucson, Ariz. Harold Painter officiated at the service.

DRUSHAL, Raymond G., 61, passed away Mar. 13 after a brief illness. Services were conducted by Pastor Larry Gegner at the Ankenytown, Ohio, Grace Brethren Church on Mar. 15.

HOCKING, George, 71, a member of the First Brethren Church, Long Beach, Calif., and father of David Hocking, pastor of the church, and Donald Hocking, Brethren missionary to Africa, went to be with the Lord Mar. 24. He was an active member of the First Brethren Church since 1924 serving as a deacon and trustee. During the early years of the church under Dr. Louis S. Bauman, Mr. Hocking was especially helpful in the area of transportation. Services were held Mar. 27 with Dr. Charles W. Mayes and Rev. Charles Beatty officiating.

McELROY, Mrs. Merle, 80, a member of the Danville, Ohio, Brethren Church for 14 years passed away Mar. 19. Edward Wingard, pastor.

LAMBERT, Hebron J., 70, a longtime member of the North Riverdale Brethren Church, Dayton, Ohio, went to be with the Lord Feb. 25 after a long illness. Jesse B. Deloe, pastor.

ROBERTS, James M., of the Long Beach, Calif., First Brethren Church, departed to be with the Lord Mar. 24 after a long illness. David L. Hocking, pastor.

ROUSH, Huldah, 83, a deaconess and faithful charter member of the First Brethren Church of Clay City, Ind., went to be with the Lord Mar. 9. Robert Clouse, pastor.

WHEATON, Sinia, 86, a member of the Danville, Ohio, Brethren Church passed away Mar. 18 after an extended illness. Edward Wingard, pastor.

WOGAMAN, Carrie, 71, passed into the Lord's presence on Feb. 22. She was a faithful member of the North Riverdale Brethren Church, Dayton, Ohio. Jesse B. Deloe, pastor.

WORKMAN, Ora Belle, 87, a longtime member of the Danville, Ohio, Brethren Church went to be with the Lord Mar. 22. Edward Wingard, pastor.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Kay Elaine Durkee and Linn Charles Shorb, Dec. 7, Ireland Road Grace Brethren Church, South Bend, Ind.

Nancy Oyler and Rev. Clyde J. Caes, Dec. 21, Vandalia Grace Brethren Church, Vandalia, Ohio.

Janice Brown and James Zirkel, Feb. 28, Grace Brethren Church, Mansfield, Ohio.

Mary June Sorensen and Gerald Eugene Kester, Mar. 8, Los Altos Brethren Church, Long Beach, Calif.

Yolanda Eidt and Paul Kinn, Mar. 15, Findlay Brethren Church, Findlay, Ohio.

Bette Anne Cook and J. Thomas Weber, Mar. 15, First Brethren Church, Philadelphia, Pa.

Charlene Nancy Orr and Mark Rayford Landmon, Mar. 28, First Brethren Church, Long Beach, Calif.

Nancy Hoover and Fred Shiffer, Apr. 12, First Brethren Church, Rittman, Ohio.

Worldscope

NEW YORK (EP)—Controversial Bishop James A. Pike announced he was leaving the Episcopal Church and the institutional church in general. Announcement of the decision appeared in a by-lined *Look* magazine article dated April 29.

Bishop Pike—saying he henceforth wants to be known as Dr. Pike or Jim Pike—explained that he does not plan to join another church or form a new one. He, his new wife, and some others have formed a "Church alumni foundation" to deal with religious concerns.

The resigned bishop of the diocese of California said: "A believing hope has been reborn in quitting the institutional church. Such a hope formerly held for and within the church," he wrote, "has gone away."

A fellow of the Center for the Study of Democratic Institutions in Santa Barbara, Calif., since 1966, the bishop accused the establishments of Christianity of evidencing a "credibility gap," a "relevance gap" and a "performance gap." He attributed an increase of "Church alumni" to these gaps.

WASHINGTON, D.C. (EP)—The U.S. Supreme Court has agreed to hear arguments on whether state-furnished low-cost financing to a sectarian college violates the U.S. Constitution's First Amendment prohibiting state aid to religion.

A case dealing with this issue has not heretofore been decided by the Court.

Currently under discussion is the Educational Buildings Financing Agency Act of the state of Vermont. This act created the Educational Buildings Financing Agency "to finance buildings and associated facilities for any nonprofit university, college or secondary school in the state."

The case now before the U.S. Supreme Court arose when Daulton Mann, head of the Vermont Financing Agency refused to execute a plan approved by the agency to aid a building program of the College of St. Joseph the Provider (a Roman Catholic school), at Rutland, Vermont, according to the Baptist Public Affairs office here.

CINCINNATI, OHIO (EP)—Evangelical movements throughout the world were described in a wide range of views from "standing in Jeopardy" to "enjoying a new surge of interest," at the annual convention of the National Association of Evangelicals here.

Nearly 800 men and women from many quarters registered for the 27th annual meeting of the evangelical agency which featured sessions centered on the theme of the Church—concerned, committed, and conquering.

"Evangelical Christianity stands in spiritual jeopardy," said Dr. Harold Lindsell, editor of *Christianity Today*. He said that a deterioration in evangelical theological views can be seen and predicted further moral and ethical decay unless evangelicals recover their "spiritual dynamic."

Dr. Billy Melvin, executive director of NAE, told the registrants that there is a new surge of interest in conservative church movements. He added that increasing numbers of believers consider NAE "the only viable alternative in this country today to the National Council of Churches."

NEW YORK (EP)—A survey of the country's future priests now studying in 95 Roman Catholic seminaries shows that half oppose mandatory celibacy and that 40 percent would "definitely" or "probably" marry if free to do so.

The poll also discovered that required celibacy for priests was an important factor in the high rate of withdrawals from Catholic seminaries, and it concluded that "if celibacy is a value to be retained, on this issue the seminary is failing."

LONDON (EP)—"I shall never possess marijuana in my house again," said George Harrison of the Beatles after his arrest here.

In an interview with the *Sunday Times,* Harrison said, "I just want to be left alone with the freedom to be an individual and to do my own work."

The British musician and his wife, Patti, recently pleaded guilty to charges of illegally possessing marijuana in their suburban bungalow. Each was fined $600.

"This business has suddenly pinpointed a little thing in my life," Harrison said. "It's ridiculous. I don't need pot. It's not important to me."



The entrance to tomb 302 used in the Iron II (900-600 B.C.) and Roman Periods.



Tombs Tell Tales

BY DR. JOHN J. DAVIS
GRACE THEOLOGICAL SEMINARY



Dr. Davis pointing to a broken jug on the floor of tomb

Early on the morning of July 17, 1968 we walked slowly across the western slopes of the ancient city of Tekoa. It did not appear at that time that this morning would be any different from those which preceded it. The Arab workmen were busily digging through the rubble and soil attempting to locate some of the ancient tombs in that area. Little did we realize that within a few moments we would be standing in one of the largest tombs of that ancient cemetery area. Piercing the cold morning air was the voice of the Arab foreman of one of the crews, "Kabur, Kabur, Dr. Davis, Kabur!" The word "Kabur" in Arabic means tomb. The Arab was excited for he had located the opening to a very large tomb. We moved immediately to examine the entrance area to the tomb. Stepping down into the area trench, which led to the entrance I looked inside and was amazed to see a massive tomb chamber 21 feet long and many bones lying about the surface.

The event described above is just one of many that characterizes an archaeological "dig" in Palestine. There are many factors that go into selecting such a site for excavation. Tekoa was chosen because it was an important Biblical city. It is located west of the Dead Sea about 14 miles south of Jerusalem. The sons of Caleb and Ephrathah are said to have occupied the site and surrounding areas (I Chron. 2:24; 4:5-7). King David was



Dr. Davis (standing in the hole) supervising work on an early tomb complex.

evidently familiar with this place and Ira, one of his mighty men, was from there (II Sam. 23:26). When David's son Absalom was exiled for the slaying of his half-brother Ammon, a "wise woman" from Tekoa was engaged by Joab to bring about a conciliation between him and his father (II Sam. 13:37-14:24). During the reign of King Rehoboam the city of Tekoa was one of a number of Southern fortifications to be strengthened by this king (II Chron. 11:5,6). The city of Tekoa is perhaps most famous because it was the home town of the prophet Amos (Amos 1:1).

In later periods of history Tekoa continued to maintain its place of importance. During the Maccabean period Tekoa was the scene of Jewish resistance to Seleucid control, and provided a refuge for Jonathan and Simon (I Maccabees 9:32 ff.). Josephus makes mention of the fact that Tekoa was the site of a Jewish military camp during the war with Rome (*Wars* 495-6). Tekoa is also mentioned frequently in the literature of the Early Church, especially during the Byzantine period. A monastery, convent, and a laura, as well as numerous churches were founded at or near Tekoa during the Byzantine and Crusader periods. The city is said to have been sacked by a band of raiding Turks in 1138 A.D. Today the top of the mound or *tell* speaks of such a massive destruction, its surface is covered with the rubble of ancient churches and buildings.

First efforts to secure the *tell* for archaeological investigation were made by Professor Martin H. Heicksen in 1964 through Sheikh Abu Sa'alim, the owner of part of the northern section of the mound. This man is chief sheikh over all the Ta'amireh tribes, Bedouin occupants of the Judaean wilderness, who today number about 15,000. Final negotiations leading to an official permit were concluded in the spring of 1968. The first excavations at this site were begun in July of that year in connection with the newly established Wheaton College Summer Institute of Archaeology located in Jerusalem. Professor Heicksen served as director of that institute and the author as academic dean. Studies included extensive research in field techniques as well as Palestinian archaeology in general. In the month of July, the students and the staff of the expedition moved to the site of Tekoa to begin excavations. The staff consisted of Prof. James E. Jennings, Akron Bible Institute (Akron, Ohio), supervisor of Field I (the Byzantine and Crusader church area); Rev. Ronald G. Haznedl, minister of the Second Presbyterian Church of Aurora, Illinois, architect (and appointed supervisor of Field II, a cut through stratification of the tell, which was not accomplished during the first season of work); and the author, supervisor of Field III (the tomb area). Professor Heicksen, who has some twenty years of field experience, was director of the excavations. The staff also had a household supervisor and nurse, a department of antiques representative, cook, geologist, architects and artists. Students from the institute were used in various capacities during the summer.

The author was given the responsibility of supervising the tomb excavations on the western slopes of the mound. We set up four basic goals for the summer in respect to this project: (1) To locate the cemetery areas adjacent to the mound; (2) To examine the basic types of tombs, as to—a. size, b. orientation, c. structural and architectural features, and d. date; (3) To locate the Iron Age (1200-330 B.C.) cemetery; and (4) To excavate as many tombs as time would permit. The purpose of such excavations would be to recover diagnostic material to serve as reference data for excavations which would be conducted on top of the mound. Several problems were encountered during the summer in connection with this project. There had been extensive tomb robbing in the area which, of course, makes the work of scientific archaeology most difficult. Perhaps the most serious of the problems was the danger of ceiling collapse. Because many of the tombs had been covered over by deep deposits of stone and soil, there was a great deal of weight on the rather weak ceilings. However, before tombs were entered and worked, a study was made of the ceiling condition in order that steps could be taken to prevent any serious danger to the workers.

Work actually began in the tomb field July 16, 1968. The author, along with two assistants and two crews, consisting of approximately six Arab workmen for each crew, began work in limited areas on the western slopes of the mound. Each crew had one pick man, one hoe man, and three or four men responsible for removing the soil in baskets from the inside of the tomb and sifting it for small objects.

The first tomb studied was located about half way down the mound on the western side. The tomb entrance had been partially exposed by tomb robbers not too long before our arrival. It was clear to the author that the tomb had been hastily opened and robbed. There was, therefore, a good chance that many of the objects still remained intact. The first project was to clear the remaining part of the entrance and to systematically study the contents on the tomb floor. The soil inside the tomb was generally dark and mixed with fragments of chalk and limestone. During the process of digging on the first day, several broken clay lamps from the Iron Age II period (900-600 B.C.) were recovered as well as bone fragments, pieces of black juglets and many broken pieces of pottery. This tomb was important to us because it illustrated the type of pottery we should expect from an Iron Age tomb and it gave us additional information as to where such tombs would most likely be located. A study of the facing of the tomb and the tomb entrance were additional aids in locating tombs the remaining part of the summer.

While the one crew worked on this tomb, the other crew began work on a trench which was about nine meters long and about two meters wide, designed to expose the rock underneath the soil and perhaps a buried tomb area. Work continued on these projects for several days. The probe trench did not prove fruitful and the crew was moved to the northern part of the mound to work in Roman tombs from the period of King Herod. The work in this area proved to be very interesting and productive. One tomb chamber yielded literally hundreds of large pieces of broken pottery. Evidently, this particular chamber had been used for storing cooking pots and other clay ware during the Roman Period. Of special interest from one of the Roman tombs were several different sized Herodian measuring cups, standard in use of trade and measurement at that time. These were made from soft stone, with a regular straight tapered body, and with square-shaped handles.

Most exciting of the summer's adventures, however, was the location of a very large tomb dating to the time of the prophet Amos. This tomb measured approximately 21 feet long and a little over 7 feet wide. It had 8 chambers around it with pits used as repositories for burials. The tomb was designated TB302. It contained a great number of bones which were of importance for pathological study. For example, a number of the inhabitants appeared to have suffered from arthritic conditions. Further study of the skeletal remains will give us the age of those buried there, dental problems and other illnesses which may have been common in that day. Tomb 302 was very important to us not only because of its size and unique structure, but also because it produced a great deal of pottery samples. Also discovered in the tomb were clay lamps of various sizes and shapes, a small bronze spatula, several projectile points, and what appeared to be a broken knife blade. Some of the juglets and bowls were found intact. In one section of the tomb, broken pots were found around the remains of a human body. Although the bones had been badly disturbed it was clear that this was one of a number of burials on the floor of the tomb around which pottery and objects had been placed.



Pottery from the tombs at Tekoa.

In the remaining days of excavation, tombs like this one were studied, surveyed, photographed and mapped. This information, along with that which was gathered from the excavations conducted on top of the mound, the environmental and geographical data, will be studied and correlated for Biblical and historical use. In years to come Tekoa should provide us with significant information about Judean settlements as they are reflected in the Bible. There are many mysteries connected with this ancient city of Tekoa. Last summer enabled some of these mysteries to be cleared up but many still remain. There is the question of the size of the city during the days of the prophet Amos and the exact location of the famous Prophetium of Amos during the Byzantine Period.

The first season of excavations at Tekoa was exciting and productive. The tremendous amount of cultural and scientific data gathered from the period of Amos indicate that this was indeed an important site. The success of the past season can be attributed to two factors: (1) a well-planned training program for students and (2) the experienced leadership of Prof. Heicksen. Plans are already underway for further tomb exploration in the summer of this year and it is hoped that large scale operations will be carried on in 1970. Grace College and Grace Theological Seminary consider it a privilege to have a part in these worthwhile programs. Students of both the college and seminary are able to pursue studies in the institute and join in the field work for full academic credit.

The Tekoa project is one of many such expeditions carried on in Israel on an annual basis. Needless to say, archaeology is one of the fastest developing sciences of our day. Since only about 4 percent of all the ancient mounds in Palestine have been explored, there is no doubt about the challenges that lie ahead. Every year new light is shed on Biblical history as a result of such research. As we witness the unending flow of new facts relative to events recorded in the Bible, we cannot help but rejoice in the amazing accuracy and trustworthiness of our sacred text. ▼

The Meat Which Endureth

Never in history has a nation, as a whole, had so much materially as does the United States. Unemployment stands at a new low. Sales of cars, homes, televisions, and other luxuries are breaking records. Our government is seeking means to "cool off" the economy.

We were told a few years back that if we could just somehow eliminate poverty, if everyone had plenty, then most of our problems would be over.

But it hasn't worked that way, for, while we are the most affluent nation on the face of the earth, we are at the same time, the most beset by grevious problems.

Never have we seen so much discontent, so much rebellion against authority, so much restlessness and lack of peace. Nothing seems to bring fulfillment, nothing brings lasting satisfaction. Homes, in many instances, are merely a place to hang clothing and get a few hours rest. Mothers and dads are working, the children are shifting for themselves. Is it any wonder there is a "generation gap," when thousands of boys and girls know nothing of parents who show them love and affection, know nothing of discipline and concern, have no one to turn to with their problems?

A greater tragedy is that many Christian homes are beset with the same circumstances. Many Christian parents and children, instead of looking to Christ for peace and satisfaction, are foolishly trying to find these things in the materialism of the world. Many are like the people of Jeremiah's day. Of those people we read: "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13). Like the Israelites, too many Christians have bowed down to gods, which are not gods. God's people have ". . . changed their glory for that which doth not profit" (v. 11).

Many of us have undoubtedly found it true that the *things* of the world do not bring the satisfaction our souls crave. It is possible to have everything our hearts could desire materially speaking, and yet have a home that is torn asunder by dissent, disobedience and hatred. We may pamper our children's every whim and desire, and yet see them go to "pot" because they find no real fulfillment in life, find no real reason for living. This is what the writer of Proverbs was talking about when he wrote, "Better is little with the reverent, worshipful fear of the Lord than great and rich treasure and trouble with it. Better is a dinner of herbs where love is, than a fatted ox and hatred with it" (Prov. 15:16-17) AOT.

What about our homes, Christians? Are they havens, where our families come to find peace and strength in the arena of life? Or are we too busy with "keeping up with the Joneses" to be concerned with the real issues of existence?

It would do all of us good to just stop, and objectively evaluate our present situation. Hebrews 13:5 reminds us, "Let your conversation [manner of living] be without covetousness; and be content with such things as ye have"

Paul, writing to Timothy said, "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:6-10). Again, the Apostle Paul says in Philippians 4:11: ". . . I have learned, in whatsoever state I am, therewith to be content."



BY JEANNETTE WHITED

Pastor's wife, Cheyenne, Wyoming

Certainly, God richly gives us all things to enjoy. There is nothing wrong with having this world's goods, per se. It is in the abusing of these where we err. We need to remember to put the emphasis in the right place. We need to, "seek ye first the kingdom of God, and his righteousness . . ." (Matt. 6:33). And even if we are never rich in the things of earth, we can have true contentment, peace, satisfaction and joy. These are not found in materialism, but this, many have not learned!

Let us turn to the One who can satisfy the needs of the human heart, the Lord Jesus Christ. Let us once again crown Him Lord in our homes. Jesus said, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." ". . . I am come that they might have life, and that they might have it more abundantly" (John 6:35; 10:10).

Is your life a satisfying experience? Is your home a happy one? Is your family content? Commit your life and family to the Lord *now!* In all your ways acknowledge Him, and he shall direct your path.

Perhaps the prayer of all of us might well be the words of Proverbs 30:8-9, "Remove far from me falsehood and lies; give me neither poverty nor riches; feed me with the food that is needful for me, Lest I be full, and deny You, and say, Who is the Lord? Or lest I be poor and steal, and profane the name of my God" (AOT). ▼

SOS

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MISSIONARY BIRTHDAYS FOR JULY

AFRICA–

Rev. Lester W. Kennedy July 4
B.P., Bozoum via Bangui, Central African Republic

Mrs. Floyd W. Taber July 8
Medical Center, Boguila via Bangui, Central African Republic

Dawn Marie Juday July 13, 1961
B.P. 13, Bozoum via Bangui, Central African Republic

Patrick Waridel July 13, 1967
Mission Evangelique, Yaloke via Bangui, Central African Republic

Rev. Donald G. Hocking July 15
Mission Evangelique, Yaloke via Bangui, Central African Republic

Rev. Robert S. Williams July 15
Batangafo via Bangui, Central African Republic

James Kash McDairmant July 16, 1968
Mission Evangelique, Bossembele via Bangui, Central African Republic

James Randall Hocking July 20, 1954
Mission Evangelique, Yaloke via Bangui, Central African Republic

Joyce Marie Kennedy July 24, 1964
B.P. 13, Bozoum via Bangui, Central African Republic

Miss Marian Thurston July 24
Mission a N'Zoro, Bocaranga via Bangui, Central African Republic

Miss Margaret Hull July 27
Medical Center, Boguila via Bangui, Central African Republic

Miss Lois Ringler July 30
Medical Center, Boguila via Bangui, Central African Republic

ARGENTINA–

Sylvia Monica Fay July 20, 1953
Corrientes 2, Almafuerte, F.C.B.M., Prov. Cordoba, Argentina

Mrs. Solon W. Hoyt July 29
Avda. Buenos Aires 247, Almafuerte, F.C.B.M., Prov. Cordoba, Argentina

BRAZIL–

Mrs. Ralph Schwartz July 1
Caixa Postal 861, Belem, Para, Brazil

Frederick John Hodgdon July 9, 1964
Caixa Postal 861, Belem, Para, Brazil

Mr. Earle C. Hodgdon July 18
Caixa Postal 861, Belem, Para, Brazil

George Allen Hodgdon July 26, 1961
Caixa Postal 861, Belem, Para, Brazil

FRANCE–

Rev. James R. Renick July 17
10 rue Chailly-Gueret, 71 - Macon, France

Rev. David W. Shargel July 23
50 rue des Galibouds, 73 - Albertville, France

MEXICO–

James Ernest Dowdy July 30, 1967
5864 Teal Lane, El Paso, Texas 79924

IN THE UNITED STATES–

Kenneth Paul Burk July 3
11259 Pope Avenue, Lynwood, California 90262

Bruce Austin Robbins July 5, 1953
Box 588, Winona Lake, Indiana 46590

Miss Florence Bickel July 10
105 Seminary Dr., Winona Lake, Indiana 46590

Dr. Orville D. Jobson July 11
Box 420, Winona Lake, Indiana 46590

Dr. Austin Robbins July 11
Box 588, Winona Lake, Indiana 46590

Mrs. Orville D. Jobson July 21
Box 420, Winona Lake, Indiana 46590

A Time for Waiting

By Joan C. A. Snell

A housewife, Freehold, NJ.

Standing in our hometown hardware store waiting for the young man to wrap the fuses I had just purchased, the radio on the counter, which was turned up full volume, broke in with a bulletin. My ears tuned in and much to my surprise or shock, call it what you will, the announcer was proclaiming across the airwaves the base where my husband worked was being closed down by the government.

The young clerk looked at me horrified and exclaimed, "That's where my girl works."

An inner peace crept over my heart as I stood there. Then with the assurance that the Lord was moving, I explained to the clerk that that was where my beloved worked, too. I went on to say, "Praise the Lord." With that profound statement left hanging in the air and the young man left standing there with his mouth open, I took my parcel and went home.

As I stepped into the kitchen of our rented home in Pennsylvania and thought about what we had just heard, I knew without a doubt that the Lord was moving to perform His will in our lives.

At the table that night for family devotions, we asked for His guidance and direction and thanked Him for showing us that now was His time for us to move. We had felt that our service for Him was finished in that particular area and we were not sure what to do next—so we waited! Never did we expect Him to shut down the air base to move us out. But with God all things are possible (Luke 1:37).

It wasn't a jump-in-and-start-packing sort of thing—we knew we were going, but not where and when. It was more a get-on-your-knees-and-start-praying!

The months came and went and as the time slipped by, jobs presented themselves one at a time. Scott would come home and say, "There is an opening in Utah." So we would pray, "Lord, is this the one?" Then it would fall through and we knew that door had been shut. The four of us (including our two boys) would take each job to the Lord. In a matter of two years we had traveled by prayer to Georgia, Alabama, California, Utah, Texas, Ohio, and Oklahoma.

The time was getting closer for Scott's particular job to be relocated and we could do nothing else but wait on the Lord.

One morning while working in the office, a fellow worker came over and casually mentioned that he had heard of an opening in New Jersey and wondered if Scott would like to look into it. "He took the bait and went fishing." Again we prayed!

By this time most of our neighbors thought we were missing a few marbles in the upper story, for we had continually told them we were waiting on the Lord when they would ask if we had heard anything yet. This went on for two years.

The phone call came through on a Friday after a three month lapse following the interview. Scott asked if he could have time to pray about it and they were gracious, telling him to call by noon the following Monday, to let them know his decision.

Once again we ran to the Throne of Grace asking the Lord for His direction.

Monday morning rolled around and with assurance in my heart that Scott would be directed of the Lord, I went about my daily tasks.

At eleven that morning he called and told them he would accept the job. At one o'clock that afternoon the papers came through on his present job, which was being transferred to Oklahoma.

Once again the Lord had undertaken—*on time.*

Time marched on and Scott went to New Jersey to work, spending after-work-hours looking for a place to live.

We were at home praying not only for a home but for a church where the Lord would have us. Nathan, our youngest, was quite definite in his prayers. His heart's desire was a front porch and a back porch on our home. Fenton, our eldest, was asking the Lord for a shower in the bathroom. These may sound like trivial matters, but to the boys it was very serious. We each had our requests—if the Lord so willed. His Word says, "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3).

Scott commuted for three months, looking all the while for a place for his family. I was home praying for a house (for we had either lived in apartments or double dwellings) not fully realizing that a rented house is unheard of in that area of New Jersey.

The Lord spoke to my heart and I yielded my will to His and said, "Lord, if it's an apartment you want us to live in we'll accept it." Then once again the peace that passeth understanding encompassed my heart.

Scott came home one weekend and asked me to call the moving company and make arrangements. We had asked the Lord if He would find us a place by June 11—we felt if Gideon could throw out a fleece so could we.

I called the moving company and they copied down the information they needed. The secretary asked for our new address and I told her we didn't have any yet.

She said, "You are moving, aren't you?"

"Yes," I said, "as soon as the Lord shows us where."

There was a long silence on the other end of the wire, then she explained she would send a man over to estimate everything.

The gentleman was there in a few days and checked each room, as he went to leave he hesitantly asked, "Do you have a new address yet?"

"No," I said, "not yet."

"You are moving, aren't you?" he remarked as he stood there with a quizzical look on his face.

"Yes, as soon as the Lord directs us," I answered him.

The fellow took his hat and proceeded out the door, turned around and said, "Would you let us know?"

On June 10, a Friday night, Scott called before coming home and said, "The Lord has given us an apartment on the first floor of a single dwelling in Freehold."

We accepted this as from the Lord. We called the moving company and they recognized my voice. They were quite relieved to find out we had an address.

The transition took place and the boys were disappointed to put it mildly, so was I. We murmured and complained to the Lord, for this apartment was not what we wanted. Although Fenton had his shower, Nathan had to share his front porch with the Jewish landlady upstairs, and this certainly didn't look like a house or even a big kitchen to me. The Lord kept us there for a year. It was a year of adjusting to a new environment, in which we are still in the process.

Within a year after all our murmuring and complaining, the Lord opened up a house—for rent—just four doors down from where we were living.

The house was being renovated inside and out. We were asked what colors we would like the bedrooms, kitchen, and so forth. We were overwhelmed at what God had done. Here it was in all its glory, a testimony of His love. Our rented home with a new roof, new siding, new paint job inside, a front and back porch, shower, large yard and a gigantic kitchen with sunlight streaming through the window over the sink. The back yard is large and my husband has a garage, which was his heart's desire.

The blessing of it all is that it is within my husband's one-job income and this, too, is an answer to prayer.

"But my God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

How ashamed we felt of our complaining.

The Lord has brought us through deep waters since we have been here, for it hasn't been an easy adjustment for any of us, but this one thing we know—

"All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). ▼

WMC—What It Means to Me

I have been a member of WMC for about ten years, and president of our local group for two years. It has been a great blessing and truly good experience to be a small part of WMC, knowing that we are all working together as Christian women for the cause of Christ.

WOMEN—Some people seem to think that the role of a woman in this world is simply to bear children and be a helpmate to her husband. This is very good, but I feel that the Lord must have had other plans for us women, too.

In WMC we have devoted, hardworking women. First, they are devoted to their Lord and are serving in some area of the church. Second, these women are also devoted to their families. It encourages me to see these women faithfully in church with their families. They are concerned that their children be fed the nutritious, spiritual food that the church gives.

I believe that WMC is a vital part of the church because it helps women develop their Christian abilities and their desire to serve the Lord. If a woman is truly in the Lord's will, WMC is a very good place to get her busy for the Lord.

MANIFESTING—The WMC theme (Women Manifesting Christ) is very appropriate because in II Corinthians 2:14 it tells us that we can make manifest the Saviour in every place. If you are like me, and don't get around much, we could very easily have an excuse for not taking the advice of this verse, but it is such a poor excuse. I find my telephone very handy if I really want to contact someone. I can always find a place in my home where I can pray for a relative, friend or neighbor.

CHRIST—Of course, our main goal and objective in WMC is to honor and please our Saviour Jesus Christ. Through our devotional Bible studies I have been drawn nearer to Christ, and as a result I am trying harder to improve my Christian life. On the fifteenth of each month we unite our hearts in a telephone chain of prayer. Also we are encouraged to have a family altar. I am privileged to be a part of WMC.

—Maxine Salazar, Taos, New Mexico

Northeastern Ohio Theme Tells Variety

On a bright, crisp, winter's day the Northeastern Ohio District WMC met at the Akron (Ellet) church, January 27, 1969. Mrs. Richard Placeway opened the meeting by leading the group in singing. Mrs. John Correll and Mrs. Charles Herr favored us with a special number in song. Mrs. Robert Holmes, assistant prayer chairman, led devotions using Ephesians 6:10-18 as her text. She encouraged us to be trained and prepared for the battles we face against supernatural powers we cannot see. We need to take all of God's armour that we might be able to stand.

added to the ones previously handed out, and four groups were formed for the prayer session.

Mrs. George Ripple, president, led in a recognition service honoring past district WMC presidents and SMM patronesses. Two large posters were displayed with the names of the ladies having thus served written upon them. We were privileged to have seven of these ladies present, and each one was presented with a corsage.

After a bountiful covered dish dinner, the afternoon session was opened by the program chairman, Mrs. Williard Smith. She led the group in singing our theme song, "Faith Is the Victory." A trio from the Akron Bible Institute presented several vocal selections highlighted by an inspiring piano solo, "Come Thou Fount."

A "Let's Get Acquainted" time was enjoyed as the ladies were asked to greet three people they did not know.

The president called the business meeting to order and roll call was answered by every council in the district! There were 115 women present.



Hat contest—Northeastern Ohio rally.

Cuyahoga Falls won the attendance count with 42 percent present.

Project, program and SMM reports were given by Mrs. James Kennedy, Mrs. Williard Smith and Mrs. Ruth Dunlap, respectively. The Councilettes, issued at each rally, were distributed by Mrs. LaVerna Orndorf, assistant editor.

Mr. Merton Lambert, assistant to director and youth coordinator of the Christian Education Department, brought greetings from Winona Lake as he spoke of "Victories in Christian Education." He illustrated his message with slides showing the various tools of literature used in the work of reaching children, young people, and adults. Brochures from the Christian Education Department were handed out to each lady.

—Mrs. John Armstrong,
Northeastern Ohio District
WMC Secretary

BIENVENU WMC

"BIENVENU WMC" were the words written on a large sign that greeted the 103 ladies of the Northeastern Ohio District upon their arrival at the Lynhurst (Cleveland) church for the October rally.

Not only did those traveling enjoy the beautiful variety in the colors of the leaves, but also a variety in the program for the day. A Parisian hat showing, a serenade from the Lynhurst WMC, an impromptu hymn sing, and the newly appointed missionary to Germany, who spoke about our field in France, were features of the meeting.

The project for the rally was to purchase a fire escape for the Chateau in France. Each lady was asked to



Northeastern Ohio District Officers. Front row, l to r: Mrs. Frank Lindower, Mrs. Earle Cole, Mrs. Robert Wise, and Mrs. Williard Smith. Back row, l to r: Mrs. John Armstrong, Mrs. Ernest Coast, and Mrs. Kenneth Ashman.

wear a hat depicting this theme. Three ladies judged the creations and it was decided that Mrs. John Armstrong from Wooster had the most beautiful, and Mrs. Frank Dubutz, Cleveland, wore the hat that best represented the project.

After a good time of fellowship at the noon meal, our President, Mrs. George Ripple, conducted the business meeting. The Akron (Ellet) senior WMC had the most ladies present and each received a small framed picture of Christ.

Rev. Roger Peugh, newly appointed missionary to Germany, favored us with a beautiful solo, "Burdens Are Lifted at Calvary." He then presented a very informative report on the work in France. A few weeks prior he had gone to Germany to look for a prospective place to establish a Brethren testimony and at the same time had an opportunity to visit the Chateau. He praised the Renicks and the Juliens for their fine work with the young people.

As we departed from the rally, it began to rain reminding us of a statement the Prayer Chairman, Mrs. Charles Turner, made during the devotional sessions in the morning: "In all circumstances of life, whether there be sunshine or rain, joy or sorrow, we should rejoice and praise the Lord." What a challenge for us to show forth a VICTORIOUS life!

—Mrs. Dale (Dorothy) Haidet

Five Years of Impact

Hi Girls:

Here is another testimony from a former SMM patroness. This month we are hearing from Mrs. H. Leslie Moore, Grace College dormitory supervisor.

Many happy memories are mine as I reflect on the years I spent as national patroness of SMM. During this time I had the privilege of working closely with girls who were dedicated to "doing God's will." It is a real thrill as I look back and realize that many of these girls are continuing this purpose in life as they work for the Lord on the mission field, in the pastorate, in the teaching profession, as nurses, housewives—and so on.

The energy and enthusiasm of youth have always appealed to me and these years proved to me over and over again that when these energies are directed in the way of the Lord, many things can be accomplished. We saw many bandages rolled for Africa, dollars given for higher education of missionary children and other missionary projects. Not to be minimized is the fact that these young women had many qualities that made for good leadership and made a going thing of SMM.

I shall never regret these five years because of the impact they made on my life, drawing me closer to my Lord and Master through the devotional topics brought from month to month

SMM Evaluation Sheet

Every girl who has memorized a book of the Bible or read the entire Bible through *must* report the completion of her goal on the blank and send it by July 15 to Miss Donna Hawbaker, Box 702, Grace College, Winona Lake, Ind. 46590.

I, _____, have completed my personal goal of

(1) memorizing the Book of _____

(2) reading my Bible through _____ during the past year.

Signed _____

Patroness _____

Pastor _____

Date _____

I am a: junior middler senior (circle one)

I will be attending conference this year. Yes No

My address is: _____

Check one of the following:

For memorization of a book

$15.00 toward national youth conference

$ 7.50 toward material ordered from Missionary Herald Company

Key necklace (seniors only)
Two SMM sweatshirts—one green and one white

For Seniors reading the Bible through

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Living Prophecies
A Christian book

For Middlers reading the Old Testament

Living Proverbs and Psalms
A Christian book

For Juniors reading the New Testament

Living Letters
A Christian book

and at our national conference sessions. These years also provided many close relationships with other women and girls having the same interests at heart and their fellowship through the years has been priceless.

Since leaving the national work of SMM as patroness, I have still managed to keep in touch. For several years I was active in SMM work in the Sunnyside, Washington, Brethren church where my husband was pastor at the time. In this church there were three very active groups and a Little Sister group was also organized. When our pastorate was terminated there, the Lord called us into a special ministry as dormitory supervisors at Grace College. This position also brings us in contact with many young people and we praise the Lord for the years "of training" He has provided for us. ▼

SMM BIRTHDAY OFFERING DUE JUNE 10

Give generously for this offering . . . used for the higher education of three missionary children.

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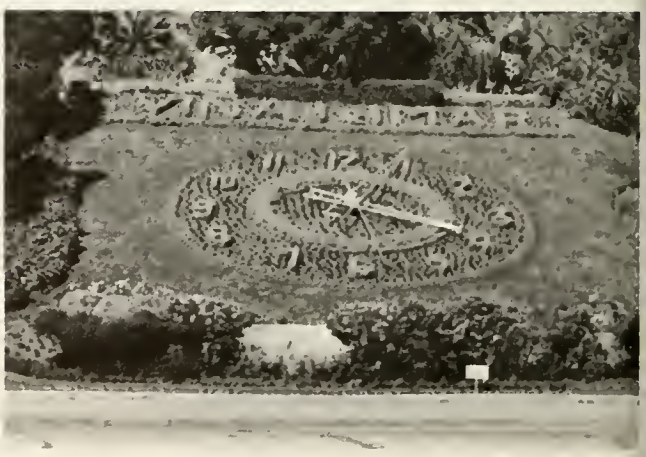
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Devotional Program Chairman—Marilyn Vnasdale, Box 365, Winona Lake, Ind. 46590

LATIN AMERICA FLYING SEMINAR

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Departing from Chicago, November 3, 1969, the tour will visit four of our seven Brethren mission fields: Mexico, Argentina, Brazil and Puerto Rico—in that order. You will see other Latin American countries as well. Arrival back in the USA will be on November 27.

Cost of the tour will be $1165.00 round trip from Chicago to Chicago. Tour director will be Clyde K. Landrum, experienced world traveler who led the first Latin America Tour in 1967. To guarantee a most profitable experience for each individual, the number will be limited to a maximum of thirty. Use the coupon below to register now.



Flower clock in Vina del Mar, Chile, one of the places to be visited on the tour. (BMH staff photo)

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Mailing Address: _____

[] I am enclosing $100 reservation fee.

[] I would like more information.



Pick of the Vital Books

Hudson Taylor and Maria

J. C. Pollock (Grand Rapids, Michigan: Zondervan Publishing House, reprinted 1967), 209 pages, paper, $1.95.

This absorbing story fills a real need for a shorter, more readable account of the labors of Hudson Taylor. With his wife, Maria, he was the pioneer leader of the China Inland Mission, now the Overseas Missionary Fellowship.

While the classical biography, *Hudson Taylor,* a two-volume work by Dr. and Mrs. Howard Taylor, has run through many editions, a very small part even of the Christian public has taken time to read its 1,100 pages.

I would place this biography alongside those of Robert Moffat (Africa) and Ann of Ava (Burma) to be read by high school students who want the best in missionary biography.—*Dr. Orville D. Jobson, Winona Lake, Indiana*

The Sky Is Falling

Esther Loewen Vogt (Scottdale, Pennsylvania: Herald Press, 1968), 286 pages, $3.50.

Life in a rural community becomes much more interesting and exciting to the beautiful, high-spirited Mennonite maiden, Hannah Kliewer, when the Smith family moves into the area, and daring, handsome Dan Smith tries to crash Mennonite circles to marry her. Hannah is attracted to irreligious Dan, but Mennonites must be "separated" and marry only Mennonites, Hannah's father decrees; so the conflict in Hannah's heart begins which ends only after the heartaches and trials of life bring her to a fuller understanding of God's will for her life.

This is the story of the maturation not only of an individual but also of a denomination. The reader becomes a bit incensed with Mennonite exclusivism which shuts out people because they are not Mennonites. Eventually, these barriers come crashing down as a result of events in the story, and the veil of social prejudice is lifted, enabling Hannah to find a new perspective on life.

Although the story moves so rapidly that it makes the change of time seem abrupt in places, this lack is offset by the very interesting and realistic style in which it is written. Once begun, the book is difficult to lay aside, and at the conclusion it is difficult to believe the characters did not exist. The story is especially interesting for teens. —*Alma Herr, Montclair, California*

Tell it Like it Is

Fritz Ridenour, editor (Glendale, California: G/L Regal Books, 1968), 232 pages, paper, $.95.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature." But for new and old Christians alike, the question still remains: How do I witness? This book gives the answer. It is not an easy, four- to seven-step, sign-on-the-dotted-line, "You're saved!" answer. Instead, the reader will find a moving, vital analysis of witnessing.

Using the concise paraphrase of Ken Taylor's *Living New Testament,* Ridenour focuses on the message as distilled in John's Gospel. Motivation and methods, attitudes and actions in witnessing all come under close scrunity.

Experiences of people from all walks of life are included. These impart greater insight into the wonderful nature of the gospel message and the ways in which it can be told. Witty cartoons effectively accentuate key points.

Aimed primarily at the high school and college level, this book has value for older readers as well. It can be used quite effectively as a Sunday-school course, and the publishers have provided a teacher's manual for this purpose. If you want to avoid being a "witless witness," this is a book to read.—*Daniel Hammers, Winona Lake, Indiana*

Any of the books reviewed on this page may be ordered from the Brethren Missionary Herald Co., Box 544, Winona Lake, Indiana 46590. We pay postage.

Devotionals

Moody Press's *Devotionals* are better than the usual run of devotional material. Some 1968 additions to the series are *Guided by God* (William Fitch) and *God's Hedge* (E. Margaret Clarkson). They run 61 pages and $.95 each.

A His Reader

(Chicago: Inter-Varsity Press, 1968), 3 volumes boxed, 123, 104, and 92 pages, paper, $4.50.

Going beyond time-worn cliches, these articles from *HIS* magazine provide a stimulus for further reflection and discussion. Prayer is not seen as a meal-time, bed-time routine, but as unbroken fellowship with God. Many forms of guidance are shown to be possible, not in following the right set of rules, but in yielding to the One who promised never to leave or forsake His own. The Biblical view of love and marriage, although not exempt from distortion even in Christian circles, is clearly presented in the face of today's challenges of situation ethics, the new morality, the Playboy philosophy, and looseness and permissiveness from all sides.

Inter-Varsity Press has done a great service not only to college students but to the general public as well by collecting these timely essays in an attractive format. A more practical graduation gift would be difficult to find.—*Donald E. Cole, Deerfield, Illinois*

COMP.
Grace Theological Seminary
Box 397
Winona Lake, Indiana 46590

JUST ANOTHER YOUTH LEADER

By Ardis Parlin

"Well, here it is Sunday again and I'll have to dig up something new for the youth meeting tonight. Sometimes I wish I'd never said yes when the pastor asked me to help. It seems like some of these teen-agers do not care about spiritual matters and the things of the church. At times I'd just like to give up."

Has this ever happened to you, "Mr. Youth Leader"? Well, the next time this thought crosses your mind remember that you have a most vital and important job.

For many years a youth leader's job has been underestimated and passed off as a simple task anyone can do, but this is not true! The demands upon the youth leader are tremendous and require a man of passion and concern for young people. He must be ready on all occasions to meet any questions, problems or victories, and to respond as a man of the Word and an example before the teens. The youth leader must, by the nature of his responsibilities, be about five steps ahead of his young people. He must be alert, conscientious about the problems of the day, an optimist, and always within reach of a troubled teen-ager. "Mr. Youth Leader" must also be prepared to take the criticism of parents, who expect him to make up on Sunday nights, what they have failed to instill in their teens during the previous years. He must be sure that there are not too many socials, and that each teen-ager shows a proper amount of spiritual growth. On top of all this, he is often responsible to pay for any materials or extra socials, and so forth, which are not in the church budget.

But wait "Mr. Youth Leader"—even with all of these demands upon your time and finances, you are engaged in a most rewarding ministry. Rewards that never can be estimated in dollar bills, will be yours, as you see a teen grow in the Lord and become a successful, effective Christian. Yours is the heartfelt joy that comes when a young person dedicates his life to God's service.

"Mr. Youth Leader," if you are a man of God, doing a job as unto the Lord—then hold your head up high. You are helping to mold the lives of future ministers, missionaries, teachers, lawyers, doctors, politicians, and so on, and this responsibility is of prime importance. You have a monumental task to guide these teen-agers in the Word of God, and with the guidance of the Holy Spirit your job will be one of success and joy.

So remember—you are *not just another youth leader.* You are the man of God called to your local church to perform this all-important task of ministering to youth. Once realizing this, your leadership responsibilities will take on new dimensions, and your ministry will be one of joy and love for each teen-ager in your care. ▼



—Mr. Ardis Parlin, a 1968 graduate of Grace Theological Seminary, is Northern Indiana area representative of Word of Life Fellowship, Inc.

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May 31, 1969





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WINONA LAKE, INDIANA

Camera Whirs at Lexington Dedication

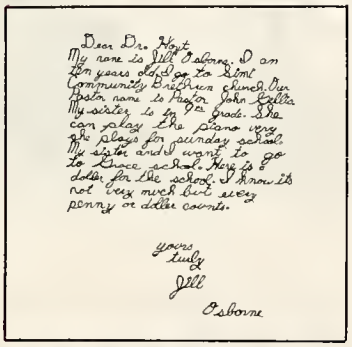
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Dear Dr. Hoyt
My name is Jill Osborne. I am ten years old. I go to Simi Community Brethren Church. Our pastor's name is Pastor John Zielke. My sister is in 2nd grade. She can play the piano very well. She plays for sunday school. My sister and I want to go to Grace school. Here is a dollar for the school. I know it's not very much but every penny or dollar counts.

yours truly
Jill
Osborne

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May 31, 1969

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The Editor Speaks . . . By Clyde K. Landrum

Bridging the Gap

Have you heard of the ceremony of the driving of the golden spike? Well, it was the occasion of the driving into the railroad tie the last spike completing the joining by rail of the East and the West. It symbolized the tying of the two sections of the USA together, making one nation.

For too many years The Brethren Church has been two sections—East and West. We are all one in our beliefs and in our goal of reaching a lost world for Christ, but we have been separated geographically. The various departments of the denomination have endeavored to reach out from the East to be of service to the West, but distance has made it difficult.

The Brethren Missionary Herald Company has for some time desired to be in closer fellowship with and of fuller service to our Brethren in the western section of the United States. We have talked, and we have planned concerning a way in which this could be accomplished. At last these efforts have come to fruition. With the opening of the Herald Bookstore at 3535 W. Commonwealth Avenue, Fullerton, California, we have driven the last spike. We have bridged the gap and are now able to give to the churches in the eleven western states the same fine service that for years has been given to the church east of the Winona Lake headquarters. We invite all to join with us to make this fellowship complete.

Benefit from this move will accrue, not only to BMH, but to all segments of our National Fellowship. As we carry on our ministry from Fullerton we will be advancing at the same time the work of all the boards of the denomination. This is our sincere desire and plan. This is just another in a long series of ways in which the Herald Company serves the entire denomination. We stand ready to be of service to all and invite full participation from all. This is truly "our" work!

Initial response to this move has been gratifying. Details of the opening of the ministry at "3535 West" were presented at an April 18 dinner meeting at Los Altos to pastors and wives and Sunday-school superintendents and wives of the district. To indicate the joint-denominational flavor of this work Jerry Franks of Grace College was the featured musician. The response to Jerry's presentation, and to the entire BMH program was outstanding! Comments such as: "This is the greatest thing you have done to date," "This will be of great assistance to us all," "This is an exciting move," were common. Indications were that the district appreciates the move and will support it. As Jerry and I moved among the churches and Christian schools of the district we found the same enthusiasm. We are gratified and are praising the Lord.

Prayer is requested that the Lord will make this a mutually beneficial move. And, friends from east and west are cordially invited to stop by the store where a warm welcome from Managers Mab Graff and Dale Brock is waiting. The store opened its doors on May 19. Official open house for the entire Scripture Press facility and dedication of the Herald Bookstore are set for June 6-7. Formal dedication services will be held at 3:00 p.m., Saturday, June 7. All are cordially invited. We hope you can be with us! ▼



From Winona Lake, Indiana



to Fullerton, California

WHAT'S AHEAD FOR LE



GTON?

BY TERRANCE T. TAYLOR, Pastor



Part of the Lexington, Ohio dedication congregation

"What's Ahead For The Church?" was the question answered by the dedication speaker, Dr. Charles C. Ryrie, at the dedication of the new Grace Brethren Church, Lexington, Ohio, on Sunday, March 23, 1969. A total of 443 people were able to see and hear the speaker even though more than 100 had to be seated in the lower auditorium. This was made possible through closed circuit TV.

Let us look at the background of the Lexington church. For a number of years the Grace Brethren Church, Mansfield, Ohio, had looked toward the direction of Lexington for a branch work. In the fall of 1965 the exploratory work began and meetings were held to determine the interest and feasibility of such a branch. In December limited services on a regular basis were started.

The Fesco building was secured for the meeting place and by February 1966 a full schedule of services were underway. The two men who served in the initial formation of the church were Rev. Carl B. Key and Mr. Russell Enzor. At this time I was a senior in Grace Theological Seminary and was praying for the Lord's will as to where He might place me to serve Him.

In March of 1966 it began to look like the Lord was leading in some real blessings for this new work. The Brethren Home Missions Council accepted the work as a national project. At about the same time the district mission board also appropriated some financial help for development of this new work. The Lord led almost immediately into the purchase of a two-acre location on the west edge of the city and soon I was called as the first full-time pastor.

When I arrived on the field after graduation, the membership roll contained thirty-five names and the attendance was running sixty-five in the morning worship service. Brethren Minute-Men were called upon for their assistance and within one year the church location was paid in full. This goal reached, we were now ready for a building program and the Brethren Architectural Service was secured to draw a functional colonial building.

It was at this point the first real obstacle appeared in our path of progress. The plans completed, and the Brethren Construction Crew busy for another year on projects already approved, we sought bids from local contractors. The bids, when opened, were beyond our estimates and expectations and beyond our ability to handle financially. This opened our eyes to the value of our own Brethren Construction Crew and even though the ground was broken, the Lord said at this point "wait" and the building was delayed one year.

During the "waiting" period, we experienced continued growth and the problem of space increased. On June 1, 1968 the Brethren Construction Crew arrived and the building plans began to take shape. The Fesco building in which we started the work was packed out for Rally Day on December 1, 1968. Just seven weeks later, on January 19, 1969, we entered the new edifice with a record 212 present. For

the weeks that followed—up to dedication day, the average attendance was 180.

Now that dedication day is behind us we return to "What's Ahead . . .?" And at this point we have the Brethren Architectural Service drawing plans for a 40' x 50' two-story educational unit to be added to the south side of the present structure. It is our plan to secure the Brethren Construction Crew to add this new addition as soon as present commitments are fulfilled on other home-mission projects. The church has approved a progress program for the next decade, should the Lord tarry.

The dedication day offering of $3,000 was a thrill. An even greater thrill has been the twenty-four first-time decisions among our young people during the past two weeks. A Pioneer Girls' work and Child Evangelism Classes are on the schedule for the year ahead.

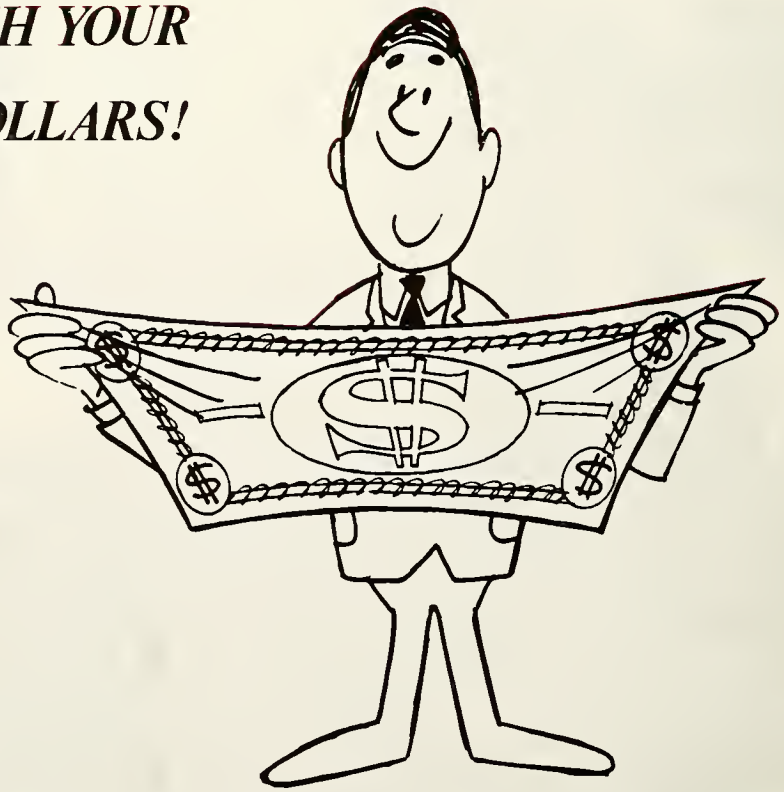
The building has been dedicated and it has been finished, but the church of Jesus Christ is not finished yet and the community of Lexington, Ohio, contains many prospects for His church. If we fail to reach them it will be the failure of men—for God assures success. "What's Ahead . . .?" A glorious future with God.





Top right: The dedication congregation in the lower auditorium watching the service by closed circuit television. At right is the Lexington edifice.

STRETCH YOUR DOLLARS!



With 5% Interest

The Brethren Investment Foundation, Inc. • Box 587 • Winona Lake, Indiana

The lady gave him the answer.

Comforts, Yes! God, No!

By John S. Neely

Occasionally someone approaches us as to the "why" for the difficulty in reaching our Jewish friends with the Gospel, and of the apparent low number who confess Jesus as Saviour, Lord and God. Your staff of the Brethren Messianic Testimony constantly analyze our outreach in the Fairfax District, and since Sally and I have been on the field, we find ourselves, at times, having a "Neely" staff meeting to come up with some answers.

There are reasons for the difficulty in our outreach to those in Israel which have held true for centuries—judicial blindness, blind leaders leading the blind, the traditions of the fathers, the stigma of being branded "Meshumah" (apostate) by friends, and fear of complete abandonment of the new believer by his family—to name a few.

However, another answer was given to my probing mind as to the "why" by Mrs. M., a Jewish lady in her seventies, widowed several times, recently married again, who gave a philosophy which epitomizes some of the situations here in spite of our helpful, compassionate, loving interest.

I was visiting Sam G., a man who has been coming to our blind classes for years. Mr. G. has heard a testimony to Jesus Christ many, many times through the messages, personal contacts, and during his rides back and forth to meetings in our car, but Mr. G.—sad to say, is not only blind physically but is blind spiritually. At the time of this particular visit, Mrs. M., the woman with whom he boards, effervesced with comments on the kindnesses we have shown Sam. And she added some very flattering observations of Pastor Neely—she made as if I had the beauty of Absalom (I never saw this in the mirror), the wisdom of Solomon, the leadership of Moses, the patience of Job, the love of Jonathan, and the kindness of David toward Mephibosheth. As she spoke, she was certainly building me up to be quite a "guy"! I'm partly of Irish ancestry and acquainted with "blarney"—I wish I knew the Jewish word for it! Certainly, this high estimation of me should make this an easy contact for Christ, but you will see this is not so.

Well, then came the news that almost rocked me in my chair. She looked over to Mr. G., then turned to me, and in her matter-of-fact way simply advised, referring to our staff, "I told Sam the other day we can take their comforts, but not their God!" Now, I'm a man of a few thousand words, but believe me, this advice to Sam left me with an unusual speechlessness. When I regained "consciousness," the subject had shifted, but the statement was to be indelibly impressed on my mind. It was then I knew what I suppose I had already feared was the reason for the utter disregard of an evangelical witness among some of our contacts, but she had said it more eloquently than I had ever thought in my moments of analyzing the situation.

Physical comforts we give these in the Fairfax District in an endeavor to reach them for their Messiah, our Saviour. We pick up and deliver to our classes; we supply refreshments at our meetings, in which we take the place of servants; we help to bear their sorrows; we offer emergency service for doctor and dentist appointments; we even assist them to move, if we deem it necessary. Over the years, Pastor Bruce Button has fixed their wiring, painted their homes, and made their repairs. Mrs. Button has labored hard in the Mission's residence to bring comfort to the blind folk, and others who might only be coming for a break in their boredom or for the "loaves and fishes." And Isobel keeps driving and driving and driving. Now, the Neelys belong to the crew of the "Comforters."

May I continue on with Mrs. M? Several weeks after the above incident as I drew up to take Sam G. to a meeting, there stood Mrs. M. with him on the curb, all dressed up and *some place to go.* My heart jumped in anticipation of her coming to our meeting. However, my joy was short-lived for she asked, "Would you mind taking me to Beverly and Fairfax Streets? I am going to a meeting of the Senior Citizens." Mrs. M. was running true to form. She would ask for our comforts and we would give them, but she would not take our God!

As we go, your missionaries in a Brethren work, to our Jewish friends in Los Angeles, we do so with the desire that there may be those who will receive the true comfort of the Comforter, the Holy Spirit, our Paraclete, because they will receive our God, our Saviour, our Lord!

▼

EASTER SUNDAY "OPPORTUNITY"

By Donald G. Farner, Pastor
Opportunity Grace Brethren Church



Digging drain field.

It was Easter Sunday, April 6, 1969, and the Opportunity Grace Brethren, Opportunity, Washington, took advantage of every opportunity and used it for a ground-breaking service. The day began with a new record worship service attendance of sixty-six. A special feature of this service was the presentation of the cantata "Hallelujah, What a Saviour" by the youth choir.

The worship service was followed by a carry-in dinner. Mr. Lester Keyser, the building construction superintendent, with Mrs. Keyser were the honored guests for this Easter Sunday ground-breaking occasion.

The ground-breaking ceremony began at 4:30 p.m., but the rain showers began prior to this time. The rain could not dampen the spirits of some fifty people gathered for such a service and especially for some who had looked forward to this day for almost two years. The speaker chosen was Rev. George Christie of Grandview, Washington, president of the Northwest District Mission Board.

The special music and the message took place inside the McDonald Elementary School and then the congregation moved to the building site for the "action." Those who were "where the action is" included the Building Committee Chairman, Gerald Long; Trustees, James Ahrendt and Arthur Bowen; Sunday School Supt., Mary Hesseltine; WMC President, Louise Sonnenburg; Youth Group President, John Ahrendt; Construction Supt., Lester Keyser; Speaker, George Christie; and Pastor, Don Farner. The most of the people crowded under a porch of a nearby tool shed to witness the event.

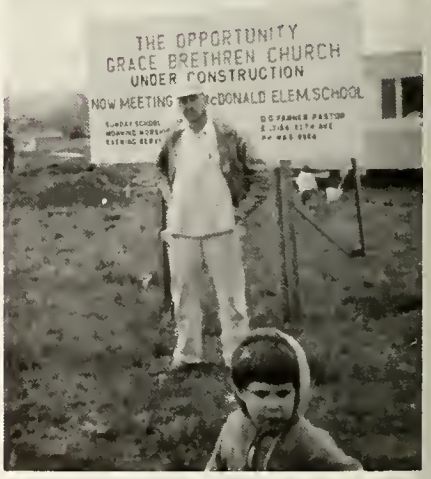
Opportunity is a suburb of Spokane, Washington, and the work is a part of the relocation of the First Brethren Church. After sale of the Spokane church, the group met in the Opportunity McDonald Elementary School for the first time on the first Sunday of June, 1967. Soon a location was purchased near the school property.

Then began the process of establishing a Brethren church in this new community. In the early days a canvas was made of the school area and a young couple was led to the Lord. The husband, Mr. Gerald Long, is our building committee chairman. More than 2,500 homes have been contacted with gospel literature by our people.

We feel we are fortunate to have a man like Lester Keyser to supervise our construction program. Mr. Keyser just completed the Grace Brethren Church of Mabton, Washington, and has either supervised or worked on nearly every new Brethren church in our district. He brings to us a wealth of experience and we know the building cost will be kept to a very minimum.

Without the organizations of The Brethren Home Missions Council and the Brethren Investment Foundation, we could never undertake such a building program. We are grateful to Brethren people across our Fellowship who faithfully support these organizations with their gifts and investments.

Pray for us that we might live up to the name of our church "Opportunity Grace Brethren" and buy up every opportunity in this area where God has placed us. These are exciting days as we wait for our new church building to be completed—or His Church to be completed and the return of Christ. ▼



Beth Farner looks over the construction site with Lester Keyser, construction superintendent.

Comparative Offering Report

The Brethren Home Missions Council, Inc., Winona Lake, Indiana
April 1, 1967–March 31, 1968 and April 1, 1968–March 31, 1969

The gifts included in this report represent General Fund, Jewish Missions, Navajo Missions, and all other funds designated for any phase of Brethren Home Missions. Gifts designated for local projects, district missions, and other work extraneous to the Brethren Home Missions Council are not included.

ALLEGHENY	1967-68	1968-69
Accident, Md.	29.00	45.00
Aleppo, Pa.	212.31	227.15
Cumberland, Md.	. . .	53.00
Grafton, W. Va.	369.00	413.58
Jenners, Pa.	1,221.61	1,210.32
Listie, Pa.	1,237.00	1,344.84
Meyersdale, Pa.	2,077.60	1,482.75
Meyersdale, Pa. (Summit Mills)	618.25	778.15
Parkersburg, W. Va.	859.01	695.51
Pittsburgh, Pa.	36.50	291.43
Somerset, Pa.	. . .	36.00
Stoystown, Pa.	109.00	273.60
Uniontown, Pa.	1,912.14	1,343.42
Washington, Pa.	1,510.61	939.07
Westernport, Md.	196.85	170.50
District	112.00	52.00
Total	$10,500.88	$9,356.32

EAST		
Altoona, Pa. (First)	1,103.05	874.48
Altoona, Pa. (Grace)	629.72	469.28
Conemaugh, Pa.	5,174.45	3,186.58
Conemaugh, Pa. (Pike)	1,840.31	2,426.61
Conemaugh, Pa. (Singer Hill)	1,753.73	1,166.89
Duncansville, Pa.	1,023.50	932.74
Everett, Pa.	557.29	801.66
Hollidaysburg, Pa.	976.37	2,143.75
Hopewell, Pa.	101.32	160.55
Jefferson Center, Pa.	4.37	3.95
Johnstown, Pa. (First)	3,537.44	3,450.85
Johnstown, Pa. (Geistown)	310.15	261.99
Johnstown, Pa. (Riverside)	1,610.29	1,200.39
Kittanning, Pa. (First)	4,756.71	5,109.67
Kittanning, Pa. (North Buffalo)	172.14	114.65
Martinsburg, Pa.	2,783.42	3,088.37
District	687.66	3,107.14
Total	$27,021.92	$28,499.55

FLORIDA		
Fort Lauderdale, Fla.	3,569.55	2,489.62
Fort Myers, Fla.	467.63	127.00
Maitland, Fla.	472.90	288.26
Margate, Fla.	227.57	221.15
Okeechobee, Fla.	1,148.00	20.00
Pompano Beach, Fla.	1,900.42	1,833.17
St. Petersburg, Fla.	17.00	46.00
District	56.00	114.00
Total	$7,859.07	$5,139.20

INDIANA		
Berne, Ind.	6,064.23	5,142.59
Clay City, Ind.	802.59	633.02
Columbia City, Ind.	. . .	42.25
Elkhart, Ind.	4,252.07	4,199.98
Flora, Ind.	1,046.00	1,041.00
Fort Wayne, Ind. (First)	5,083.26	4,828.04
Fort Wayne, Ind. (Grace)	3.00	800.00
Goshen, Ind.	919.85	422.91
Indianapolis, Ind.	554.00	546.75
Kokomo, Ind.	854.21	1,080.41
Leesburg, Ind.	1,546.36	1,293.06
Osceola, Ind.	1,474.21	2,186.32
Peru, Ind.	1,289.40	1,467.50
Sellersburg, Ind.	1.00	58.35
Sidney, Ind.	1,419.82	1,518.39
South Bend, Ind.	905.78	398.55
Warsaw, Ind.	1,610.75	1,190.25
Wheaton, Ill.	867.34	2,814.00
Winona Lake, Ind.	7,193.46	5,486.20
District	509.00	244.00
Total	$36,396.33	$35,393.57

IOWA		
Cedar Rapids, Iowa	324.50	452.50
Dallas Center, Iowa	4,293.50	1,919.91
Davenport, Iowa	608.90	435.25
Des Moines, Iowa	222.35	76.00
Garwin, Iowa	319.77	562.63
Leon, Iowa	843.56	685.66
North English, Iowa	40.00	76.00
Omaha, Nebr.	8.00	23.00
Waterloo, Iowa	4,828.50	6,744.28
Winona, Minn.	118.52	113.87
District	66.00	46.85
Total	$11,673.60	$11,135.95

MICHIGAN		
Alto, Mich.	749.10	998.34
Berrien Springs, Mich.	199.38	416.69
Hastings, Mich.	10.00	. . .
Jackson, Mich.	291.98	106.00
Lake Odessa, Mich.	608.25	975.00
Lansing, Mich.	877.72	1,127.68
New Troy, Mich.	780.00	668.00
Trout Lake, Mich.	132.70	273.00
District	3.00	19.00
Total	$3,652.13	$4,583.71

MID-ATLANTIC		
Alexandria, Va.	577.61	404.59
Hagerstown, Md. (Calvary)	2,811.83	2,738.50
Hagerstown, Md. (Gay St.)	561.61	230.67
Hagerstown, Md. (Grace)	8,993.14	9,237.00
Martinsburg, W. Va.	873.39	1,139.00
Seven Fountains, Va.	12.00	103.00
Washington, D. C. (First)	4,242.27	4,403.09
Washington, D. C. (Grace)	456.00	650.27
Waynesboro, Pa.	2,160.96	2,665.37
Winchester, Va.	2,864.96	3,061.71
District	13.00	250.00
Total	$23,566.77	$24,883.20

MIDWEST		
Albuquerque, N. Mex.	566.00	337.00
Arvada, Colo.	347.82	555.63
Beaver City, Nebr.	236.60	432.34
Cheyenne, Wyo.	21.30	261.85
Counselor, N. Mex.	291.69	550.75
Denver, Colo.	148.01	234.07
Portis, Kans.	2,724.81	2,832.51
Taos, N. Mex.	565.72	548.98
District	584.64	902.95
Total	$5,486.59	$6,656.08

NORTHERN ATLANTIC		
Allentown, Pa.	949.89	648.59
Elizabethtown, Pa.	659.00	247.00
Harrisburg, Pa.	3,488.42	3,282.52
Hatboro, Pa.	1,056.00	1,069.15
Lancaster, Pa.	2,737.80	3,550.72
Manheim, Pa.	173.78	237.07
Myerstown, Pa.	172.00	828.00
New Holland, Pa.	727.71	1,743.20
Palmyra, Pa.	1,385.54	1,394.24
Philadelphia, Pa. (First)	5,417.00	6,091.95
Philadelphia, Pa. (Third)	5,903.62	5,441.51
Souderton, Pa.	687.00	750.00
Stratford, N. J.	. . .	81.50
York, Pa.	1,269.00	1,146.00
District	67.00	11.00
Total	$24,693.76	$26,522.45

NOR-CAL		
Chico, Calif.	393.76	432.12
Grass Valley, Calif.	245.01	182.93
Modesto, Calif. (Greenwood)	1,385.40	744.00
Modesto, Calif. (La Loma)	2,188.10	3,217.74
Ripon, Calif.	. . .	451.45
Sacramento, Calif.	716.31	486.82
San Jose, Calif.	521.51	759.16
Tracy, Calif.	248.50	61.00
District	975.02	35.00
Total	$6,673.61	$6,370.22

NORTHEASTERN OHIO		
Akron, Ohio (Fairlawn)	1,059.08	897.85
Akron, Ohio (First)	29.00	588.00
Barberton, Ohio	644.10	648.80
Canton, Ohio	1,878.44	1,333.99
Cleveland, Ohio	615.32	557.29
Cuyahoga Falls, Ohio	1,038.12	649.35
Elyria, Ohio	566.60	677.45
Homerville, Ohio	1,950.05	2,557.97
Middlebranch, Ohio	2,280.00	1,160.00
Minerva, Ohio	307.25	208.00
Rittman, Ohio	2,365.83	2,426.75
Sterling, Ohio	1,084.38	1,086.09
Wooster, Ohio	4,279.19	3,459.17
District	. . .	487.33
Sub-total	$18,097.36	$16,738.04

NORTHCENTRAL OHIO		
Ankenytown, Ohio	1,520.40	1,758.40
Ashland, Ohio (Southview)	1,261.36	916.90
Ashland, Ohio (Grace)	2,701.00	2,184.50
Bowling Green, Ohio	130.00	14.00
Danville, Ohio	776.50	939.96
Defiance, Ohio	6.00	65.00
Findlay, Ohio	1,105.15	1,279.86
Fremont, Ohio	4,258.52	4,100.72
Galion, Ohio	338.00	453.05
Lexington, Ohio	599.66	778.00
Mansfield, Ohio (Grace)	4,828.05	7,776.61
Mansfield, Ohio (Woodville)	1,661.87	1,801.09
Worthington, Ohio	1,648.37	901.32
District	805.60	250.00
Sub-total	$21,640.48	$23,219.41
Grand Total - Ohio	$39,737.84	$39,957.45

NORTHWEST		
Albany, Oreg.	826.50	704.87
Beaverton, Oreg.	356.50	439.14
Bothell, Wash.	452.12	116.00
Grandview, Wash.	1,023.93	1,048.98
Harrah, Wash.	271.66	101.22

Kent, Wash.	887.84	1,165.09
Mabton, Wash.	460.55	474.70
Portland, Oreg.	371.77	568.87
Richland, Wash.	164.97	135.16
Spokane, Wash.	515.09	393.26
Sunnyside, Wash.	2,661.10	5,267.92
Toppenish, Wash.	888.50	808.25
Yakima, Wash.	993.18	488.63
District	154.04	80.00
Total	$10,027.75	$11,792.09

SOUTHEAST

Atlanta, Ga.	103.00	170.70
Boones Mill, Va.	50.00	50.00
Buena Vista, Va.	1,302.30	854.51
Covington, Va.	1,176.81	1,391.41
Hollins, Va.	1,240.13	1,191.69
Johnson City, Tenn.	1,118.19	1,173.02
Limestone, Tenn.	854.00	694.74
Radford, Va.	263.00	221.00
Richmond, Va.	20.00	163.24
Riner, Va.	...	50.00
Roanoke, Va. (Clearbrook)	462.75	671.00
Roanoke, Va. (Garden City)	190.52	240.00
Roanoke, Va. (Ghent)	1,780.52	1,742.61
Roanoke, Va. (Wash. Hts.)	505.15	375.25
Virginia Beach, Va.	109.68	99.00
Woodbridge, Va.	521.00	407.31
District	41.44	265.00
Total	$9,738.49	$9,760.47

SOUTHERN CALIFORNIA-ARIZONA

Anaheim, Calif.	987.23	952.93
Artesia, Calif. (Lakewood)	230.42	384.07
Beaumont, Calif.	3,892.36	3,156.98
Bell, Calif.	426.59	39.50
Bellflower, Calif.	2,598.87	2,249.76
Compton, Calif.	107.00	...
Colton, Calif.	288.87	87.00
Fillmore, Calif.	89.00	281.35
Gardena, Calif.	969.80	335.25
Glendale, Calif.	840.83	618.96
Glendora, Calif.	13.04	7.50
Grand Terrace, Calif.	8.00	...
Hacienda Heights, Calif.	135.00	102.15
Inglewood, Calif.	4,900.38	3,378.03
La Habra, Calif.	587.15	629.56
La Verne, Calif.	829.75	501.15
Long Beach, Calif. (Community)	710.50	1,093.80
Long Beach, Calif. (First)	9,329.45	8,730.30
Long Beach, Calif. (North)	2,768.39	2,990.50
Los Angeles, Calif.	1,388.55	1,434.71
Los Altos, Calif.	2,035.41	2,147.26
Montclair, Calif.	494.20	221.00
Norwalk, Calif.	2,037.31	1,885.03
Orange, Calif.	632.70	1,150.20
Phoenix, Ariz.	1,496.60	1,179.94
Rialto, Calif.	642.04	643.95
Rowland Heights, Calif.	73.31	...
San Bernardino, Calif.	1,108.93	700.11
San Diego, Calif.	267.70	473.46
Santa Barbara, Calif.	210.63	366.70
Santa Maria, Calif.	40.85	116.10
Seal Beach, Calif.	478.44	667.59
Simi, Calif.	270.99	223.42
South Pasadena, Calif.	225.82	793.03
Temple City, Calif.	761.52	500.84
Tucson, Ariz.	149.85	222.25
West Covina, Calif.	307.06	389.97
Westminster, Calif.	1,082.72	2,576.43
Whittier, Calif. (Community)	2,030.14	2,636.85
Whittier, Calif. (First)	1,354.51	1,023.85
District	6,037.61	1,373.52
Total	$52,840.32	$46,265.00

SOUTHERN OHIO

Brookville, Ohio.	579.88	496.23
Camden, Ohio	388.94	216.47
Clayhole, Ky.	85.30	102.00
Clayton, Ohio	880.90	844.86
Covington, Ohio	130.45	77.51
Dayton, Ohio (Basore Road)	2,531.58	458.28
Dayton, Ohio (First)	9,211.62	10,003.80
Dayton, Ohio (Huber Hts.)	65.36	60.04
Dayton, Ohio (North Riverdale)	3,075.41	1,933.80
Dayton, Ohio (Patterson Park)	202.00	346.80
Dryhill, Ky.	235.80	382.05
Englewood, Ohio	1,255.04	889.10
Kettering, Ohio	612.21	411.15
Sinking Spring, Ohio	30.00	15.00
Trotwood, Ohio.	1,567.67	1,538.56
Troy, Ohio.	582.25	531.10
Vandalia, Ohio	1,780.96	1,373.06
West Alexandria, Ohio	393.37	225.09
District	77.61	102.00
Total	$23,686.35	$20,006.90
TOTAL CHURCH GIFTS	293,555.41	286,322.16

OTHER GIFTS

Grace Chapel, Hawaii	12.00	174.20
Waimalu, Honolulu	...	73.50
Puerto Rico	82.98	42.35
National WMC	11,101.27	12,750.22
National SMM	1,043.72	...
Grace College	...	1,230.00
Miscellaneous	2,731.05	3,721.58
Total	$14,971.02	$17,991.85
GRAND TOTAL	**$308,526.43**	**$304,314.01**

HOME MISSIONARY PROMOTED



Mrs. Frank (Jessie) Dunigan was taken home to be with the Lord on Saturday, April 26, 1969. Mrs. Dunigan had undergone surgery on April 8 to have a defective, plastic heart valve replaced and a blood clot following surgery proved to be fatal.

Mrs. Dunigan was the wife of Pastor Frank Dunigan, Hacienda Heights, California. She would have been thirty-five years old on June 28. A Memorial Fund has been established for the Hacienda Heights Church. Rev. Dunigan, a student pastor, will graduate in June from Biola and is looking forward to a full-time ministry. Your prayers on his behalf will be greatly appreciated—you will find his picture in your Home Missions Prayer Booklet on the page for the 13th day of the month. ▼

Brethren Home Missions "Ups and Downs"

By Frank J. Poland

The 1968-69 fiscal year offering report for Brethren Home Missions is before you. Only one glance at the totals tells you this year it is "down" $4,212.42 from the previous year. For the past six years the offering has followed the same pattern with three "ups" and three "downs" alternating each year.

"Downs" cannot help but bring disappointment to a dedicated board and missionary staff. It will have a far reaching effect when new groups looking for help will need to be told, "We are sorry, but the offering does not permit us to include you in the budget this year—maybe next year."

On the other hand, "ups" have a tendency to give an uplift to everyone, including the donors. It is a cause for joy when you feel your gift has helped to bring victory.

The end of a fiscal year is like the closing of the polls on election day. We say the people have spoken and then the counting, or accounting, begins and everyone anxiously awaits the results. The results are published here. The Brethren people have spoken, and to a degree we could conclude that Home Missions "Lost." However, we then fall back on two words, "But God," and here is where we leave the results knowing that He did not promise all "ups" and no "downs."

Every gift to Brethren Home Missions from everyone, everywhere is appreciated. Many have been sacrificial gifts and "widows' mites" and the God who has redeemed us will reward you. ▼

I am a pastor and prefer to remain anonymous. Not because I wish to forego the notoriety of this letter, but that you might read it objectively.

I have been a Christian since I was "knee high to a grasshopper" and am acquainted with the Grace Brethren Church. Never for one moment in all of these years have I ever lived without some awareness to the responsibility of a Christian in our world. True, we as individuals and churches have never lived up to our fullest potential. Yet, I want to go on record concerning MISSIONS!

Some churches have great mission programs. They push missions overseas to the exclusion of the home work. Their missionary budget runs in figures of thousands of dollars, but their Sunday-school attendance runs in a few hundreds. Many other churches, sad to say, do nothing at all in the area of missions. I suppose that if one were to make a decision between these two positions, it would be better to push the former rather than the latter. But that is not the option! Neither of these positions is true to the Scriptures.

WHY?

I believe the greatest missionary passage of Scripture is found in the Book of Acts, chapter 1, verse 8. We are told to be witnesses BOTH at home AND abroad. The clear teaching of the Word of God is that missions is a balanced program.

What are home missions? The establishing of Brethren churches first and foremost, and then ministering to minority groups outside the reach of the local churches such as the American Indian, the Spanish-American, the Afro-American, the Jew and other ethnic groups. We are familiar with these because our Fellowship of churches is involved in a mission program with them. But, take another look at Acts 1:8 with me. This aspect of home missions as you and I know it fulfills that part of Christ's command that said, "In Samaria."

In Samaria: All one has to do is follow Jesus in John, chapter 4, to realize what Samaria meant to Him. "He must needs go through Samaria" because it was a neglected field! To the Jewish people, the Samaritans were a minority group and they refused to have anything to do with them. Here the Bible teaches clearly that we have the answer for the problem of our society and we have a responsibility in this very important area.

In Jerusalem: Jesus put great emphasis upon the home base. He reminded His disciples of their responsibility at home. All we have to do is look around and see for ourselves the sad results of churches and countries who have forsaken a strong home base program. Look at the nation of England! A hundred years ago the greatest missionary thrust came from this country. You and I still marvel and are moved by the Holy Spirit through the writings of great English preachers like Charles Haddon Spurgeon and missionaries like William Carey. But look at England today! When the base began to crumble, the tower of missions began to fall.

The Uttermost Part of the Earth: Here I believe is the admonition to mission work outside of our own local and adjacent communities. We also have a responsibility to go with the Gospel across the seas. And this we have done! But, have we done it to the exclusion of a Biblical command to promote missions BOTH at home AND abroad?

Who Are Our "Samaritans"?

WHY NOT?

There may be a number of reasons for this imbalance. I believe in missions and I believe it to be the responsibility of the church to promote missions. This is our God-given responsibility! This is a command from Christ. We have no option! We must either carry out His orders or disobey and face our court-martial at the judgment seat of Christ for Christians. May I just share with you some of the reasons why I feel we have not supported a strong home-based program?

1. *It is a way of alleviating our guilt.* Many people will give hundreds and even thousands of dollars to missions in order to "feel good" about not witnessing to anybody at home. Our government allows them to give away a stipulated amount of money as tax-exempt. So they are really not giving up anything at all. They are simply taking money that the government would extract from them anyway and using the option to give it away.

2. *It is a misplaced emphasis.* Some say there is less glory associated with home missions compared to the foreign field. There is a lot of reality in serving as a home missionary. It is just plain hard work to talk to my friends, and loved ones, and neighbors about Jesus Christ. It puts me on the spot. It bothers me. It makes me nervous because I have to evaluate the type of commitment I have. I believe it is time we placed an equal emphasis upon missions. Begin now to establish new churches in what is fast becoming the greatest and most needy mission field in the world—the United States of America.

3. *It is a misunderstanding of the Scriptures.* God has promised to bless on the basis of an understanding of the Word. He will not bless what the Word of God does not say. I believe that Acts 1:8 teaches clearly that missions involves three major areas of responsibility. The first area is Jerusalem for a strong home base. The second major area is to the people who live adjacent to our home-based program. And in our society, it is no different than it was in the day of Jesus. There were millions of people represented by the minority groups in His day just as there are millions in our day. Only, the shoe has changed feet. In Jesus' day the Jew was a major people; today, they are a minority people; yet they are still people without Jesus Christ! And as I write this article we have a tremendous need in our own Jewish work. We have just three people, at the present moment, ministering to the needs of God's people, the Jew. It is difficult for me to say that we as a Fellowship of churches are fully committed to missions and to have this situation exist in our own mission program. The third major area is to the rest of the people of our world.

God has never failed to bless His Word. But it is our responsibility to "rightly divide the Word of Truth." God has given us His Holy Spirit to lead us in understanding His Word. A half-million dollars for Home Missions! You say, WHY? As a burdened and concerned Christian in the year 1969 I ask you—WHY NOT? ▼

The First Time for a Trumpet!

It was the first time a trumpet had been used to play the National Anthem in Dodger Stadium. This is on the authority of the management. It was Jerry Franks' privilege to be the first to do it. And he did it very well. Following the playing of the National Anthem, Franks also played the charge for the Los Angeles Dodger players to take the field.

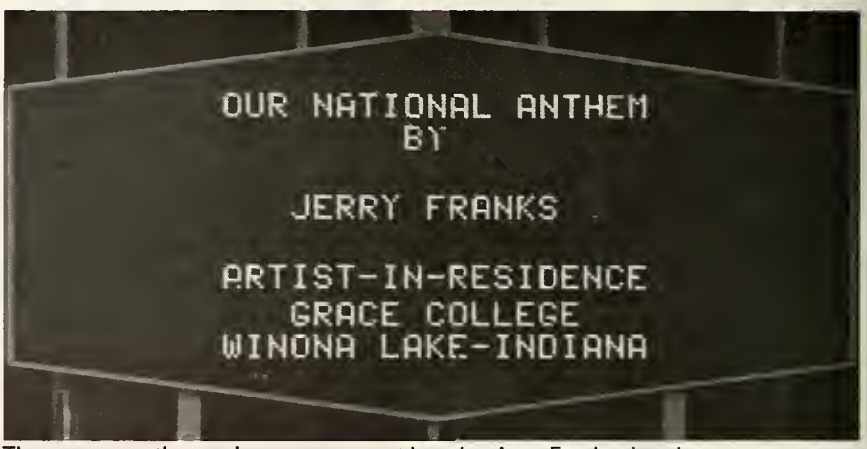
The loudspeaker came alive at 7:59 p.m. with the statement: "The National Anthem will be played tonight by Mr. Jerry Franks, Artist in Residence, Grace College, Winona Lake, Indiana." A similar message appeared in lights on the massive Stadium board. In center field stood Jerry Franks playing on his trumpet, as umpires stood at attention and the loyal Dodger fans were quiet.



Jerry Franks as he played the National Anthem at Dodger Stadium.

The trumpet sound was sharp and clear. As the last note was sounded a cheer went up from the crowd. The charge was played, the fans responded, the Dodger players took the field and the game was under way.

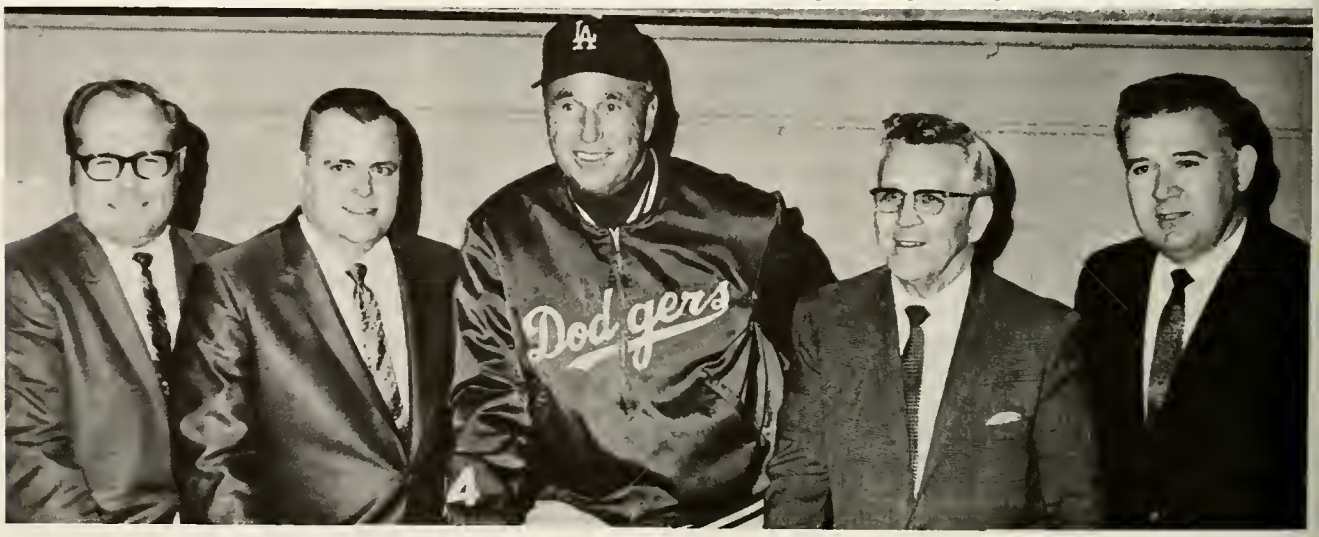
This was only one of the opportunities that Jerry Franks had on his trip to Southern California, sponsored by the Brethren Missionary Herald. It was the occasion of many good contacts. The main purpose for the trip was the appearance at a BMH dinner meeting in the Los Altos Brethren Church. This proved to be a very fine time of fellowship with pastors and wives, and Sunday-school superintendents and wives of the district as General Manager, Clyde K. Landrum and BMH board president, Ralph J. Colburn, outlined the program of the Herald Company. The big news was the announcement of plans for the opening of the new bookstore at Fullerton, California —dealt with as a "bridging-the-gap" ministry on the part of the Herald Company. Another topic of interest was the new printing plant in Winona Lake. There seemed to be great enthusiasm for these and other BMH ministries.



The message on the massive announcement board as Jerry Franks played.

In addition to these opportunities, Mr. Franks ministered to church groups, college, high school, and grade school convocations, as well as appearing on KBBI radio for an interview. Others who assisted in arranging the full schedule of activities were Rev. Harold Penrose and Rev. Stanley Jensen. Mrs. Marlene Inlow served as accompanist for Jerry Franks. All in all, it was a fine week of activities. ▼

(L to R) Stanley Jensen, Jerry Franks, Clyde Landrum, and Harold Penrose met and talked with Los Angeles Dodger Manager Walter Alston (center).



Church News



L to R standing: Robert Combs, Melvin Hobson, True Hunt, Dean Risser, and Shimer Darr. Kneeling is Donald Marken.

COOLVILLE, OHIO. The ordination service of Pastor Donald M. Marken was attended by 71 persons at the Grace Brethren Church Mar. 28. Rev. Shimer E. Darr from Washington, Pa., preached the ordination sermon. There was a reception following the service.

ST. PETERSBURG, FLA. Rev. Herman Koontz is planning to start a Brethren work this fall in Daytona Beach, Fla. He would appreciate receiving the names of persons living in this area. Send names to him, 774 Fern Park Blvd., Lot 27, Fern Park, Fla. 32730.

INDIANAPOLIS, IND. The youth class of the Grace Brethren Church distributed 600 copies of *Good News for Modern Man* in the Krannert YMCA area of Indianapolis on Apr. 27. Mayor Lugar proclaimed that day as "Good News Sunday," and churches throughout the city distributed 220,000 copies of the modern language New Testament. Jerry R. Young, pastor.

LONDON, ENGLAND. At the conclusion of the recent LeTourneau College tour to the Middle East, Dr. Paul Bauman remained in England for a week of speaking engagements at churches in Greater London. The meetings were prophetic in nature and were sponsored by the Bible and Advent Testimony Movement of which Dr. Frederick A. Tatford is the General Secretary.

BEAVERTON, OREG. Rev. Luke E. Kauffman, pastor of the Grace Brethren Church, has resigned his position to accept the pastorate of the Grace Brethren Church of Myerstown, Pa. He will assume this work in August.

LONG BEACH, CALIF. The graduates of the Los Altos Brethren Church have an opportunity to spend June 20-21 on Catalina Island as a graduation trip. For a very low price, the graduates will spend Friday at Campus By The Sea with a private beach and sports areas. They will spend Saturday in the city of Avalon. Harold Penrose, pastor.

FINDLAY, OHIO. The Brethren Church held a farewell service for Mr. and Mrs. Wilmer Witt May 11. Mr. Witt has joined the Brethren Construction Crew and began working May 5. His family will join him in the summer. On Apr. 27, five people obeyed the Lord in baptism. Glenn R. Coats, pastor.

NOTICE. Chaplain James Dickson has left for his station in Puerto Rico, and will remain there for eight months. His address is: James Dickson, Grover J. LT, CHC, USNR; No. 751479, SN NCB-71, APO, New York 09501. Please change your *Annual.*

PORTLAND, OREG. A farewell reception was held at the Grace Brethren Church for Rev. and Mrs. Duane S. Jorgens. A lace tablecloth was presented as a gift. Mr. Jorgens assumed his duties as minister of Christian education at the First Brethren Church in Sunnyside, Wash., on May 10. William H. Schaffer, pastor.

LANCASTER, PA. Rev. William F. Tweeddale has resigned the pastorate of the Grace Brethren Church of Lancaster to accept the pastorate in St. Petersburg, Fla. A fourth group has branched out from the Lancaster church, calling themselves the Susquehanna Grace Brethren Church. This work began the last week in March, and averages about 35 in attendance. The Lancaster church broke all attendance records with 374 in Sunday school Apr. 20.

HAGERSTOWN, MD. The Fraternal Order of Police honored Rev. Robert Collitt, pastor of the Hagerstown Grace Brethren Church, as guest speaker at the Police Memorial Service on May 11. The service which honors policemen who have fallen in the line of duty was held in the city park following a parade from City Hall.

GRAFTON, W.VA. There were eight decisions for salvation and fifteen rededications of life in services with Allen Herr at the First Brethren Church Apr. 16-25. Several of the decisions to receive Christ were made in homes during visitation. Rev. Paul Mohler, pastor, writes, "We thank God for our Board of Evangelism and the ministry of Rev. Allen Herr."



Pictured above, back row L to R: Richard McCarthy, past moderator installing new officers of the district; Ulysses Gingrich, newly elected moderator; Lee Dice, vice moderator; John Line, secretary; Walter Fretz, treasurer; Kenneth Kohler, statistician; Daniel Eshelman, business director. The front row are newly elected WMC officers: Mrs. Earl Peer, president; Mrs. Robert Griffith, vice president; Mrs. Walter Fretz, secretary; Mrs. Arlene Orber, treasure; Barbara Kolb, program chairman.

STROUDSBURG, PA. The Northern Atlantic District held their annual district conference at Pinebrook Conference Grounds May 2-4 with Dr. James Boyer of Grace College as speaker.

WINONA LAKE, IND. Mr. and Mrs. Ron Henry announce the addition of Monica Dee to the family on Apr. 4. Mr. Henry is registrar and assistant professor of history at Grace College.

ALEXANDRIA, VA. The Grace Brethren Church, 1301 Commonwealth Ave., 22301, urgently needs first and second grade teachers for the Brethren Day School. Interested persons may contact Mabel E. Donaldson, director, by writing or telephoning 703-548-1808 or 703-549-1610.

KETTERING, OHIO. In evangelistic meetings held at the Calvary Brethren Church May 4-11 with Rev. Allen Herr, a total of 26 decisions were recorded. Henry T. Barnhart, pastor.

HANOVER, PA. The Hanover group held its first Sunday services Apr. 20 in the YWCA with 38 in the morning service and 36 in the evening. Anyone in that area interested in the work contact Donald Misner, 827 Hanover Rd., York, Pa. 17404, phone 717-225-3362. Rev. Paul G. Hawbaker, a member of the Calvary Brethren Church, Hagerstown, Md., is temporarily ministering to the group. His address is Route 6, Hagerstown, Md. 21740.. A. Harold Arrington, Mid-Atlantic District Mission Board.

WATERLOO, IOWA. It was voted to install air-conditioning in the sanctuary and side rooms of the church. For economy and efficiency there will be four separate units. The units are being purchased at cost and the sheet metal for the duct work is being furnished as a donation. John M. Aeby, pastor.

ROANOKE, VA. The Clearbrook Brethren Church has approved the paving of the parking lot for a cost of $3,500. So far, $2,666 has been raised. Russell H. Weber, pastor.

BOWLING GREEN, OHIO. Rev. and Mrs. Sherwood Durkee were guests at the Good News Grace Brethren Church for the morning service Apr. 13. Rev. Durkee brought a challenging message and there was one rededication of life. Rev. and Mrs. Lester Pifer were with us May 9-11 for special meetings. The theme was "America and the Nations." John McKay, pastor.

NORWALK, CALIF. The children of Mr. and Mrs. Knute Selmanson and Mr. and Mrs. Howard Hoover recently held open house receptions in honor of their parents' 25th wedding anniversaries. W. Stanley Jensen, pastor.



POMPANO BEACH, FLA. Pictured above is Rev. Gene Witzky, pastor of the Grace Brethren Church, with a 7 ft. sailfish that didn't get away. This was only his fourth fishing trip since living in Florida—he was awarded the catch of the day. This type of fish is not usually caught from a drift boat.

NOTICE. During the July-September quarter, the Brethren adult Sunday-school curriculum will feature a study on *Our Heritage: Brethren Beliefs and Practices.* The teacher's quarterly will be expanded for this study, and pastors and superintendents are invited to write for sample copies of the teacher's and student's books. Those churches using elective courses of study may wish to consider the material for a future quarter, if it is not convenient to use the studies during the summer months. Your Sunday-school curriculum committee highly recommends this special study of Brethren practices, and encourages its study by all our Brethren constituency.

PHILADELPHIA, PA. Rev. Robert Griffith has accepted the call to pastor the Penn Valley Grace Brethren Church, Telford, Pa. He will begin duties there June 23.

LA MIRADA, CALIF. Richard I. McNeely has returned to Biola College after nearly three years of ministry as chaplain in the United States Navy. Dr. McNeely is professor of Biblical studies at the college.

FINDLAY, OHIO. The Findlay Brethren Church witnessed a wonderful service on May 15 when the Navajo children presented their testimonies in word and song. There were 174 in attendance and an offering was received in the amount of $174 for the Navajo Mission. About 100 attended the carry-in supper before the service. The children and sponsors spent the night in homes of church members. Glenn R. Coates, pastor.

CLAY CITY, IND. Ten mothers and daughters of the First Brethren Church attended an annual mothers' and daughters' dinner and program at the Clay City Inn May 9. A bountiful meal of baked chicken, noodles, salads, and vegetables was enjoyed. Mrs. Minnie Brown was the oldest mother present, and Mrs. Donna Ream was the youngest. Robert G. Clouse, pastor.

CHANGE. An address change has been announced for Rev. and Mrs. Elmer Fricke, 1893 Lave Ave., Long Beach, Calif. 90815. Please change *Annual.*

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

ASHTON, Bonnie, 85, a faithful member of the Dayton, Ohio, First Brethren Church for 70 years, departed to be with the Lord May 5. G. Forrest Jackson, pastor.

DAGUE, Clarence H., 75, a member of the West Homer Brethren Church, Homerville, Ohio, passed away May 11. Robert Holmes, pastor.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Shirley Benedict and Paul Himler, Apr. 4, Norwalk Brethren Church, Norwalk, Calif.

Marlene Matthias and Daryl Bussert, Apr. 19, First Brethren Church, Sunnyside, Wash.

Carolyn Jeanne and Howard G. Joens, May 3, Grace Brethren Church, Waterloo, Iowa.

Sharon Comesky and Jim Crigger, May 10, Grace Brethren Church, Fremont, Ohio.

WE NEED YOU!

"We need you," was one of the things that Governor Ronald Reagan stressed in a speech to 6,000 persons at the spring rally of the California Association of Christian Schools, at Anaheim, California, on April 21.

In decrying the revolution that he said was taking aim at the "moral values of our youth," he assured his audience that the Christian school movement is very definitely needed to meet the challenge. "We are coping with a revolution. One which has taken aim at the moral values of our youth." He stated further, "The world is hungry for morality. That's why we wait for you to take your place in higher education." He made particular reference to the many students in his audience.

This was a significant meeting in many ways. It was an outstanding witness to the strength of the Christian school movement in California. And, it was a demonstration of what can be done when Christians stand together. This meeting was said to be the largest gathering in the interest of Christian schools in the history of our country.

Then, there was significance to us who are Brethren. Dan Shedd, a Grace College graduate, now serving as principal of the Christian school at Whittier Community Brethren Church, assumed the office as president of the CACS, and was administered the charge by Dr. Charles W. Mayes, interim-pastor of the First Brethren Church, Whittier, California, and a pioneer in the Christian school movement. Mr. Joe Smith, principal of Brethren High, Paramount, California, and a member of the CACS board, was on the platform. Many students from Brethren schools were in the massive choir assembled in the balcony. And, Jerry Franks, touring Southern California in the interest of the Brethren Missionary Herald Company, played two trumpet solos for the audience. ▼



CACS officials with Gov. Ronald Reagan.



Jerry Franks playing for the spring rally audience.

President of CACS Dan Shedd, left, with Gov. Ronald Reagan, center, and Dr. Charles W. Mayes.



(Photos by Reuben R. Rundall)

Application for Accreditation Status Denied

On March 23, Dean E. William Male and I went before the North Central Association, Commission on Colleges and Universities, as the final step in application for Correspondent Status in Accreditation. In preparation for this meeting, a written application had been prepared and filed with the commission several months in advance. In response, an educator was assigned to give a careful survey of Grace College. He arrived on campus and spent two days examining the status of the faculty, finances, student body, and facilities. He then prepared a report for the Commission on Colleges, copies of which were also placed in our hands before the meeting in Chicago. The report was factual and in some places pointed up weaknesses and strengths, but at no point did it give any indication as to evaluation.

Representatives of several other Christian colleges preceded us before the commission. They came forth greatly disturbed at the rather strong position the commission took relating to their doctrinal and moral standards. But even this did not quite alert us to the fact that we would be facing the same sort of confrontation. Almost no attention was given to faculty, facilities, and finances during this interview. Practically the whole time was given to the matter of "the faith" as outlined in our "Covenant of Faith" and to which each member of the faculty must subscribe annually. It was their conclusion that this placed undue limitation upon the freedom of inquiry, and therefore, was an obstruction to the advancement of knowledge.



By Dr. Herman A. Hoyt

President, Grace Theological Seminary and Grace College

The Decision Came Three Days Later in the Negative

A secretary assigned to colleges like ours, reported the decision of the commission on March 26. Two factors were cited as leading to the refusal to grant Correspondent Status:

First, it was deemed impossible within a period of five years for the school to upgrade its faculty sufficiently to make full accreditation. (Correspondent Status lasts for two years, and Candidate Status for three years, making a total of five years before full accreditation.) This may not be true, but at the rate we are now moving in the face of almost insurmountable odds, it could very well be true.

Second, it was deemed impossible within a period of five years for the school to improve its financial status in terms of endowment. At present we have almost no endowment. Without endowment the commission felt that our school does not have financial stability, that is, finances such as will guarantee the ongoing of the school in the face of mounting financial pressures. Here again, the commission had solid ground upon which to base its decision.

A Significant Factor in this Interview

The Commission on Colleges attempts to weigh all the aspects of an institution in arriving at its final decision. A school may be high in some areas and low in others, and this is usually the case. In our case, there is no question that in the area of faculty and finances we are low. But even these areas might have received a more favorable review by the commission if the factor of "the faith" had not appeared so obstructive in their estimation.

This led Dean Male and me to address an important question to the secretary: "Does this close the door to Grace College?" To this he said, "No," and insisted that we could apply again within six months, or a year, or two years. But, obviously, when a five-year limit had already been placed on us, it would be sheer folly to apply sooner than improvement in faculty and finances would permit.

A Real Challenge Now Confronts Grace College

Hundreds of people were praying for Grace College in this confrontation with the Commission on Colleges. Those prayers were that the will of God would be done. Now that the answer has come in the negative, it is only right that we take this as the will of the Lord at this time. Let us rejoice and thank God. More than fifty colleges made applications such as ours, and more than half of them were denied, so we are not alone.

Now this decision is good for one reason. It points up the places where we need to make great improvement. We need more faculty members, and faculty members who are Brethren, and we need them with degrees on the doctoral level. There needs to be a greater volume of prayer for new dedication on the part of Brethren teachers.

In addition, there needs to be strong advancement in finances. God's people who have been blessed with the ability to make money need to consecrate their financial means to Christian Education. Let there be a new surge of prayer to this end, that Grace Schools may be able to provide quality education for its youth.

Consider the Need We Have Right Now for Funds

As of this date we face a serious need in the general fund for the school. Expenses have been running high, and in the face of every effort to economize we are now running short. Pray that God's people will send in the necessary funds to meet the current needs for this year.

Moreover, there is great need for help on the library. This building will cost about $90,000 more than projected. Government regulations as to salaries and escalating costs have been more than we could meet. The Brethren Investment Foundation has had to deny a request for another $75,000 because of shortage of funds.

Could all of you faithful readers of this column go to your knees in prayer, and perhaps also reach a little deeper into your pocket to meet these needs? ▼

INTER-CHANGE

Dear Dr. Hoyt
My name is Jill Osborne. I am ten years old. I go to Simi Community Brethren church. Our Pastor name is Pastor John Gellis. My sister is in 9th Grade. She can play the piano very she plays for sunday school. My sister and I want to go to Grace school. Here is a doller for the school. I know its not very much but every penny or doller counts.

yours truly
Jill
Osborne

Jill's "doller" with God's blessing counts "big" in helping Grace to provide a Christian education for our youth.

By faithfully adding your "dollers," there will continue to be a Grace College for many Jills, Sherrys, Bills, Johnnys, Toms, and others to attend through the years to come.

GRACE COLLEGE
Winona Lake, Indiana 46590
FOUNDED IN 1948

HERMAN A. HOYT, Th.D., LL.D., President

March 28, 1969

Miss Jill Osborne
2697 Stearns Street
Santa Susana, California 93063

Dear Miss Jill:

I think the nicest letter I ever received has come from you, and that great big dollar for the school is such an encouragement to me.

To know that we have young people like yourself and your sister, who plan on coming to Grace, makes all of us more determined than ever to give our best to preserve and perpetuate Grace College, so that Christian young people will be able to attend a college where Christ is honored.

Sincerely yours in Christ,
Herman A. Hoyt
Herman A. Hoyt
President

HAH:ad

Spell it "dollar" or "doller"—it makes little difference just as long as you send it to Grace College!

Observers close to the Washington scene have noticed a significant change associated with the new administration. This has been observed by Christian and non-Christian alike. Not for many years, possibly since the Eisenhower administration, has there been such a prominent role for religion to play in the daily personal life of the key public officials, especially that of the President. President Eisenhower is remembered for having the cabinet sessions opened with prayer. He was faithful in church attendance, and according to the testimony of some had a personal faith in Christ. Certainly the



(American Airlines photo)

state funeral, which was arranged with his approval, gives additional evidence of the strength of his faith.

In the case of the incumbent President, for the first time special Sunday services have been scheduled in the White House when Mr. Nixon is in the city. On other occasions on Sunday, he and his family are to be found in church. Prior to the inauguration, the President read through the messages of all of the other former presidents and was impressed with the importance of the head of state setting the proper example in the need and vital importance of personal religious faith. The content and tone of President Nixon's inaugural address gave the clue for what was ahead in this area. Such an address caused some foreign visitors present for the occasion to remark that it seemed as though they had been in a church service.

A strong friendship has been established between President Richard Nixon and Dr. Billy Graham. This in itself is a wonderful instance of the providence of God. A small act of kindness on the latter's part has been used by the Lord to cement this relationship. It was at the time of the death of the mother of Mr. Nixon that Billy Graham took time off from a busy schedule to be present for the funeral of the mother. Billy Graham had no part in the service itself, but was there even though he had to cut short some other appointments. It was this same individual who had much to do with Mr. Nixon's decision to run once more for the highest office in the nation. We can expect that the access which Billy Graham has to the White House will continue throughout the days of this administration. It was not by chance that Billy Graham was chosen to speak at the first Sunday church service in the White House following the inauguration. A large number of cabinet and other high officials were present.

Already there have been a couple of incidents which indicate that there is a sensitivity to spiritual matters among officialdom in Washington. When the first drawing of the Apollo 8 postage stamp which was released on May 5 appeared, the Bible was represented in the words which were spoken from the vicinity of the moon on Christmas eve, "In the beginning God." A bureaucratic decision removed this important testimony so that the center of the stamp was to be almost as void as the earth was at the beginning of creation. Letters from all over the nation poured into the office of the President and other offices involved in this matter. The last week in February brought the reversal of this earlier decision, so that now God will be represented on this stamp which honors a tremendous scientific feat made possible by the God-given intelligence of men.

A second incident is noticed in the intervention of the Secretary of Defense, Melvin Laird. About a year ago the American Civil Liberties Union took action to have all reference to God, Supreme Being, Creator, and so forth, removed from the character-building lectures which men in the military are given during periods of orientation. If this action were successful, the very foundation for all morality would be undermined. There would be no substructure upon which ethical conduct could be built. Again, the average citizen with pen in hand descended upon Washington, this time especially the representatives in Congress, through an avalanche of letters the like of which many of the persons in Congress have not seen on any other single issue. Defense Secretary Laird announced that the intended policy of the ACLU would be turned aside and the terms which were so offensive to that organization could still be used. He has stated that there is a good possibility that this refusal to implement the ACLU's policy will be permanent if such has not already become the case.

Within ten weeks, at the time of this writing, the citizens of this nation have had the opportunity of observing how sensitive the new administration is to the stirring among the grassroots of America. It is still true that those who make their wishes known are more apt to see something done about them. Too often the tiny, but articulate, minority take action and change the policy of the government and sometimes even the law of the land. It is high time for those who still believe in those principles which have contributed to the greatness of America to make their moral force felt. In the good providence of God this greatness has come to be and we must be careful or it will all be lost by default, more so than by overt attack. America is the last bastion of freedom, so all citizens have an investment in our nation's future. America is the last major base from which to evangelize the world, so the Christian citizen has an additional obligation.

While attending a national security seminar last November, this writer felt that the outlook for our nation was very dark and foreboding. It seemed as though we were living on borrowed time; that this cliche had become reality. Forces within and forces without were hard at work tearing to shreds

(Continued on page 23)

"Peter Didn't Leave A Will..."

By Catherine Marshall

Peter—to the surprise of all who had known him well—had left no will. Apparently he had thought that since he possessed little other than insurance, making me the sole beneficiary of that took care of the situation. If only he had known how much it left to be taken care of! Yet in thinking a will unimportant for those with a small or moderate estate, my husband was not unusual. I learned that an estimated 70 percent of American property owners die intestate.

The first business complication developed when Peter's checking account (we did not have a joint one) was frozen. Consequently, no money could be drawn out even for funeral expenses or immediate needs. All of the insurance policies were in a strongbox at the bank. That box was immediately sealed by the bank under the Internal Revenue Department's regulations. It took three weeks of cutting red tape before even the insurance agent could get into the strongbox "to initiate the collection of death proceeds," as the insurance term has it.

Then I learned that, under District of Columbia law, when a man dies without a will, after all the debts are paid, his widow receives one-third of his estate, his child or children, two-thirds. It was necessary for me to appear in probate court to post an expensive bond and to be made administratrix of Peter's affairs. Everything thereafter came under the jurisdiction of this court. Not even funeral expenses, doctor or hospital bills, nor ordinary household expenses could be paid until the court passed on them.

Following this, some of my husband's possessions had to be appraised—his car, his stamp collection, a few power tools. The appraisal of something like a stamp collection is a highly technical matter. It had to be handled by men who know the value of stamps. But all appraisers had either to be appointed by the probate court or specifically approved by them. Such appraisal can be time-consuming, a great deal of trouble, and costly.

I found it hard to keep my mind on these business affairs, because my heart kept intruding. The businessmen who were trying to help me would have found many of my thoughts highly irrelevant How much are a few British colonial stamps worth? So many dollars and cents? A hundred hours of pure pleasure?

I could see Peter bending over the stamp books spread out on a card table in our living room. To him, the stamps were not just stamps. They were cargo ships on their way to romantic, far-flung places—Antigua, Barbados, the Cayman Islands, Grenada, Montserrat, Trinidad. The very names were music . . . ! The commemorative issues were some of history's most dramatic moments—the stamps were beautiful! "Catherine, take a look at this new St. Kitt's ultramarine on blue violet—and this magenta, this carmine rose. . . ."

And sermons? How could sermons be appraised? So much lift and lilt to the human spirit? So much bowing down to the heart in adoration to its Maker? Yet the sermon manuscripts were an integral part of the estate and the next thing that had to be appraised. Obviously, how much they were worth commercially was anyone's guess. But even after some arbitrary value had been placed on them, then what disposition was to be made of them? It took several lawyers a little over four months to figure out that one.

It seemed that almost daily, everywhere I turned, legal proof of my husband's death was required. Finally, I had a whole sheaf of photostats of his death certificate made. To the uninitiated in grief, this may seem like a small matter. Still it scarcely has a soothing effect on the bereaved.

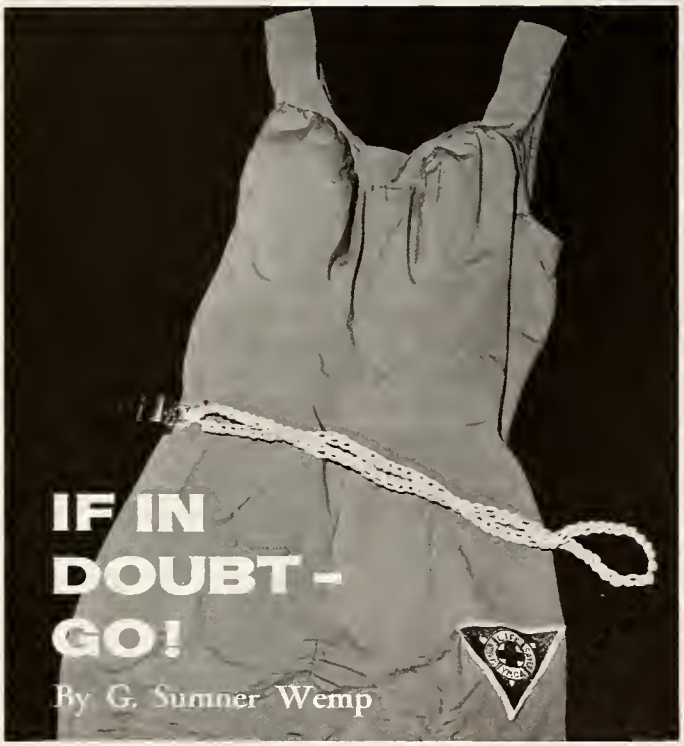
Then came the day when I had to reappear in probate court to be made Peter John's guardian. Since then, I have been required to give a detailed financial accounting of my guardianship to the court each year. This will go on until my son becomes of age. Each year the account figures must be sworn to before a notary public. Each year a fee must be paid to the office of register of wills for the accounting.

The amount of cash in Peter's checking account at the time of his death was not large. Most of this had been given to us as a gift on the occasion of our tenth anniversary at the New York Avenue Presbyterian Church, and had been meant to pay part of our expenses for a trip abroad. Yet by the time the final accounting is made to the probate court, almost every cent of that original sum will have been drained away in legal and court costs.

When I discovered the amazing amount of red tape involved even with such a small estate, I almost ran to a lawyer to get help in making a will of my own. Not only that, but I began urging my parents and close friends to consider the same move. Though in my case there was little to leave anyone, I reasoned that the tiny sum involved in making a will might some day save many times that amount in fees for dealing with quite unnecessary legal technicalities.

Of course, Peter had no idea of all of this. Yet some of his close friends were lawyers. And often he himself had been called on to help the recently bereaved in practical matters as well as spiritual ones. I marveled that he had never even once encountered some other widow entangled in the same difficulties with which I was wrestling.

—Reprinted with the permission of the publishers, McGraw-Hill Book Company, Inc., from the book To Live Again *by Catherine Marshall. Copyright 1957 by Catherine Marshall.* ▼



We are seeing population explosion in every kingdom under heaven except the kingdom of heaven! Perhaps the reason is that we build our big, beautiful churches with cushioned pews, air-conditioned auditoriums, robed choirs, and well-trained preachers and then advertise, "Come and hear," when all the time God says, "Go and tell." What is it going to take to make us leave our comforts of home and go into this world with the Gospel? The Lord Jesus did. Let us learn what He had and follow His example.

In John 3 we see the sinner seeking the Saviour. In John 4 we see the Saviour seeking the sinner. The latter is the norm, "For the Son of man is come to seek . . ." (Luke 19:10). The first thing we notice in this chapter is the COMPULSION OF CHRIST for "he must needs go through Samaria" (John 4:4). Other Jews would not go this way because of the racial hatred but He *must* for there was a woman who needed the Saviour. Many Christians do not go out of their way to witness but the soul winner *must* for he has a compulsion. Paul had this compulsion for he cried, "woe is unto me, if I preach not the gospel" (I Cor. 9:16).

Part I of a message given to Grace Seminary students by Rev. C. Sumner Wemp, director of Practical Christian Work at Moody Bible Institute.

If the Lord Jesus must "GO" so must the pastor and people, for the command is to "go into all the world" and go into the highways and hedges. Suddenly at the beach one day, I saw a lifeguard stand in his tower. He took the Red Cross flag from its standard and waved it frantically so they could see it at the main station. Grabbing a life buoy he ran to the water and swam out to rescue a man from drowning. In a few moments others arrived from the main station to help. Everyone had a lump in his throat as he evidenced the dedication of these men as they saved a man's life. Later that evening I went to the main station. There I saw a sign I will never forget. On the wall in large red letters was written, "IF IN DOUBT, GO." Oh, that every Christian had such dedication to that motto today.

You can see the COMPASSION OF CHRIST as He said to the woman, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water" (v. 10). She was a loner. Whether it was the multitudes or the individual He had compassion. The tragedy was she did not know the gift of God nor did she know who was talking with her until she was told. When she was told, praise God, she drank deeply of that water!

David Brainard penned in his diary, as he burned out for God among the Indians, "I cared not where or how I lived or what hardships I went through, if only I could win souls for Christ. While I was asleep I dreamed of these things; when I waked my first thought was of this great work." This attitude comes only when one can pray from the depth of his soul, "Not my will, but thine be done."

A third attitude Christ had was a sense of COMMITMENT to this task of reaching others when He said, "My meat is to do the will of him that sent me" (v. 34). When the disciples offered Him the McDonald hamburgers and said, "Let's eat," He let them know He had already had filet mignon, "I have meat to eat that you know not of" (v. 32). He was saying the thing He really fed on was seeing people born of God right before His very eyes. This satisfies.

Christians need not only to esteem the Word of God "more than my necessary food" (Job 23:12), but also the will of God and work of God in reaching men and women for Christ. Witnessing is not just one of the items in a cafeteria which we can take or leave, it is the main course of the church. The Lord Jesus did not say you ought to be witnesses but "ye shall be witnesses unto me" (Acts 1:8).

Probably the disciples passed this woman on their way to town. I wonder what they thought. Do you suppose they realized it was odd for her to go for water by herself at this time of day instead of when the women usually went late in the day? She was not chalked up as the most likely prospect in Sychar to receive the Saviour.

Just think of what they missed. Wouldn't you love to win another D. L. Moody or Billy Sunday or C. H. Spurgeon? That man in the service station, or shop or office next to you, or the paper boy or the postman may just be the one. Don't pass him by. Tell him about Jesus. At least offer him the opportunity to know the Saviour.

A man who was saved in one of D. L. Moody's meetings prayed, "Dear God, I want to thank you for going out of your way to save me." God does! The Lord Jesus did! May we go out of our way to bring people to Christ. ▼

What Is Good Music?

By Gunner Urang

There are some things about which everyone is willing to argue, whether he knows anything about them or not—for example, the English language, the government, and music. On music the classic comment is, "I don't know anything about it, but I do know what I like." It seems to me, however, that one should be able to add: "I know *why* I like what I like." This is especially necessary for the gospel musician, for with him music is a ministry. All Christian musicians will agree that we need good church music. It should be worthwhile then to consider just what we mean by good church music and to ask ourselves whether we have it now in our churches.

We can start with what good church music is not, or rather what it does not have to be. For one thing it does not have to be good secular music. It does not have to be music restricted to one country, one period of time, or one school of composers. There are some fundamentalist Protestants who seem to feel that the only worthwhile music is that which came after 1875, and that good church music means Fanny Crosby and George Stebbins, or "The Glory Song" and "The Old Rugged Cross."

It does not have to be characterized by any narrow limitations of tempo, dynamics, rhythm, or harmony. The mere fact that a hymn is slow, soft, steady in rhythm, and simple in harmony does not label it as the genuine article. Conversely, a rollicking loud, modern-sounding tune does not automatically get the blue ribbon.

These are all false criteria and they lead to dangerous principles. They are false because in each case they confine good church music to a certain restricted area, and on the wrong basis. For church music the standard must be primarily a practical one rather than an artistic, historical, or popular one. In other words, good music for the church is that which does most effectively what it is supposed to do. The artistic standard applies, but it must be subordinated to the practical consideration.

This being the case, what is church music supposed to do? Nothing, in itself. Its functions arises out of and coordinates with the words. The music reinforces and emotionalizes the meaning and unifies the performance of the text.

For our purposes we shall assume that the words chosen are the best. Take a hymn like "When I Survey the Wondrous Cross," for instance. The words themselves are moving. The first thing the simple "Hamburg" tune does for the words is enable the congregation to join in unified performance of the hymn. But this could be accomplished by means of group recitation, like saying the Lord's Prayer. The tune does more. Music is the language of emotion, and feelings that lie too deep for mere words find their expression in song. The tune, then, reinforces the emotional significance of Watt's hymn.

In the congregational hymn, the tune can be effective in reinforcing and emotionalizing the words in two ways: rhetorically and psychologically.

With respect to meaning, the tune should emphasize the words by allowing the important notes to correspond to the important words. An important note may be such because of accent, because of extra length, or because of a higher pitch, or because of a combination of these. To go back to "When I Survey the Wondrous Cross" for an example—in the first phrase the important words are "when," "survey" (with stress on the second syllable), "wondrous" and "cross." The notes which accompany these words are all notes which receive two beats, thus adding emphasis.

Psychologically, too, the tune can be either effective or ineffective. The melody must not only emphasize the intellectual meaning of the words but also echo the spirit of the message. The chief factor is association, the mental images and emotional states which can be brought into being when one hears a certain melody or certain harmonies and rhythms.

Several kinds of association may operate in church music. A tune may suggest a certain set of words, when these words are already familiar. I once heard someone accuse the compilers of a certain hymnal of using the wrong tune for the hymn "How Firm a Foundation" because to him that tune suggested the words of "O Come All Ye Faithful." There is even greater danger in putting sacred words to popular tunes when the secular words are still known and sung.

The associations are not always of definite words. Sometimes a tune with a certain type of melody or rhythm suggests an emotional state or a mental attitude. Words of quiet trust like those of "Abide with Me" call for a tune which suggests a calm repose. The militant words of "A Mighty Fortress is Our God" must be set to a march-like tune, a tune with "muscle."

But when the associations are of a different order entirely, when they suggest the music of the world, when they bring to mind the feverish syncopation of jazz and the sensual cloying harmonies of the popular love song—then something is wrong with church music. I feel this is a matter to which the songleader and the gospel singer and the instrumentalist ought to give prayerful consideration. On the practical level the choosing of congregational songs and gospel solos call for real discrimination. Try this test on a gospel song. Having already passed judgment on the words and accepted them, try to take in their full meaning. Recite them aloud; master the emotional tone of the text. Then try the tune. Ask: Does it add its own authority to what has been expressed by the words or does it defy the text and cry out its own meaning by means of distressing associations?

To conclude, then, church music is good not because it is of a certain time or nationality or by a certain composer or school of musicians; nor because it is contemporary and popular; nor because it measures up to secular standards; not just because it happens to be soft, or loud, or slow and steady, or fast and rhythmic. Good church music is that which does its job—reinforcing and emotionalizing the message of the words.

—A chapter from "Good Music for the Glory of God." Used by permission of: Tips on Christian Education Topics. ▼

Library "Move-in" Takes Only Three Hours



A lot of "huffing and puffing" went into moving the library books as seen in the accompanying photos. At bottom right, students and faculty members are shown placing the books on the shelves in the new library facility.



"You've heard of sit-ins, love-ins, laugh-ins, and so on, but have you ever heard of a move-in? That is what Grace College and Seminary students and faculty held recently when they moved to their newly-completed, three-story library and learning center." So wrote Art Marose, businessman, in the March issue of the Warsaw Chamber of Commerce Communicator.

Forming two solid lines from the old library in McClain Hall down across campus to the new, hundreds of enthusiastic, singing workers passed some 40,000 books to the new stacks in just three hours. Mrs. Mabel Hamilton,



librarian, declared the move a tremendous success.

The spacious, air-conditioned, humidity-controlled facility with 29,000 square feet of carpeted floor space, acoustically-tiled ceiling, and hundreds of individual study carrells, was open for business when the students returned April 8 from their spring vacation.

In their pursuit of academic excellence in the area of Christian higher education, Grace students and faculty now have one of the finest libraries to be found on the campus of any private school of comparable size. ▼

Seminary Changes 3-Year Degree

The 1969 Commencement will mark the awarding of the first Master of Divinity degrees at Grace Theological Seminary. From this time on, the Master of Divinity (or M.Div. as it is commonly abbreviated) will be granted upon completion of the basic three-year course in the seminary, and the formerly-awarded degree, Bachelor of Divinity, will be discontinued. This action is consistent with the growing trend in seminaries, and is also a reflection of the numerous advances made recently by Grace Seminary, particularly in the area of curriculum revision and improved laboratory facilities and requirements.

Each alumnus of Grace Seminary who holds a Bachelor of Divinity degree has been sent a small printed announcement of this change designed to be affixed to his diploma if he so desires. If any alumnus has not received this announcement by June 10, he should notify the Office of the Dean, Grace Theological Seminary.—*Dr. Homer A. Kent, Jr., Dean*

▼



Nine Involved in Grace Changes

Dr. Homer A. Kent, Sr., vice president of Grace College and Seminary, who has served on the faculty since 1937, plans to retire from teaching on June first. He is professor of Church History and Practical Theology in the seminary. He will continue as registrar for the seminary.

Rev. Charles H. Ashman will join the faculty of Grace Theological Seminary in September, according to Dr. Homer A. Kent, Jr., dean. He will be teaching part-time in the area of Practical Theology and Church History, dividing his time between the seminary and the Winona Lake Brethren Church where he will continue to serve as pastor.



Dr. Gilbert B. Weaver

Dr. E. William Male, academic dean of Grace College, has announced the appointment of Dr. Gilbert B. Weaver, as associate professor of Philosophy and Bible for the 1969-70 academic year.

Dr. Weaver is coming to Grace from John Brown University where he has served as associate professor of Biblical studies since 1960 and chairman of the same division for the 1968-69 academic year. He holds the B.S. degree from John Brown University, the Th.M. from Dallas Theological Seminary, the Th.D. from Grace Theological Seminary, has done Master's work in Philosophy at the University of Arkansas and Michigan State University and plans to continue his work at Michigan.

Dr. and Mrs. Weaver and their two children, Carole Susan, 9, and Edward Alan, 8, will move to Winona late this summer.

Faculty promotions also announced by Dr. Male include five teachers who have been advanced in rank.

Dr. John J. Davis to associate professor of Old Testament and Archeology, Rev. J. Paul Dowdy to assistant professor in Missions and Spanish, Vilas E. Deane to assistant professor in Mathematics, Miss C. Ann Teel to assistant professor in Journalism and Richard A. Dilling to assistant professor in Mathematics and Physical Science.

Advanced Study Plans

Edgar J. Lovelady, instructor in English at Grace College, will be on leave of absence beginning in September to continue work on his doctorate in English at Purdue University, in the fields of Linguistics and Literature.

He holds a diploma from Toronto Bible College, the B.A. from Grace College and a B.D. from Grace Seminary where his Th.M. is also in preparation. In addition, he has his M.A. degree from St. Francis College.

Vilas E. Deane, instructor in Mathematics, will study at San Jose State College, San Jose, California, this summer where he will attend the six-weeks Mathematics Institute sponsored by the National Science Foundation.

Deane holds the B.A. degree from Ashland College and the Master of Science degree in Mathematics from Ohio State University.

Richard Dilling, assistant professor of Mathematics and Physics at Grace College, has been granted a leave of absence to work on the Ph.D. degree in Physics at Wesleyan University in Middletown, Connecticut.

He has been awarded a teaching assistantship renewable up to three years which provides both a tax-free stipend and tuition remission.

Dilling, who has been on the Grace faculty since 1966, holds the B.S. degree from Shippensburg State College and the M.S. in Physics from Purdue University. He will start his doctoral program in the fall of 1969. ▼

RENEWAL IN D.C.

(Continued from page 18)

the moral fabric of our society. However, it appears that God has given America a little more time to put its house in order and return to the faith of our fathers. The situation is desperate enough to require a spiritual revolution. If this is to come about, much of the direction will have to come from the White House before it can have much effect in the other houses of our land. Perhaps Mr. Nixon has been brought to this position for such a time as this. God's Word clearly tells us that it is His prerogative to set up one ruler and put down another.

The glimmer of spiritual hope is seen in Washington, but Christians must make sure that it is not darkened. That spark of righteousness must become a purging fire of spiritual renewal if God's judgment is to be stayed. No other civilization in history has escaped when the cup of iniquity was full. America has no claim on God's grace that would cancel out His wrath. As Nineveh of old repented so must the the United States of America!

In the opening paragraph of this article, the writer mentioned that others beyond the field of evangelical Christians have noticed the change in spiritual concern. In the April 6 issue of the *Parade* magazine, Jack Anderson, an associate of Drew Pearson, published an article pointing out his observations. He concludes his article in a very interesting manner, "Official Washington today is on its knees. Not in surrender, but for help in a period that may prove to be the most trying in the nation's history."

In the opinion of the writer of this article President Nixon does not have a monoply on political wisdom, but if he remains open to the leading of the Lord, a new day has already dawned for America! ▼

Grace Choir Well Received

If there was any doubt in the minds of sponsors and audience about the ability of the Grace College choirs to reach their listeners, such doubt was dispelled in the Wooster area. In four high school concerts the choir was superb and had excellent rapport with the students (Waynedale, Smithville, Triway, Northwestern). The appreciative audience at the OARDC auditorium agreed that they had been musically entertained and spiritually blessed.

It is a real joy to know that we have an educational institution that stands true to the Word of God, produces quality education, and sends forth purposeful graduates.

Such an institution is to be commended, prayed for and supported. Let us not fail them.—*Good News, First Brethren Church, Wooster, Ohio.* ▼

Three Grace Teams to Tour

Grace College will be represented by three development teams on tour this summer throughout various sections of the United States between June 1 and July 31, presenting Christ and the challenge of Christian higher education.

Terry White, director of public relations, will lead the male quartet on their tour of the western states: California, Oregon, and Washington.

Members of the quartet include Terry White; Gary Cole, Fort Lauderdale, Florida; Dale McDaniels, Goldendale, Washington; and Richard Dick, Winchester, Virginia.

Mrs. Terry (Sharon) White, special instructor of music at Grace College, is the accompanist.

A second team directed by Phil Lance from Montclair, California, will be touring some midwest, and New England states.

Other team members are Ross Weidman, Harrisburg, Pennsylvania; Doreen Beach, Martinsburg, Pennsylvania; Pam Winkler, North Canton, Ohio; Jackie Frushour, Drayton Plains, Michigan; and from Harrah, Washington, Maxine Peugh, accompanist.

Calling themselves the "Christian Assembly," is the team which will be on tour in the south and southeast under the direction of Ed Lewis, pianist.

Also included on the team are Jackie Keller, Fort Lauderdale, Florida; Linda Baker, Nankin, Ohio; Terry Davenport, Canton, Ohio; from Bourbon, Indiana, Max Anders; and Steve Grill, Trotwood, Ohio.

The varied repertoire of the teams combining the music of stringed and brass instruments with the voices, will include sacred folksongs, secular and novelty songs, and arrangements of hymns and gospel songs, which will enable them to adapt to all types of services.

Musical ability, a consistent Christian life and testimony, and academic achievement were important factors in the selection of the personnel for these teams.

The tentative summer schedule for the three teams will take them to approximately 175 Brethren and non-Brethren churches, conferences and summer camps.

We covet your earnest prayers for this vital outreach ministry of Grace Schools. ▼

COMP.
Grace Theological Seminary
Box 397
Winona Lake, Indiana 46590



Standing, L to R: Phil Lance, Doreen Beach, Ross Weidman.
Sitting, L to R: Maxine Peugh, Jackie Frushour, Pam Winkler.



Standing, L to R: Terry White, Dale McDaniels, Rich Dick.
Sitting, L to R: Sharon White, Gary Cole.



Standing, L to R: Steve Grill, Max Anders, Terry Davenport, Ed Lewis. Sitting, L to R: Jackie Keller, Linda Baker.

BRETHREN MISSIONARY

HERALD

June 14, 1969



GRACE COLLEGE LIBRARY
WINONA LAKE, INDIANA

Aloha Land



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COVER PHOTO-Waikiki Beach and Diamond Head on Oahu Island, Hawaii. (H. Armstrong Roberts, Photo)

Foreign Missions and WMC Issue

MEMBER EPA EVANGELICAL PRESS ASSOCIATION

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The Editor Speaks . . . By Clyde K. Landrum

Against What?

A professor is reported to have urged his students to be against something in life, even if they must take their stand against such a defenseless commodity as buttermilk. It is inevitable that in establishing our position positively for the things we believe and practice we will draw the lines against certain things. Even the Bible admonishes us to positively "put on" certain graces and to negatively "put off" sinful practices that should not characterize the Christian life.

The church as God's representative body in the world today is constantly asked to indicate where she stands on various issues, and her stand must be clear-cut and unwavering. To say, "If you sin somewhat, and do not repent to some degree, you'll go to hell to a certain extent," is not definite enough. We must specifically and clearly give forth the message: "All have sinned, and come short of the glory of God," and "Believe on the Lord Jesus Christ, and thou shalt be saved" We shall accomplish nothing for God if we fail to stand by word and deed for the great fundamentals of the faith such as: the inspiration of the Bible, the deity of Christ, the sinfulness of man, redemption from sin through the atoning work of Christ alone, and other doctrines. We of the *Brethren Missionary Herald* stand solidly with the National Fellowship of Brethren Churches in the belief of these great truths and we desire to faithfully proclaim them.

However, many Christians seem more concerned with what they are "against" than what they are "for," with more emphasis on the negative than on the positive. What then should be our attitude in the matter? How much magazine space should we devote to the negative viewpoint?

Our main emphasis must always be the clear presentation of the message of salvation so that we shall not fail in reaching the lost for Christ. There must be the clear preaching as to the lost condition of man which some may consider a negative approach. But how can we tell men *how* to be saved until we can show them they *need* to be saved? We must teach Christians of the sanctifying work which the Holy Spirit can and will do in their lives through the "washing of water by the word." We must—and we will warn against the pitfalls of sin and the deceitful working of Satan against Christ's body, the church. It is imperative that we teach and stress these truths over and over again.

There are other matters which we must make known but which should not be ridden as a hobby. One of these is the clear statement that we are unalterably opposed to such an ungodly movement as the National Council of Churches and that we are in no way associated with them. While we should—and do make known our position, it is not wise to constantly use precious magazine space for this when unsaved readers need to read of the plan of salvation and believers need to see articles conducive to growth in the study of God's Word and in the Christian life. Top priority must be given to the most urgent spiritual matters and others should be treated as time and space permit. This will continue to be the policy of the *Brethren Missionary Herald* magazine. ▼

Continuing a series on Brethren mission fields . . .

HAWAII— Land

The Land

The mighty Pacific Ocean occupies close to one-third of the earth's surface. It is dotted by thousands of islands, both large and small, including the eight habitable islands of the state of Hawaii nestling some 1,400 miles north of the equator and 2,600 miles west of Los Angeles. Although technically the Hawaiian chain extends to the northwest as far as Midway, a distance equal to that from St. Louis to Seattle, those which are commonly thought of as the Hawaiian Islands cover an area only about 400 miles in length, and their name is taken from the largest and most easterly island, Hawaii. Other important islands of the group are Maui, Molokai, Lanai, Kauai, and Oahu, which is the most densely populated and also the seat of the capital, Honolulu.

The Islands owe their origin to volcanic activity. There are still two active volcanoes, Mauna Loa and Kilauea, both on the "Big Island," as Hawaii the island is known to distinguish it from the state of Hawaii.

There is much beautiful, breathtaking, awe-inspiring scenery in the Islands—rugged mountains, tremendous cliffs with up to a two-thousand-foot drop, rocky shorelines, beautiful beaches with either white coral sand or black volcanic rock sand, fiery volcanoes, fertile green valleys, blue seas, coral reefs, lagoons, and great curling breakers up to twenty feet high, attracting the world's most skilled surfers. No matter what the season of the year, visitors marvel at the greenness of the plant life and the variety of the flowers. Orchids grow in profusion.

The Islands have an annual average temperature of 75 degrees, with little variation between summer and winter, and day and night. In September 1965 Honolulu had its hottest day ever, 93 degrees. Even on winter mornings, when the thermometer drops to the chilling fifties, the temperature will rise by noon to the seventies and perhaps eighty degrees. Ocean currents and the prevailing northeast trade winds help to maintain this even climate.

The beautiful scenery and the wonderful climate make Hawaii a great tourist resort. In 1967, over one million visitors came to the state.

The economy of Hawaii revolves largely around two main industries, sugarcane and pineapple, and around the military and the tourist trade.

The People

The first known inhabitants of the Islands were Polynesians, and unless archaeological discoveries should prove to the contrary, it is thought that these people arrived here, having migrated from around Tahiti, only a few hundred years before the area was discovered by Captain Cook in 1778; as skilled navigators they crossed the Pacific in their big double oceangoing canoes. They were characterized by bronze skin, large dark eyes, heavy features, white teeth, and dark brown or black hair which might be either straight or wavy. Religiously they were given over to spirit-worship and all sorts of debasing superstition, and so moral degradation prevailed as it does wherever the true God is not known. Infanticide and human sacrifice were practiced.

The sad conditions prevailing when Cook discovered Hawaii were aggravated by the visits of white traders, "who," writes Dr. A. T. Pierson, "violated every law of God and man, dealt treacherously and brutally with the natives, indulged in shameless debauchery, and introduced rum and venereal diseases which wrought fearful havoc and decimated the population."

In 1778 the population was 300,000, but by 1878 it had dropped to 58,000. The decline was then arrested and a climb began. By 1964 the total population had risen to 714,000, including 60,000 in the armed forces. The projected population for 1970 is 849,000.

Ethnically, the population is very different now from the days of Captain Cook. Migrants came from many quarters, chiefly to work on the sugarcane plantations. They began to come as follows: Chinese, 1852; Polynesians from South Sea islands, 1859; from Japan, 1868; Portugal, 1878; Germany, 1881; Italy and Spain, 1898; Puerto Rico, 1900; Korea, 1903; Philippines, 1906; Russia, 1909; Poland, 1914.

Hawaii has truly been called a melting pot. There has been much intermarriage, and some can trace six racial strains; the product is many handsome men and beautiful women.

These mingled peoples work very well together; representatives from each group will be found spread through all

(Continued on page 6)

f Aloha!


Oahu
Island
Wahiawa
Waipio
Waimalu
Aiea
Red Hill
Pearl Harbor
Honululu
KAUAI
OAHU
MOLOKAI
MAUI
HAWAII
Pacific
Ocean
Hawaiian
Islands
N
W
E
S

the occupations and professions. Hawaii's four Congressional representatives are all Oriental; Honolulu's Chief of Police is Chinese.

According to the Department of Planning and Research, State of Hawaii, the people of the Islands are divided thus, religiously: no religion, 12.1%; Roman Catholic, 27.6%; Mormon, 2.7%; Protestant, 39%; Buddhist, 15.8%; other and not reported, 2.8%.



Statue of King Kamehameha I. He conquered rival chiefs on his own island, Hawaii, then unified all the islands into one kingdom establishing the Kamehameha dynasty.

The Brethren Testimony

Brethren missionary work began on Oahu in the early 1950's when a Brethren serviceman, Technical Sergeant Edwin J. Jones and his wife were stationed in the Red Hill military housing area. Keen for the Lord, they started a Sunday school which the Lord blessed with growth. Knowing they would be leaving the island when their tour of duty was up, they appealed to the Foreign Missionary Society, Hawaii still being a territory and not a state, to send a missionary. The Board was led to accept the challenge, and so in 1953 Rev. and Mrs. Foster Tresise went as self-supporting missionaries to carry on the testimony. Later, the FMS undertook their support. Then in 1959 Rev. and Mrs. Edmund Leech were set aside to help in the expansion of the Brethren testimony, and were led to settle in a new housing settlement at Waimalu on the shores of Pearl Harbor. In 1960 the Tresises were led to the new housing area of Waipio. The original work at Red Hill was carried on by the local church until the government closed down the area and the people had to relocate elsewhere.

At both Waipio and Waimalu, local churches have been organized and many people have been won to the Lord and are now seeking to win others to Him. The constituency of these congregations is mostly non-Caucasian. Some of the fruits of the Gospel here are now at Grace College.



A new, high-rise office building in Honolulu with a revolving restaurant on top.

There is a great need for the kind of testimony which The Brethren Church has to present, but there are many adversaries. The ministry in Hawaii has been carried on in the face of difficulties. The expansion of the work on Oahu has been hindered because of the difficulty of securing land for church building. Dr. Russell Barnard once said he had never seen such a land-hungry place as Hawaii. Land is not only very scarce but is also prohibitive in price. So, the testimonies are carried on in homes. The Sunday school at Waipio meets in a small chapel, known as the "House of Praise," which was built in the backyard of the missionary's home.

The Challenge

The challenge of Hawaii is very great. According to Dr. Billy Graham, Hawaii has the lowest percentage of born-again Christians of any of the fifty states. The cults are very active, and materialism, agnosticism, and atheism are rampant and very much in vogue. The storms rocking the mainland universities have reached Hawaii. Nihilism and despair and the "let us eat, drink, and be merry" spirit are all around. The Brethren churches must accept the challenge. Those who have received the Lord through the Brethren testimony are indeed grateful. We must therefore press on to reach the many who have not yet heard. ▼

NATIONAL CONFERENCE NOTE

Please include the foreign missions fellowship dinner in your plans if you will be attending the 1969 National Conference at Winona Lake. The date is Tuesday, August 12. Missionaries on furlough will be present, and Dr. Glenn O'Neal will be the speaker. Further details will be carried a little later in foreign missions publications, and in a letter to your local church.



Paradise of the Pacific

The lovely island of Oahu, forming a part of the Hawaiian Islands, never fails to impress the newcomer as the end of his search for a paradise. The friendly people of Oriental and Caucasian backgrounds, the bluest of blue Pacific waters caressing the lovely beaches, the prosperous and healthy economy, and a warm climate all help to lure thousands of new inhabitants to the island. Close to 38,000 people moved to Hawaii last year, and over half of them were under twenty-four years of age.

Actually, Hawaii is far from a true paradise. The ideal climatic and environmental conditions do not change the nature of man, and one's dream of an earthly paradise is soon shattered. Sinful human nature is just as evident here as it is in the rest of the world.

Christianity was introduced to the Islands in 1820 by Congregational missionaries from New England, and the Hawaiians were gradually converted to Christianity. However, the arrival of Chinese laborers in 1852 brought the religions of China—Buddhism, Taoism, and Confucianism. Later, the Japanese introduced Shintoism.

The Brethren Church has two congregations in Hawaii, one under the direction of Rev. and Mrs. Edmund Leech, and the other, Rev. and Mrs. Foster Tresise. It was indeed a thrilling experience to be in the presence of both these congregations and to hear their glowing testimonies for Christ. Brethren work in Hawaii has a distinct Oriental flavor, and many of the members were converted out of Buddhism. The fact that such a high percentage of the members is of Oriental descent makes the work unique, because many of the mainland-sponsored churches minister mainly to Caucasians, consisting of military personnel as well as mainlanders who are now permanent residents of the island.

The biggest problem facing our Brethren in Hawaii is the high cost of land (much of it lease land) on which to build a church building. Their present meeting places are taxed to capacity; thus, growth cannot occur without the needed room for expansion. But land is available for outright purchase if one is able to pay the exorbitant price. Continue to pray that God will meet this urgent need for the Hawaii congregations.

Resolutions Made by N.A.E.

Delegates to the twenty-seventh annual convention of the National Association of Evangelicals, meeting in the Netherland-Hilton Hotel, Cincinnati, Ohio, April 15-17, passed resolutions on the following topics:

Federal controls in higher education;

Relations with government;

Envoy to the Vatican;

Pornography and the courts;

The moral crisis in America.

A portion of the resolution in relation to the last topic is quoted here in part:

"As evangelicals we view with profound alarm the increasing tempo of assault against the moral defenses of society. The cultural centers of many American cities are becoming cesspools

(Continued on page 8)

A Moment with Missions

By Rev. John W. Zielasko
Foreign Secretary

The Name Is Familiar, But the Face Is New!

The second member of one family to be called of the Lord to serve in Africa, Carol Mensinger will follow the trail of her older brother, Eddie, who is now in the United States for furlough after spending his first term on the field. Carol pays tribute to her brother as a strong influence which the Lord has used in the direction of her life.

The Mensinger home was, and is, a small farm just outside New Troy, Michigan, and New Troy was the scene of all Carol's education up through the high school years. Her earliest memories are of a Christian home and of attending church regularly—the church being New Troy Brethren, which played a significant role in the Mensinger family life and in Carol's life personally. She was involved in almost every possible activity of her church.

"It was only natural," says Carol, "to go on to Grace College." And, "after four years of real effort"—for she had to work as well as study, she received her B.A. degree in 1963. Then she became a schoolteacher for three years, an instructor in mathematics at Bridgman (Michigan) High School, not far from New Troy.



Carol Mensinger

Although she enjoyed teaching, Carol left this field to return to Winona Lake and enter Grace Seminary, enrolling in the M.R.E. program to further prepare for serving the Lord. She was awarded this degree at the 1969 seminary commencement. During the time of her seminary course she worked part time at first, and more recently, full time in Grace's financial office.

For some years the mission field has been upon Carol's heart as God has revealed His plan for her life, and now the time of her going approaches in only a few months. It is planned that she will study the French language at Albertville, France, where Dan and Sherry Hammers will also be studying. Carol needs to leave the U.S. this coming September in order to be at Albertville for the beginning of the school year.

Carol needs funds for her outfit. Complete information on this is going out to the churches of the Fellowship. Her total support must also be underwritten. She is completely dependent upon the response of Brethren churches in these matters.

Another laborer is answering the Lord's call to His harvest fields in these crucial days! It is the privilege of Brethren in the homeland to help her on her way! ▼

A Moment . . .

(Continued from page 7)

of filth. Obscenity in its worst forms is sent through the mails with apparent impunity. Nudity has become open and flagrant on the motion picture screens of the land. At home sex vies with irreverence for the domination of our television screens. . . . The N.A.E. calls on all Christians to recover in their witness to the unchanging Biblical basis for private and public morality. We further urge all Christians to resist the assault upon the moral foundations of our culture, by voicing vigorous protests against filth whenever possible; by opposing public school sex education courses without moral guidelines; and by supporting movements among youth and adults dedicated to the restoration of decency in our time."

Notice that it is the sex education program without the moral and spiritual guidelines which is cause for protest.

The official Sex Information and Educational Council of the United States (SIECUS) under the directorship of Mary Calderone insists "that there should be no attempt whatever on the part of the instructor to risk frustrating the pupil by teaching right and wrong in the matter" (EP).

Thus, we are well on our way to train up a generation whose loose sex standards will spell the moral collapse of the nation. We take the time to mention this here because a morally-depleted land will be in no condition to maintain a missionary program.

Neither "the pill," the advance of medicine to reduce the threat of disease, or the public "broad-minded approach to sex" has annulled the Seventh Commandment. "Thou shalt not commit adultery" is as valid now as the day Moses received this law from God. ▼

THE CHILDREN'S PAGE

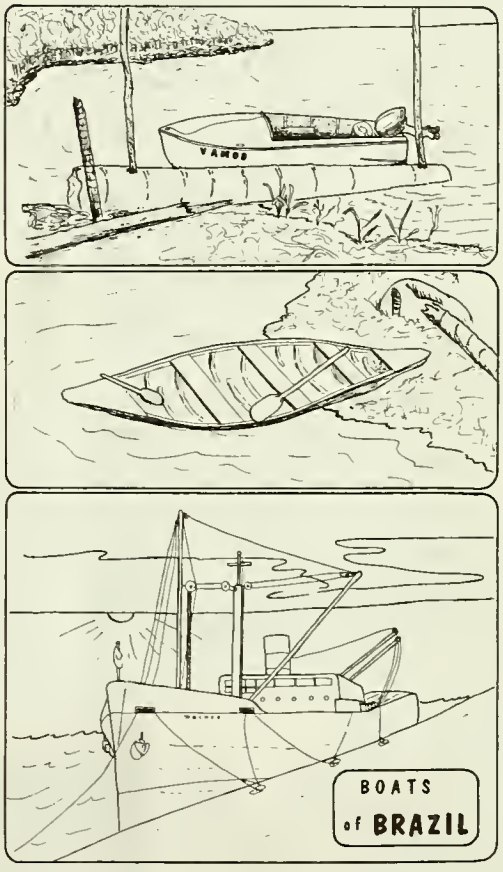
SOME MICHIGAN MH'ers



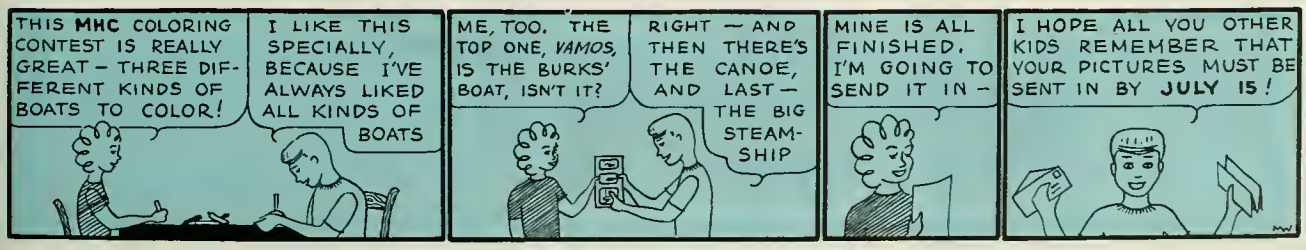
The picture at the left shows the Missionary Helpers Club of the Calvary Brethren Church at Alto, Michigan. Mrs. Frank Kauffman is the leader of this fine group of boys and girls.

1969 Coloring Contest

Every two months Aunt Alys sends a letter to each boy and girl who is on the MHC mailing list. In the April letter they received the picture for this year's coloring contest. It is like the "Boats of Brazil" picture shown here, but much bigger in size. If any child of age 6 to 12 reads this page and is not a member of the MHC but would like to be, he or she may write to this address, giving full name, address, and date of birth, and can still receive a coloring contest picture: Missionary Helpers Club
Box 588
Winona Lake, Indiana 46590



HARRY HELPER AND MARY MISSIONARY—



Easter in Bangui

Rousing band music, orchestral arrangements, enthusiastic song services, and inspired preaching all combined to make a lasting impression on the youth of the Central African capital during the 1969 Easter vacation.

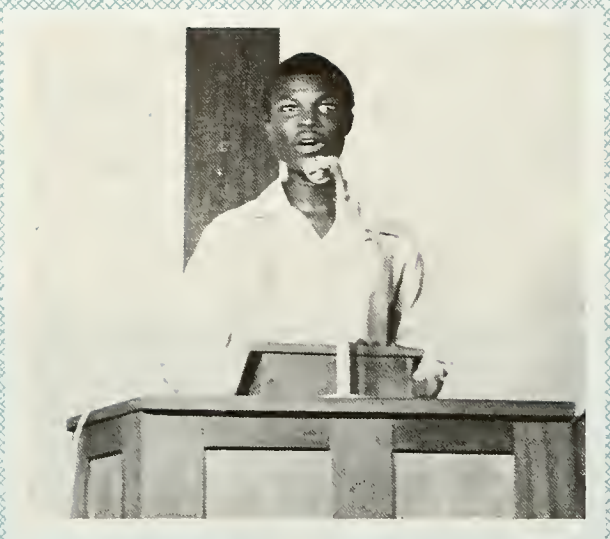
Under the direction of Martin Garber the Yaloke "Fanfares" (brass band) attracted dozens of young people to the evangelistic meetings. The "Fanfares" were organized only six months ago from among the students of the Preparatory School of Theology, and have made such phenomenal progress with their cornets, trombones, clarinets, tubas, and flutes that they have recently drawn highly favorable compliments from the President of the country.

Equally impressive was the "Orchestre" playing under the direction of Colette Steudler. This group formed from the students of the James Gribble High School contributed greatly to the success of the evangelistic services as they played their guitars, melodicas, triangles, and African drum, and sang rhythmic gospel songs in French to the glory of the Lord. Especially appealing were the Christian folk songs of Jolly and Pefio as they accompanied themselves on their guitars.

The evangelistic effort was directed to the vacationing high school and junior college young people of the city. The theological students gave personal testimonies and their teacher, Don Hocking, presided. However, so attractive were the "Fanfares" and the "Orchestre" that dozens of children crowded into the church. Therefore, following the musical portion of the service, the children were moved to a separate building and special illustrated messages were given by Dorothy Beaver. During the four days many of these children raised their hands indicating a desire to receive Christ into their hearts.

The climax of each service was the short, powerful gospel message brought by Jean-Louis Steudler, director of the high school at Yaloke, on the theme, "Il Est Mort Pour Nous" (He Died for Us). At the first service on Sunday afternoon, approximately 1,800 filled the Bangui church and over one hundred decisions were recorded. The week-day afternoon meetings were much smaller, and yet each day brought around twenty decisions from the "collegiens" to accept Christ as Lord and Saviour.

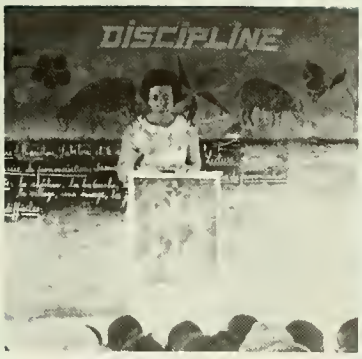
Might this Easter youth meeting be the beginning of a great stirring of the Spirit of God in our midst? Pray with us that even in the midst of troublous times the African church might follow the example of their youth, and join themselves together in united intercessory prayer and personal witnessing in order that the Lord might send a mighty revival which will yet sweep over this country.—*Rev. Wayne Beaver (FMS editor's note: In connection with this last paragraph, a definite prayer request concerns an approaching "Evangelism-in-Depth" campaign, in which the missionaries of Baptist Mid-Missions and Brethren Foreign Missions will cooperate. Mr. Beaver is acting as coordinator for the Brethren. The campaign is aimed to be an all-out thrust to reach the lost of C.A.R. for the Lord during the next few years.)*



Namsene's testimony was great!



Mr. Steudler and Mrs. Beaver spoke!





Jolly and Pefia's duets were a highlight!

The Rousing Fanfares!



Church News

NEW TROY, MICH. The theme for the Missionary conference at the New Troy Brethren Church was "Africa: Past, Present, Future." Presenting the past history of our African missions were Dr. and Mrs. Orville Jobson. The present picture was given by Rev. and Mrs. Eddie Mensinger, and Miss Carol Mensinger, who will begin language study in France this fall, before going to Africa, gave a look at the future. Gerald L. Kelley, pastor.

CHEYENNE, WYO. Rev. Robert Whited has resigned as pastor of the First Brethren Church, effective Aug. 24. He has accepted the call as pastor of the Grace Brethren Church of San Jose, Calif., beginning late in Aug.

HARRAH, WASH. Members of the Harrah Brethren Church "fattened up" the Project X Fund, then sent $58 to Grace College to help furnish the student union building. Recently the young people purchased a sign to direct visitors to the church. On May 21, Rev. Andrew Semenchuk of the Slavic Gospel Association presented an evening of sermon and song. He has served as Director of the Russian Bible Institute near Buenos Aires for twelve years, and has spoken at churches in Russia during the past year. Charles H. Winter, pastor.

WINONA LAKE, IND. The Brethren Missionary Herald Co. has established a memorial fund in memory of Mrs. Goldie Buikema, who went to be with the Lord on Apr. 18. (See "In Memoriam," col. 3.) Mrs. Buikema served as editorial secretary for the Missionary Herald from 1955-1965. Gifts received will be used to purchase books for the new Grace College and Seminary library, and a bookplate with a proper inscription will be placed in all books purchased. Anyone wishing to contribute to the memorial fund may do so by making your check payable to the Brethren Missionary Herald, and designating it "Buikema memorial fund."

INDIANA, PA. A Bible class has been conducted in Indiana, Pa., at 90 Lincoln St., the first and third Tuesdays of each month by Rev. Robert Crees, pastor of the Singer Hill Grace Brethren Church, since Jan. 1. The attendance for the adults has reached 15, and a children's meeting started by Rev. Ralph Burns, pastor of the Geistown Grace Brethren Church, has had 17 in attendance. The class sponsored a hymn sing in the Community Building on June 9, with nine Brethren churches providing special music. Anyone knowing of possible contacts in this area please send their name and address to Rev. Crees, Rt. 1, Box 151, Conemaugh, Pa. 15909.

BARBERTON, OHIO. Rev. Dean Fetterhoff held services at the First Brethren Church of Norton Apr. 27-May 4. There were five first-time decisions recorded, and 10 rededications. The following Sunday there were 46 present for a threefold communion service. Kenneth Cosgrove, pastor.

FORT LAUDERDALE, FLA. A "Community Morals Rally" was held in the Grace Brethren Church May 29 at the request of residents of the surrounding community. The speakers were a local doctor and a police officer. The main topic of discussion was drugs. This seminar proved to be most beneficial to both parents and young people. Jack K. Peters, pastor.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

BUIKEMA, Mrs. Goldie E., 69, went to be with her Lord on Apr. 18, 1969. She had served the Brethren Missionary Herald Co. as editorial secretary for ten years, retiring in 1965. At the time of her death, she was residing with a daughter in Geneva, New York. She had been a faithful member of the Winona Lake Brethren Church, Winona Lake, Ind. for 14 years. Survivors include three daughters, Mrs. Lynn Schrock, serving with Brethren Foreign Missions in Argentina; Mrs. Norman Blake, in missionary service in Manila, Philippine Islands; and Mrs. James Hollenbeck, Geneva, New York; eleven grandchildren, five great-grandchildren, two brothers and two sisters. Services were conducted at the Grace Baptist Church, Geneva, New York, with burial in Chicago, Ill. Charles Ashman, pastor.



Trustees H. J. Debo, N. Dent, D. Waldron, and R. Gilmore burn the mortgage.



Pastor and Mrs. Cundiff rejoice with the "representative" mortgage in hand. They are standing in front of the "money tree" used in advertisement for the mortgage burning.

ROANOKE, VA. A "money tree" with 56 blossoms, each symbolizing $500, was presented to the Peoples Federal Savings and Loan Association on March 17 by the Washington Heights Brethren Church as final payment on the building fund for the church. The first pastor of the church, Rev. Carl Miller, held nightly services the following week, climaxed by a homecoming and mortgage-burning service on Palm Sunday. Those who participated in the service were: Rev. Vernon Harris, Dr. Herman A. Hoyt, Rev. Wendell Kent, Rev. Lester Pifer, and Rev. Dayton Cundiff.



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Nine outstanding men served as the editorial committee for the New Scofield Reference Bible, including the late Dr. Alva J. McClain, founder of Grace Theological Seminary.

TYPE SAMPLE FROM THE NEW TESTAMENT

14:31 JOHN 15:19

[a] Gk. *kosmos.* See Rev. 13:8, *note*
[b] Jn.8:46; 2 Cor.5:21; Heb. 4:15; 1 Pet.1:19; 2:22
[c] Gk. *kosmos.* See Mt.4:8, *note*

this [c]world cometh, and hath [b]nothing in me.
31 But that the [c]world may know that I love the Father, and, as the Father gave me [d]commandment, even so I do. Arise, let us go from here.

The Vine and the branches

15 [e]I AM the [f]true /vine, and my Father is the [g]|vinedresser|.
even as I have kept my Father's commandments, and abide in his love.
11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.
12 [r]This is my [s]commandment, that ye love one another, as I have loved you.
13 Greater love hath no man

[r] Jn.13:34
[s] Rom.12:9
[t] 1 Jn.3:16; cp. Jn.10:11, 15,17,18; 13:37, 38; 1 Jn. 3:16

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Standing, Stanley Long, director of Negro Division, American Tract Society; seated, facing camera, George Perry, president of Negro Evangelical Association.

Black Journalists Take Aim on Racism

By Bob Dungy

(Editor's note: Mr. Robert Dungy, student at Grace College, Winona Lake, Indiana, was the representative of the Brethren Missionary Herald *magazine at the Black Christians' Literature Conference. Accompanying photos are by Mr. Dungy.)*

From April 28-30, 1969, we were privileged to attend the Black Christians' Literature Conference, hosted by the American Tract Society, at Liberty Corners, New Jersey. The purpose of the conference was to discover suitable suggestions for communicating Christ to the black community, and to establish a foundation upon which both black and white evangelicals may better understand Black-Americans. Approximately sixty evangelicals were in attendance.

We were initially challenged by Dr. Frank E. Gaebelein, who traced the history of the printed page and its importance in "communicating Christ across the frontier of black and white social lands." Rev. James Massey then stressed the necessity of understanding the Christian faith and the Great Commission as we use words to relate God to human life.

The delegates were later divided into four commissions to define the role of literature in contemporary social problems, black identity, the inner city, and youth. As each commission addressed itself to one of these topics, several dominant themes reoccurred. First, Christian literature, as a whole, does not relate to the needs and experiences of black people. With the emergence of the new black self-image, epitomized by the watchword, "Black is beautiful! It is so beautiful to be black!"—colportage books dealing with black history and culture are needed.

It was recognized that black writers, with an adequate grasp of the pulse and needs of the black community, must play a prominent role in providing adequate tracts, devotional books, and Sunday-school materials for the black community.

Secondly, the black church has lost its relevance so that black young people are turning to Islam for spiritual vitality. Black evangelicals were, therefore, enjoined to assert their influence by becoming more attuned to the black community and the quest for black self-hood.

Thirdly, the lateness of the hour demands concerted effort by the church to become involved in the black community. Mr. Bailey declared that: "The allegiance of the black community is up for grabs"; therefore, it is imperative for evangelicals to win that allegiance.

Fourthly, the commission unanimously declared that cultural Chris-

Fred Alexander (left), and Melvin Floyd, Teen Haven and Philadelphia policeman.



Rev. Columbus Salley.





ABOVE: Rev. James Massey, pastor of Metropolitan Church of God, Detroit (left), and Bob Dungy.

tianity is a stumblingblock to black people. Our white evangelical brethren were urged to be missionaries to the white evangelical establishment, speaking out against racism and to lead the way to dynamic involvement in reaching black people for Christ. White evangelical magazines were urged to present more pertinent information about the black people.

Finally, both black and white evangelicals, recognizing that they are colaborers together with Christ, unanimously accepted the challenge to be motivated by genuine love and the Holy Spirit in relating the Bible message to every area of life.

Although we were a small gathering, we left the conference with the assurance that the Holy Spirit would water the seed planted by God through the American Tract Society, as we implement its principles by personal example and exhortation. ▼

Stanley Long, American Tract Society.





ABOVE: L to R: Dr. Frank Gaebelein; Mr. and Mrs. Durodola, Nigeria.

BELOW: Dr. Frank Gaebelein (left), and Rev. James Massey.



BELOW: Bill Pannell, Tom Skinner Associates (left); Dean Merrill, associate editor of *Campus Life* magazine.




"Then the Chaplain Pushed Off."

This is a true story told to Chaplain R. H. Warren by a Chief Petty officer who prefers to maintain anonymity. It describes the sacrifice of CDR George S. Rentz, CHC, USN, a Presbyterian clergyman who "for heroism and intrepidity in action and distinguished service following the sinking of his ship" was awarded the Navy Cross posthumously. He died on 1 March 1942.

One of our starboard five-inch guns fired its last round and then the word came to abandon ship. It was midnight and USS HOUSTON was sinking. I had known since 7 December that we would never make it home.

For the past 10 weeks we had been at sea. First we ran some Aussie troops up to Singapore. Then we broke up a Japanese convoy off Borneo where we had our after eight-inch gun turret smashed. We were heavily bombed coming out of Darwin, and then this week we took a beating in the Java Sea.

Just this morning we had pulled into Tjilatjap, topped off, and with HMS PERTH got right underway again. We were trying to make a nighttime run through the Sundra Strait which separates Sumatra from Java. If we made it, we would have clear sailing to Australia.

We were doing okay 'til just before midnight when from my station on the signal bridge I saw bright red flashes reaching out for us. We took several hits which must have gotten to our engine rooms. We slowed down, began to list, and then stopped almost dead in the water. I couldn't see PERTH anywhere around.

It was easy to get over the side. I just monkeyed down a line thrown over from the signal bridge. The chaplain shinned down the line right behind me. As soon as I hit the water I realized I didn't have my life jacket on. Half the guys in the water didn't have one. It was awfully dark. The men were quiet, somewhat scared but not yelling. The water wasn't too cold, but I would have felt a lot better if it had been light. I started toward a pontoon raft.

The life raft was way overcrowded. Guys were piled on it and were hanging onto its edges. Other men were treading water around it hoping to catch hold. Some sailors were hanging onto timbers and were hugging anything that floated. I wondered how far it was to land, if the enemy would come and pick us up, or kill us, or what?

The first few minutes in the water were very confusing. It seemed as if the whole ship was bunched together around the raft. Some of the men in the water and on the raft were burned or badly hurt. They couldn't last long in the sea and the bobbing heads soon thinned out. Two or three of the boys on the raft died. They were gently pushed off to make more room. I was pulled onto it and was glad to be on something solid. The ship's crew was spread out and separated now.

Then HOUSTON went down. There was a terrific sucking and swirling of the water when she sank. Some of the sailors were caught up in the undertow and were pulled down with her. A few feebly called for help. Then it calmed down and the sea was very quiet. The Japanese ships did not seem to be anywhere around.

With HOUSTON gone we felt terribly alone. The darkness was suffocating. I saw our chaplain hanging onto the raft. He looked older than he did walking around the ship. It seemed strange his being there with us. He began to try to cheer us up. He said he had been with the Marines in France in 1918 and there was nothing to worry about. He told us to put our trust in God and we would make it okay.

A few minutes later he quoted some passages of Scripture and offered a few sentences from a hymn. It took some of the cold and blackness out of the night. It seemed lousy to me that he got dumped into this mess. I knew that if anybody would make it he would.

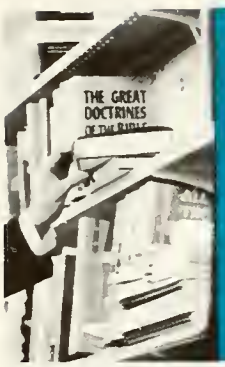
Now it was getting colder and lonelier. Everybody was quiet. We all seemed to be deep in our own thoughts, but there were just too many of us hanging onto the raft. Many of the men didn't have life jackets and it was hard enough hanging onto the raft with one. If one more man got on, it would sink for sure. You could feel the level of despair rising.

Then the chaplain, who had a life jacket, said to a kid next to him, "Here, take this. You're young and I've had my life."

It got quiet again for a few minutes. But it seemed for sure that the raft was settling lower. Then in the pitch-dark you could hear the chaplain praying again. He was louder this time. He asked God to bless us all and prayed quietly. He spoke in a steady, calm voice that was positive it was being heard. He thanked God for his good life and for Christ always being so close to him.

The young sailor next to him was very weak now. He asked the boy again to take the jacket but he refused. Then the chaplain just pushed off from the raft and swam out into the darkness. The young seaman went out to get him. He called his name a couple of times, but there was no answer. When he swam back to the raft he had the life jacket. The kid sobbed once as he pulled it on.

I took a long hard look into the emptiness where the chaplain had gone. I wanted to call to him but couldn't. We could see the Morning Star now as first light was just breaking. As the darkness lifted I took the one last look out to where he had disappeared. I couldn't see him anywhere. I remembered his asking God that no matter what happened, we should trust Him. I knew then that I would live to tell about him. ▼



Pick of the Vital Books

Dwight P. Baker,
Book Review Editor



A Living Letter for the Children's Hour

Kenneth N. Taylor (Chicago: Moody Press, 1968), 167 pages, $3.95.

Kenneth Taylor has aided us immensely in supplying many paraphrases and devotional books geared to the understanding of children. This one opens up the Book of Romans in a new way. It is as if Paul were writing to children today. Taylor succeeds in keeping their interest by segmenting the whole or part of a chapter into short devotionals.—*Lois Bobo, Sepulveda, California*

Protest and Politics: Christianity and Contemporary Affairs

Robert G. Clouse, Robert D. Linder, and Richard V. Pierard, editors (Greenwood, South Carolina: Attic Press, 1968), 271 pages, $5.95.

The pervasive drabness of most evangelical writings on the social and moral issues confronting America today would almost excuse one for foregoing the reading of yet another. But to skip this volume of eleven essays would be a serious error indeed. It is a cogent appeal to conservative Christians to respond to life as it is in the modern world, more specifically modern America. The contributors are all practicing political scientists or historians. This enables them to speak on an informed level rarely seen in evangelical pronouncements.

Each essayist is also an active participant in evangelical church life. This insures their familiarity with the conservative political stance, all too frequently misidentified as "Christian" stance, usually embraced by the fundamentalist evangelical wing of Christianity. It has also given them the sympathy to spell out at length, and with a temperance I am not sure I could sustain, their opposition to such things as conservative foot-dragging in the civil rights movement, the "myth-of-monolith" view of communism cherished especially by fundamentalists, and wistful attempts to pretend that the welfare state just is not so.

From Senator Mark O. Hatfield on the Christian in politics, to Robert G. Clouse on the Vietnam war, to Earl J. Reeves on the population explosion, to George Giacumakis, Jr., on the Arab-Israeli conflict, a wide range of topics is treated. Included are some of the most pressing problems, domestic and international, facing the United States today. To one who conceives the distinctively Christian ingredient in social life to be aspect of our response to the prevailing situation, rather than an attempt to identify and perpetuate supposedly Christian elements within our cultural tradition, these essays come as a breath of fresh air. They do not propose to become a new political orthodoxy; Christians will debate some of these issues perennially. Rather, they examine the various ramifications of their assigned topics so that a more fully informed Christian populace might be equipped to act Christianly in today's world.

Teen-agers—The Facts of Sex, Love and Life

E. Edmund (Grand Rapids, Michigan: Zondervan Publishing House, 1968), 139 pages, paper, $1.50.

All that, and in just 139 pages.

Any of the books reviewed on this page may be ordered from the Brethren Missionary Herald Co., Box 544, Winona Lake, Indiana 46590. We pay postage.

Not Forgetting to Sing

Nancy E. Robbins (Chicago: Moody Press, 1968, c1967), 179 pages, $3.95.

Amy Carmichael started Dohnavur Home in 1901 to rescue children in India from slavery and prostitution. Though greatly used of God, the home grew into a giant, cumbersome community where girls, women, and even men were sheltered from the outside world. Consequently, due to the far-reaching changes in India, they were not prepared to leave the home and enter the world of reality.

Dr. Robbins records for us how the workers of Dohnavur recognized this problem, their work in changing Dohnavur Home's methods of service, and their efforts to give the residents of the home a Christian perspective that would equip them for modern life.—*Lyda Walter, Listie, Pennsylvania*

Reluctant Missionary

Edith Buxton (Fort Washington, Pennsylvania: Christian Literature Crusade, 1968), 175 pages, $3.95.

Edith Buxton's account draws from a wealth of memories of her father, C. T. Studd. It is the richer for her experiences trekking around Africa with the famous cricketer. The story develops around the hardships and pleasures the author and her family experienced in missionary work.

As they departed on their first missionary trip together, Studd christened himself "Baalam's Ass" and his future son-in-law "Noah's Dove." The ascriptions proved altogether too fitting. Studd's stubborn, unrelenting attitude and the other's forgiving, loving, never-say-hurry nature eventually caused them to part ways. Yet their vision for telling the good news of the Gospel, educating, and providing the Scriptures never altered. The Sudan Interior Mission and the World Evangelization Crusade stand, in part, as memorials to their labors.

Mrs. Buxton shows the intimate and personal side of life. Any Christian would profit from reading her story.—*Roger V. Courtwright, Aleppo, Pennsylvania*

Dear Mrs. Bradley:

I want to thank you for the box of goodies you and the WMC sent me and the other college kids from our church. (My roommate thanks you too.) I appreciate your kindness and I'm especially thankful for your prayers. Even at a Christian college like Grace, there are still times when I specially feel the need of prayer.

There is something I have to share with you, because I can't quite explain it to anyone else. I guess my mom has told you I have been dating a senior recently. He is really great. I've never met anyone like him. We have the same interests and we get along just fine. In fact, I have even grown in my spiritual life since dating him because he is really close to the Lord.

Perhaps you wonder why I am concerned with all this going for me, but I really am. You see, John has made a decision for full-time Christian work and plans to enter Grace Seminary next fall. He feels the Lord is calling him to be a minister. So the problem is not him—it's me! You know how crazy I've always been, and such a scatterbrain. I honestly don't know if I was cut out to be a pastor's wife. Is it possible that I could really change enough to be a pastor's wife and raise a bunch of "P.K.'s"? You see, I really need some advice and fast. What do you think? Should I continue seeing him, or should we part as friends before either one of us gets hurt. I really care for him, but I've learned enough to know that the Lord's will is precious. I can't interfere with the Lord's will for John, and I must find His will for myself.

Please keep this in confidence, and answer as soon as possible.

In Christian love,

Jane

P.S. Could you give me a little idea of what it is like to be a pastor's wife?

Dear Jane:

It was so good to receive your letter this week. I've given it much thought and I have had to pray much over how to answer your questions. You surely realize that there aren't always simple answers to all of life's questions. I am really pleased to note how much maturity your letter reflects. Yes, I recall more than one of your scatter-brained plans, but I also recall your decision for salvation and later for dedication. These were real, and I am sure the Lord is leading in your life.

Then there is the matter of John. He sounds like a fine young man, and I believe the Lord has some purpose for bringing you together. Whether or not you should continue seeing each other—and I take it you mean rather steadily with a view toward more serious things—only the Lord can tell you. I firmly believe that He will tell both of you, if you seek His leading. You should pray about it together. If you both want His will first in your lives, you will know if you can't go on together. However, there is another condition which easily becomes involved, and that is emotion. It is possible to get caught up in showing affection until your heart is emotionally involved with merely romance. Don't misunderstand me. Your affections and the expression of your love, and deep emotion are all part of God's plan for true love and marriage. But don't let that be the basis of your decision until God has revealed His choice of a mate for you.

Now then, the next problem is—are you cut out to be a pastor's wife? Only God knows, and I don't know for sure how you will know, but I know that when the time comes you will

know. I am not joking, for I went through a very similar experience.

Perhaps you remember that I was raised as a "P.K." I felt I knew all about it, and I was determined to never marry a preacher. In fact, more than once I told my parents that I would never be a teacher, I would never marry a preacher, and that my children would never be raised as "P.K.'s." My mother said I should be careful because that may be just exactly what the Lord would ask me to do (and He did). I think about it often as I look back and wonder why I felt that way. I suppose part of it was a rebellion that all teenagers have against something. Another part was a resentment of always being an example. Even in grade school I can remember remarks such as: "Be careful what you do when she's around. Her dad is a preacher." As I got older I realized that other kids could stay home from church to watch TV, babysit, or do homework, but I always had to attend every service. I interpreted this to be due to the fact that I was a "P.K.," not just because it was best for me. Then gradually the Lord began to work a change in my attitude. It didn't happen at just one revival service or at any given moment, but through a series of events.

There were probably many messages that started me thinking, but the ones that hit me the most were at camp. District activities were helpful, but old Bethany Camp was always a highlight. I was encouraged by meeting Christian kids from all over the country and I was impressed by the testimonies given.

I believe the turning point came when I realized that I Timothy 4:12 wasn't just for preachers' kids. When Paul said, "Let no man despise thy youth: but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," he was setting the standard for all Christian young people. Then I realized that there were Christian young people who had happy, victorious lives. This was what I wanted. When I gave the Lord first place in my heart and plans, other things fell into place. I didn't know exactly what the Lord wanted me to do, but I was willing to be led. I began preparing to enter Grace College.

It was at Grace College in the library one day that I met a seminary student. He said, "I understand you are a 'P.K.' too." I was thrilled at this opportunity to meet him and said, "Yes, I am. Where is your father a pastor?" Well, to my amazement he said: "Oh, he isn't a preacher, he's a painter!" We had a good laugh and sometime later began dating regularly. Before too long I had to face the same decision you are making now. After years of saying, "I'll never marry a preacher," should I continue dating a young man in seminary?

I assure you there was much heart-searching and prayer. I recalled a time in high school when I asked my dad why I hadn't had a specific call to some kind of Christian work. He had suggested that perhaps the Lord was only asking me to be willing and to be prepared, and then He would lead me to a young man whom He had called for a specific task. I asked the Lord again to show me if this was the way He was leading me. And I also asked Him to not let us continue seeing each other if this wasn't His will. (That's praying dangerously if you don't mean it.) Nevertheless, God saw fit to give us love for each other and we both knew this was God's best for us.

We were married and we both finished our schooling at Grace. After my husband graduated from seminary we were called to a pastorate. As we candidated some of those old doubts and fears came back. Yet when we were given a call, we knew it was of the Lord. After moving to the new field, I felt young, inexperienced, and alone. People were nice enough to me at church, but I wondered if I would ever belong. I also wondered who would ever want me as a pastor's wife. There wasn't anyone to tell us what to do, so we learned by doing. The weeks and months went by, and then tragedy struck. Only the Lord could use a miscarriage as a blessing—but He did. Our loss was not ours alone, but it was shared by the congregation. They became our people and we belonged to them in a new way. Hearts were united together and we at last were at home. Through the years we have seen how sorrow and sickness in our own lives have made us more tender to the needs of others.

As I look back on these years as a pastor's wife, I still have to ask myself, "Who am I?" Sometimes I'm a lonely wife because my husband's schedule is demanding and unpredictable. Sometimes I'm a frustrated mother because "P.K.'s" are extremely human. Sometimes I'm a teacher, secretary, hostess, gardner, musician, homemaker, mother, and wife all in the same week. Nevertheless, above all I am a child of God and my life belongs to Him. I never feel that I have arrived because there is always so much more to learn and to be done. Yet I'm thankful for the opportunities God has given me. I'm really happy to be able to say: "Thank you, Lord, for preparing me to be a pastor's wife."

Well, Jane, my letter is already too long, and I probably haven't answered all your questions, but perhaps it will help. If you could suggest some specific questions on being a pastor's wife perhaps I could answer them another time. ▼

In Christian love;
Mrs. Bradley
Your pastor's wife

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North to Alaska!

By Mrs. Herman Hein

The Lord willing, on Monday, June 30, an eighteen-foot travel trailer, pulled by a 1969 Buick station wagon will leave Kokomo, Indiana, headed for Kenai, Alaska, 4,500 miles away. Within will be Rev. and Mrs. Herman Hein and son, Raymond, age eleven. A few fiber barrels of personal belongings, and boxes containing the pastor's library will already have been shipped on their way. We count it a privilege to dispose of all other earthly possessions accumulated over a twenty-four year marriage in order that we may travel as light as possible to our new mission point.

Why such a move at this stage in life? In the earlier years of our ministry, my husband and I were challenged by the field of Alaska as a result of a presentation by Dr. Paul R. Bauman, who had been to Anchorage for a chaplains' seminar.

However, the Brethren Home Missions Council was not able to enter this new field at that time. So years passed—our two daughters grew and married, a foster son and an adopted son were added to our family, and we continued on in home-mission pastorates. Then last year the Home Mission Council announced they were ready to explore the possibilities in Alaska and in July 1968 Pastor Hein was sent to make a survey.

Anchorage was the first area to be considered. But it was soon discovered that out of 92 churches there, 65 were evangelical in their teaching. Pastor Hein knew this was not the place where God wanted our testimony established. After further study, the town of Kenia was chosen as the area to begin our work. It is the fastest growing area in Alaska. There are only three evangelical churches in the vicinity, none of which are very active. In this pioneering, growing town there are three taverns to every church. Dope and alcoholism are in the schools as well as outside. Truly this is an area desperately in need of Christ.

Since the Home Mission Council could not fully underwrite this new endeavor, it appeared to be necessary to have outside employment. So the Lord opened the door for Herman to return to his former trade as a serviceman for the Toledo Scale Co. (At the time of this writing he is taking a five-week training course on new scales, developed since the time of his former employment.)

Do we have a home, furniture, a nucleus of people, a meeting place for a church, do we know what lies ahead? NO! But God does! And He who calls will also supply.

So pray for us; that as we step forth, God will continue to open doors, and the "Land of the Midnight Sun" will be lit by the light of the Son of God as The Brethren Church "stakes a claim" in Alaska. ▼



Rev. and Mrs. Herman Hein and son, Raymond.



Guarantee of Victory

By Mrs. John McKay

It has been one year now that my husband has been the pastor of the Grace Brethren Church in Bowling Green. As a pastor's wife and a new mother, the Lord has given me some real victories and has taught me a great deal. Of course, there have been trials and some difficulties, but we are praising the Lord for the confidence He gives us of His will. Rather than to go into detail about personal problems and victories here, I would count it a privilege to share with you some lessons concerning victory which the Lord has taught me from the Book of Job.

In the account of Job's life, we are given a glimpse into the background of his suffering by being permitted to observe the scene in heaven when Satan approached God and made accusation against Job, and we see God gave Satan permission to bring trial and suffering into Job's life. Throughout this time of terrible suffering, Job's primary desire was to hear from God and to be able to tell Him his situation and to plead his case. In chapter 13, verse 3, Job says: "Surely I would speak to the Almighty, and I desire to reason with God." Finally, in chapter 38 God does speak to Job; and as a result of this revelation from God, we find Job without any words of defense, but instead in an attitude of repentence and of submission to God's power.

There are two developments in the Book of Job which are somewhat unexpected and are very interesting to to consider. The first is the ending of the book. As one reads, it is easy to think "If only Job knew the background–if only he knew that Satan had approached God and had accused him and that God was permitting this only for a time to test him." Perhaps if the book had been written by merely a human writer with human logic and motivation, the ending would have consisted of God appearing to Job and explaining to him all the details of what we read in the first two chapters. But this is God's Book and it tells of His working in the life of Job, and therefore, does not conform to what we expect. Instead God reveals himself to Job–He overwhelms Job with His greatness and with His power. As a result, Job is made to see his own worthlessness in the light of all that God is. The book ends with Job not knowing what took place between God and Satan, and therefore, not knowing the full explanation of the purpose of his trial.

This brings us to the second unexpected circumstance. That is, Job did not ask God "Why?" He is thoroughly content and satisfied because he has been made willing to trust God apart from explanation.

We need to be trusting the Lord because of who He is and because of what He has done. We can have confidence that He has revealed to us all that we need to know. When we feel like asking why God has permitted some circumstance or when we find ourselves yearning to know something that has not been revealed to us in His Word, this is the time we need to wait upon Him for a fresh glimpse into His great power and majesty. Deuteronomy 29:29 says: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever. . . ."

Job did not have the written Word of God, but we have. How desperately we need to be acquainted with it!

The Lord will, in many cases, use trials and sufferings to bring us into a deeper knowledge and dependence upon Him. As a Christian wife and mother, the only way for me to experience daily victory is through the Scriptures. For it is there that I learn more about our blessed Lord; and as I learn of Him, I am made to see myself as nothing in the light of His *greatness.* It is only when we have this proper perspective of God and of ourselves that we can experience genuine dependence upon Him to live through us and to use us for His glory. ▼



Bonnie McKay

MISSIONARY BIRTHDAYS FOR AUGUST

AFRICA–

Mrs. George Peters August 10
B.P. 13, Bozoum via Bangui, Central African Republic

Dr. Floyd Taber August 16
Medical Center, Boguila via Bangui, Central African Republic

Mrs. Robert Juday August 18
B.P. 13, Bozoum via Bangui, Central African Republic

Miss Ruth Kent August 21
B.P. 13, Bozoum via Bangui, Central African Republic

BRAZIL–

Rev. Ernest Bearinger August 6
Caixa Postal 368, Belem, Para, Brazil

Mrs. George Johnson August 10
Caixa Postal 861, Belem, Para, Brazil

Kevin Wayne Wallace August 19, 1965
Caixa Postal 861, Belem, Para, Brazil

Jeffrey Carl Farner August 20, 1967
Caixa Postal 861, Belem, Para, Brazil

For What Do You Search?

Where are you going?
As you rush to and fro;
For what are you searching,
Do you really know?

Is your mind ill at ease?
Are you trying to find
Something that will calm
And give peace of mind?

Is there fear in your heart
You are trying to still?
A feeling of emptiness
That this world cannot fill?

Oh, weary traveler,
Come, listen to me,
Your trouble is over
Just you come and see!

You must lay down your troubles,
Your cares, and your sin;
Just open your heart's door,
And let Jesus come it.

He will quiet your fears,
And give peace of mind,
For He is the Saviour
Who is gentle and kind.

So turn from your travel,
Slow down, and rest;
Be still, and listen,
Your soul He will bless.

–G. Faith Boatman

Adapted from I Cor. 13

"Though I speak with the tongue of scholarship, and though I use the approved methods of the Pen Pointers and fail to win other women to Christ, I am become as sounding brass or a tinkling bell.

"And though I have the best of 'WAYS AND MEANS' skill and understand all mysteries of religious psychology, and though I have all Biblical knowledge, and lose not myself in the task of soul-winning, I am nothing.

"And though I read all Brethren and WMC literature, and attend national conference, district rallies and Bible-training classes and yet am satisfied with less than winning to Christ and establishing my children and pupils in Christian character and service, it profiteth me nothing.

"The soul winning WMC'er, the character building SMM Patroness suffereth long and is kind; she envieth not others who are free from 'WORKING IN MY CHURCH'; she vaunteth not herself, is not puffed up with intellectual pride. Such a woman doth not behave herself unseemly between meetings, seeketh not her own comfort, is not easily provoked. Beareth all things, believeth all things, hopeth all things.

"And now abideth, 'HOW TO,' 'HOME FRONTIERS,' 'B E Y O N D OUR BORDERS,' 'SOUL-WINNING' –these four. But the greatest of these is *soul-winning.*"

(Missionary Birthdays continued)

FRANCE–

Terry Lee Julien August 27, 1959
Chateau de St. Albain, 71-Lugny, France

MEXICO–

Phillip Valdo Guerena August 10, 1959
Apartado 8-961, Mexico 8, D.F., Mexico

Rev. Jack B. Churchill August 20
518 Blackshaw Lane, San Ysidro, California 92073

IN THE UNITED STATES–

Rev. Bill Burk August 5
Box 588, Winona Lake, Indiana 46590

Mrs. Lynn Schrock August 17
Box 588, Winona Lake, Indiana 46590

Dr. J. P. Kliever August 21
Box 588, Winona Lake, Indiana 46590

Miss Elizabeth Tyson August 25
105 Seminary Drive, Winona Lake, Indiana 46590

National WMC General and Publication Fund

(Ladies, a generous offering is needed for this fund)

In Iowa-"Vision, Action, Victory"

March 20, 1969 was an important date for the WMC ladies of the Iowa District. This was the day they traveled to the city of Davenport for their annual Spring Rally and day of fellowship. It was especially exciting for me, as I had not been privileged to be in the Davenport church before.

Gwen Thompson of the Garwin church gave morning devotions using Matthew 28:1-8 as the basis for her meditation. Margaret Andrew, district prayer chairman, led the women in prayer. The business session for the day included election of officers. The following ladies will be installed at the district conference in June: President, Pat Carter, Dallas Center; Vice President, Barbara Brotherton, Davenport; Secretary, Lillian Hoover, Dallas Center; Treasurer, Myron Bisek, Cedar Rapids; Editor, Loreta Schrock, Waterloo; Assistant Editor, Mrs. Lester Penn, Waterloo; Prayer Chairman, Margaret Andrew, Leon. The names of Florence Lesh and Florence Sackett were approved for SMM patroness and Sue Ryerson for assistant patroness.

"Vision, Action, Victory" was the theme for the day and was carried out very nicely in the name tags and programs made for the occasion. Lois Miller was guest speaker and told of her work in Africa.

Looking forward in the district we see plans for district conference to be held in Des Moines. A portion of the WMC agenda will include installation of officers and a time of learning more of the work in Argentina.

Winona, Minnesota has extended an invitation to the WMC to hold the fall rally in their church. We have accepted their invitation and are looking forward to learning firsthand of the Lord's work there. We understand there is much to see in and around Winona, in the way of scenery. With the coloring of leaves in the fall these will be added blessing.

Lesson studies on, "How to Have A Victorious Life" have been an encouragement. Over and over we have been shown how this life can only be a reality through our personal faith and relationship with Jesus Christ. Proverbs 3:5 and 6 give us the assurance of His leading in our lives if we will only trust in Him. So it is we trust Him to direct in the Iowa District WMC.—*Pat Carter* ▼

Mid-Atlantic Meets in Hagerstown, Md.

The Grace Brethren Church, Hagerstown, Maryland, hostessed the Family Fellowship Rally of the Mid-Atlantic District, April 11, 1969.

The theme was "Camp Grace." A day at camp was portrayed by the different churches who had been assigned various activities, starting with rising in the morning. Some of the highlights of the program were chapel, with special music; and a missionary quiz, conducted by Rev. Wendell Kent. Mealtime was really a "riot." And, of course, what would camp be without mail-call, with all the "sweet nothings," and the receiver trying to get his mail before the secrets are revealed.

And last of all, the campfire service with all the campers seated around the fire, singing to the guitar accompaniment by Rev. Thornton. He also brought a challenging message.

Our offering for this project was $75 plus aprons, towels, and so forth, to be used in the kitchen. Our prayers are that more of our youth will be encouraged to go to camp, for many young people have dedicated their lives to serve the Lord during a week there. —*Virginia Shingleton*



Northwest District hat contest.

"Hats off" in Northwest

Many unique hats were worn recently at one of the WMC meetings at district conference held in Kent, Washington. They were designed to represent local projects of each council. They demonstrated how the ladies were busy "Manifesting Christ" not only with their witness and testimony, but also with the labor of their hands. One shows the design of a new church recently completed in the district.

Mrs. Harold Ball showed pictures taken during her stay in Africa.

We also had election of officers and plan to have a district WMC retreat in the fall.—*Mrs. Roy Sharpe* ▼

Worldscope

WASHINGTON, D.C. (EP)—President Nixon received a specially bound New Testament symbolizing the one billionth Scripture distributed by the American Bible Society, and complimented the Society for its *Today's English Version.*

Examining a standard paperback edition of the TEV, which is subtitled *Good News for Modern Man,* the President said, "I like the feel of it—*Good News for Modern Man.* Of course, the New Testament would be so appropriate for that." He also commended the version for its use of subheads and drawings. "They're done in good taste... (and not) flamboyantly," he told the Society officials making the presentation. "I think this is very important," he added, explaining that the kind of Bible he grew up with was in small print and "not particularly easy to read from a physical standpoint. [In] these days of mass communication, with everybody competing for the reader, our young people particularly are used to things being packaged in more . . . saleable terms, and I think that's exactly what you've done here."

NOTRE DAME, IND. (EP)—A University of Notre Dame research team reported here that the shifting of students from closing Catholic elementary and secondary schools next year may cost U.S. taxpayers an estimated $32,200,000. The data was based on a survey of the nation's 148 Catholic school superintendents. Data collected by the researchers indicated that 11 new elementary or secondary schools will be opened in Catholic dioceses next year, 111 schools will close or consolidate classes, 301 schools will close down completely at the end of the current academic year, and 60,000 students, now attending parochial or diocesan schools, will shift to public schools in the Fall. The figure of $32,200,000—for "operational" costs—to be borne by taxpayers was reached by using the $638.00 national average per pupil expenditure in the nation's public schools.

SILOAM SPRINGS, ARK.—Patrick J. Zondervan, co-founder and president of the Zondervan Publishing Company, and Zondervan Music Publishers, Inc., was awarded the honorary degree, Doctor of Literature, by John Brown University, in Commencement exercises held there on Saturday, May 24.

Dr. Zondervan was honored for his many years in the field of Christian publishing, and for his untiring work in all Christian endeavors.

MUSKEGON, MICH.—On May 6, at a breakfast hosted by Rich De Vos, president of AmWay Corporation, Billy Zeoli, president of Gospel Films, announced the launching of an "Operation Decency" program and the production of a documentary film on the decency movement in the United States. (The Brethren Missionary Herald Company is an authorized agent for Gospel Films.) At that breakfast, Mr. Zeoli said: "There is a crisis facing America. Sensuality, perversion and filth of every description are challenging young people to commit acts of indecent exposure and nudity as part of a new moral freedom. The general public seems apathetic and the majority remains uninvolved. It is the young people themselves who are beginning to protest the moral breakdown in our society.

"Our Operation Decency project is an effort to have our cameras where the action of wholesome youth is, so that a generation of bewildered teenagers may see that there are decent, wholesome, and patriotic youth who are willing to stand up and be counted. In this way, we are trying to encourage the 'silent majority' to lose that label by taking a public stand for decency, for country and the Lord Jesus Christ."

GRAND RAPIDS, MICH. (EP)—The trustees of the Christian School Educational Foundation allocated $48,619.61 to underwrite the 1969-70 curriculum and scholarship programs of the National Union of Christian Schools. The action was taken at the foundation's annual meeting in Grand Rapids. The sum was the largest ever granted by the foundation in its 20-year history of providing financial assistance for study and research in many phases of Christian education.

PRINCETON, N.J. (EP)—The same attitude among adults kept cropping up in a nation-wide Gallup Poll—"Kids today think the world can be changed overnight," and "Young people want everything given to them on a silver platter." The complaints registered most often, said the Gallup Poll, were: 1. Undisciplined behavior, campus protests; 2. Lack of respect for authority; 3. Young people are overindulged; 4. Manner of dress, appearance. The survey was designed to obtain the biggest gripes and was not geared to have adults evaluate young people as a whole. Undoubtedly many would agree with the Missouri farmer who said: "The minority get the publicity and make all kids look bad."

Laymen's Page

The National Fellowship of Brethren Laymen

Harold Jones, Editor



Russell Enzor, national secretary, wears the new blazer.

National Laymen Choose Blazer; Announce Winona Conference Plans

Russell Enzor, pictured above modeling the Red Blazer adopted by the National Fellowship of Brethren Laymen, has assumed the duties as our national secretary. Mr. Enzor is active in the Lexington, Ohio, Grace Brethren Church, serving as Sunday-school teacher and music director, and has served as vice president of the Northcentral Ohio District Laymen.

Laymen's Sessions—will convene, August 12-16, 1969, at the auditorium of the Free Methodist Publishing House in Winona Lake, Indiana. Plan now to attend each session starting at 7 a.m. with prayer time, 7:30 a.m. fellowship time with coffee and rolls, and then the program at 8 a.m. with President Edward Jackson in charge.

Iowa District Retreats, Elects New Slate

The Iowa District Fellowship of Brethren Laymen met for their semi-annual retreat at the Ox Yoke Inn at Amana, Iowa. The morning session included a time for personal testimonies and prayer. Marvin Intermill brought a short message on Christian Service Brigade work and challenged the men to greater involvement and cooperation with the work in the local churches. At the business meeting the following men were elected officers for the new year: President, Dick Burk; Vice President, Lloyd Weinger; Secretary-Treasurer, Clyde Williams; and Boy's Advisor, Marvin Intermill.

Evangelist Allen Herr brought the main message of the day, using I Corinthians 16:13 as his text. The message "A Man's Message for Men" was delivered in a stirring, forceful manner which was a challenge and blessing to all.—*Clyde Williams, secretary.*

Northeastern Meets at Wooster

The Laymen's Hour at the Northeastern Ohio District Conference was held at the First Brethren Church in Wooster, Ohio, with President Robert Sunthimer in charge. The male quartet from the Rittman First Brethren Church furnished the special music. Charles Stewart, field representative for Christian Service Brigade was the speaker and showed slides on Christian Service Brigade. A district laymen's meeting was held May 8, at the Akron Haven of Rest Rescue Mission.

Northwest Men Confer, Choose New Officers

Thirty-two men of the Northwest District Fellowship of Brethren Laymen enjoyed their spring retreat recently at the Lake Sammamish Bible Conference grounds near Bellevue, Washington. A. Reid Jepson, Sambica Executive Director, brought three Bible messages on the theme: "Business and the Christian's Responsibility." Officers elected for the coming year were President, Willard Crews of Harrah; Secretary-Treasurer, Sidney Tuttle of Sunnyside; First Vice President in charge of membership, Gordon Stover of Harrah; Second Vice President in charge of program, Lyle Holmes of Grandview; Third Vice President in charge of Boy's Work, Doug Weinmann of Grandview; Fourth Vice President in charge of recreation, Louis Deimer of Kent; and Pastoral Advisor, Rev. Charles Winter of Harrah.

Allegheny District Rallies; Organizes Group at Meyersdale

The Allegheny District Fellowship of Brethren Laymen recently held a rally at the Grace Brethren Church in Washington, Pa., with three of the national officers present: Ed Jackson, Fred Peters, and Harold Jones. The host church served a spaghetti dinner.

Laymen organized at the Meyersdale Grace Brethren Church with the following officers elected: President, Walter M. Fike; Vice President, Richard G. Nicholson; Secretary, Don West; Assistant Secretary, Howard Shumaker; Treasurer, Robert Lohr; and Assistant Treasurer, Nevin Hersch.—*District President E. A. Kelley, Sr., reporting.*

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L to R: Harold Jones; Russell Enzor; President Ed Jackson; retiring Secretary Millard S. Speece; Fred Peters; and Marlin Rose.

Meet the National Officers

Millard Speece of Dayton, Ohio, retired as national secretary because of his health. At a recent meeting in Worthington, Ohio, the national committee presented Mr. Speece a plaque in memory of his past years of faithful service as national secretary. Millard Speece was born December 28, 1904 and was reared on a farm in Champaign County, Ohio. At the age of 12 he accepted Christ as his personal Saviour at a country church. In his teens he was elected assistant Sunday-school superintendent, and also president of the Christian Endeavor Society. After graduating from high school, Millard moved to Dayton, Ohio, and worked at the Ideal and Sargeants Restaurants to work his way through Miami Jacobs Business College. Mr. Speece is retired from 40 years of service with the Frigidaire Company in Dayton. His family consisted of two daughters, Vera La Von and Anna Lee. Vera La Von is Mrs. Lee G. Eadler with Jim, John, and Becky as her family. Anna Lee, at the age of 18, went to be with her Lord after a severe attack of bulbar polio. Mr. Speece is a member of the First Brethren Church in Dayton, Ohio, where he served as president of the Boethian class, and was a member of the board of trustees for six years. He greatly appreciated being able to serve as National Secretary of Brethren Laymen as it gave him opportunity to fellowship with many men in the Lord's work.

Southern Ohio Gathers at Brookville

The Southern Ohio District Fellowship of Brethren Laymen recently met at the Brookville Grace Brethren Church for their rally and election of officers. Election results were Keith Hirschey, president; Everett Duebner, vice president; Dick Darby, secretary; Darrell Landis, treasurer; and Paul Harshberger, assistant secretary-treasurer. Laymen of the Southern Ohio District held their annual crusade on May 21-23 at the Brookville Grace Brethren Church with Evangelist Gordon Walker as the speaker. The laymen are behind the move to establish the "Grace Brethren Village" home for the aged in Southern Ohio. Harold Huddleston is the Chairman of the Board of Trustees for the Grace Brethren Village.

Peters Chosen "Man of Year" in NC Ohio

Harold Jones, president, presented Fred Peters the plaque for the "Man of the Year" at a recent district rally held in the Lexington Grace Brethren Church. Mr. Peters has been active in the District Laymen's Fellowship serving as president for four years, secretary for two years, and at present is the national treasurer. Our recipient is chairman of various national and district committees. Fred accepted Christ as his personal Lord and Saviour July 26, 1927 and is a member of the Ashland, Ohio, Grace Brethren Church.

Harold Jones presents the North-Central Ohio Man of the Year award to Fred Peters.





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At left: Exterior of the office and warehouse building in Fullerton, California, where the Brethren Missionary Herald has leased space for a West Coast branch. Inset photo is Rev. Dale Brock, manager of the new facility.

Two Exciting, New BMH Projects!

Exciting things are happening in the work of Brethren publications! The past few weeks have seen two important new areas of ministry opened by the Brethren Missionary Herald Company.

A new West Coast branch has been opened at Fullerton, California, in the greater Los Angeles area. This branch, under the direction of Rev. Dale Brock, will serve our Brethren churches in eleven western states.

The new BMH printing department, under the supervision of Mr. Bruce Brickel, will produce materials at reduced prices for our national boards, thus using every missionary dollar spent for printing to its maximum efficiency.

June and July are the months set aside for special emphasis for the work of Brethren publications. First, and foremost, pray for your Missionary Herald staff as they carry on this vital work. Then give generously, through your local church, to assist in the establishment of these two new projects. A gift of $5.00 makes you a sustaining member of the corporation for one year; $100 entitles you to a life membership; and $500 given over a period of five years entitles you to a special "Literature Leader" certificate.



Bruce Brickel (left) manager of the new BMH printing facility, looks over a press sheet with Dick Rosbrugh.

BRETHREN MISSIONARY
HERALD
June 28, 1969

izabethtown's Improved Financial Condition . . .



. was just victory No.6



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12

PRESENTING THE CLASS OF 1969— Grace College and Grace Theological Seminary

19



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SMM—Miss Donna Hawbaker
Laymen—Mr. Harold Jones

June 28, 1969
Volume 31, Number 13

Cover Picture—The pastor, Warren E. Tamkin, Grace Brethren Church, Elizabethtown, Pa., presenting the financial picture to the church council which later recommended that they become self-supporting April 13, 1969.

Home Missions and Grace Schools Issue

MEMBER EPA EVANGELICAL PRESS ASSOCIATION

SECOND-CLASS postage paid at Winona Lake, Ind. Issued biweekly by The Brethren Missionary Herald Co., Inc., Box 544, Winona Lake, Ind. 46590. Subscription price: $4.00 a year, foreign, $5.00. Special rates to churches.

It's Our Move!

The National Fellowship of Brethren Churches has yet to demonstrate it's real potential for establishing a robust literature program commensurate with its strong theological stature. The secular world is basking in the glory of phenomenal success in the field. Many of the cults far outstrip us in the printed page ministry, and even in the evangelical world the Brethren are not at the top in achievement. So, in view of the great worth of this ministry in getting God's message out —it's time we do much more. It's our move! We must move rapidly in three basic areas: creation, production, and distribution of literature. We urge our readers to study and evaluate the program and also to stand firm in support as we carry it forward.

There have always been competent writers in The Brethren Church, but many of these have not made major contributions. Perhaps the Brethren Missionary Herald Company has not challenged the others to get involved in good creative activity. But we have made a move in the right direction in the establishing of our BMH Books division, through which we hope to make available many more books. Progress is also being made in the writing of new tracts and booklets, as well as the reprinting in convenient size and pleasing format of various literature by Brethren authors. But with such great need for evangelistic outreach we must provide more.

In the past we have largely depended on other organizations for literature-production facilities. But today we have a modern, well-managed printing plant at Winona Lake to facilitate production. We plan to strengthen this arm of our literature ministry as funds are available. Not only are we anxious to maintain a high standard of quality, expand the quantity of BMH production, but also to be of assistance to other boards in their efforts. We dare not do less than our best in this inter-board activity.

Our BMH distribution facilities are being expanded, and this is as it should be. Printed material stacked in a warehouse will never stir hearts; it must be distributed! The new, modern Herald Bookstore at Fullerton, California, will greatly improve and increase our output. There will be much closer contact with the churches in the eleven western states, resulting in better and faster movement of materials. Better mailing facilities, enlargement of the mailing staff, and the use of some updated shipping facilities and procedures will help us attain our goals at both Winona Lake and Fullerton.

All in all, our NFBC literature position is being strengthened. We are beginning to move. But we must move faster. The task is great and the need urgent. There is much ground to cover. Let us move forward together with enthusiasm in this challenging work. ▼

Elizabethtown, Pa., has had many victories . . .

WHAT WILL NO. 7 BE?

By Rev. Warren Tamkin



The Grace Brethren Church in Elizabethtown, Pennsylvania, is rejoicing in the many victories the Lord has given us in the past four years. Our fourth anniversary has been greatly blessed of God for we have now found it possible to go completely self-supporting. Let us share with you some of the wonderful things God has wrought in our church since its beginning.

Victory No. 1—Nucleus. Every church must have a beginning, and many have come to know that the first twenty-five members are the most difficult to find! In 1964-65 God began to work in the hearts of a number of families in Elizabethtown and they began to travel twelve

(Continued on page 6)


GRACE
BRETHREN CHURCH
SUNDAY SCHOOL 9:30 A.M.
MORNING WORSHIP 10:30 A.M.
EVENING WORSHIP 7:30 P.M.
REV. WARREN E. TAMKIN
PASTOR

(Continued from page 4)

miles to our church in Lancaster. With the encouragement of the missionary-minded pastor, Rev. William Tweeddale, the group felt led of the Lord to open a new work in their own home town. Rev. Robert Lapp, a member of the Lancaster church and a graduate of the Lancaster School of the Bible, took up the challenge to become the first pastor on a part-time basis. A store building was rented, and the new church came into existence on Sunday, April 4, 1965. The group was off to a good start with an average attendance of sixty-eight in Sunday school that first month.

From the beginning, it was obvious that God had His hand upon this work in a very remarkable way. In spite of using a rented building, new people began to attend and associate themselves with this growing testimony for Christ.

Victory No. 2—Church Site. Very soon the church came under The Brethren Home Missions Council and the next important decision to be made was the purchase of land for the new church building. God providentially closed several doors and finally Mr. Paul Mumma, a member of the congregation, offered for sale a lovely three-acre site adjoining his home which was just outside the borough limit. It was a choice location on a well-known road in a growing residential section, and an outstanding view of the Lancaster County countryside in all directions. After the preliminary plans were made for the purchase, God suddenly called Mr. Mumma home but the family carried out his and their own wishes that this become the site for the new Grace Brethren Church.

Victory No. 3—Full-time Pastor—Building Program. It was my privilege to come as the first full-time pastor of the congregation on the first anniversary, Easter Sunday, 1966. Amid our rejoicing the news was not all good that day, for we found that we must vacate our rented building very quickly. The congregation now numbered between eighty and ninety and to find a suitable meeting place was not easy. But God opened up a building just one block away from where we were meeting and just two blocks from our church lots. It wasn't ideal, for although it had once been a small hotel, in more recent years it had become a bar. But with some cleaning and painting, and of course, removing some large "BAR" signs—joyously done by men of the church—the building was ready for occupancy in a few weeks. It made quite a joke in town. Our friends called it the church which met in the old hotel, while the less friendly spoke of it as the church in the bar. But the attendance grew, souls were saved, and Christ proved himself to be the Lord of adversity. The church building committee was busily at work with Rev. Ralph Hall planning a permanent home for the congregation. Plans were drawn in record time to provide for a basic $50,000 building, with an additional educational unit and final large sanctuary to be added in the coming years. By the fall of 1966 we were ready for construction, and the building lot debt was paid in full.

Victory No. 4—Construction and Dedication. The Brethren Construction Crew under Mr. Don Sellers arrived the last of October. The men of

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The Elizabethtown congregation on dedication day.

the church were anxious to help in the actual building, and God had given us several skilled workmen. By the end of November the roof was on and now the work could proceed unhindered by the winter weather. Services of entry were held on February 26, 1967, with only part of the building ready for occupancy. Dedication was on March 19, and what a day! We did expect a good crowd, but the Lord sent far more than that. Our auditorium seats 180 at best, but nearly 400 were present on that beautiful spring afternoon.

Victory No. 5—Progress. A congregation cannot just sit back when a building is completed and hope for future success. In the past two years since our dedication, God has been doing some wonderful things for us. The church has gained a good reputation in this community as a church where the Word of God is taught, and the people love one another, and are working together in harmony. First-time visitors are in attendance at nearly every service. Souls are being saved. Young people have dedicated their lives to Christ for full-time Christian service. Additional important ministries for the pastor and the church in the community are continually opening up so that the testimony for Christ may be enlarged.

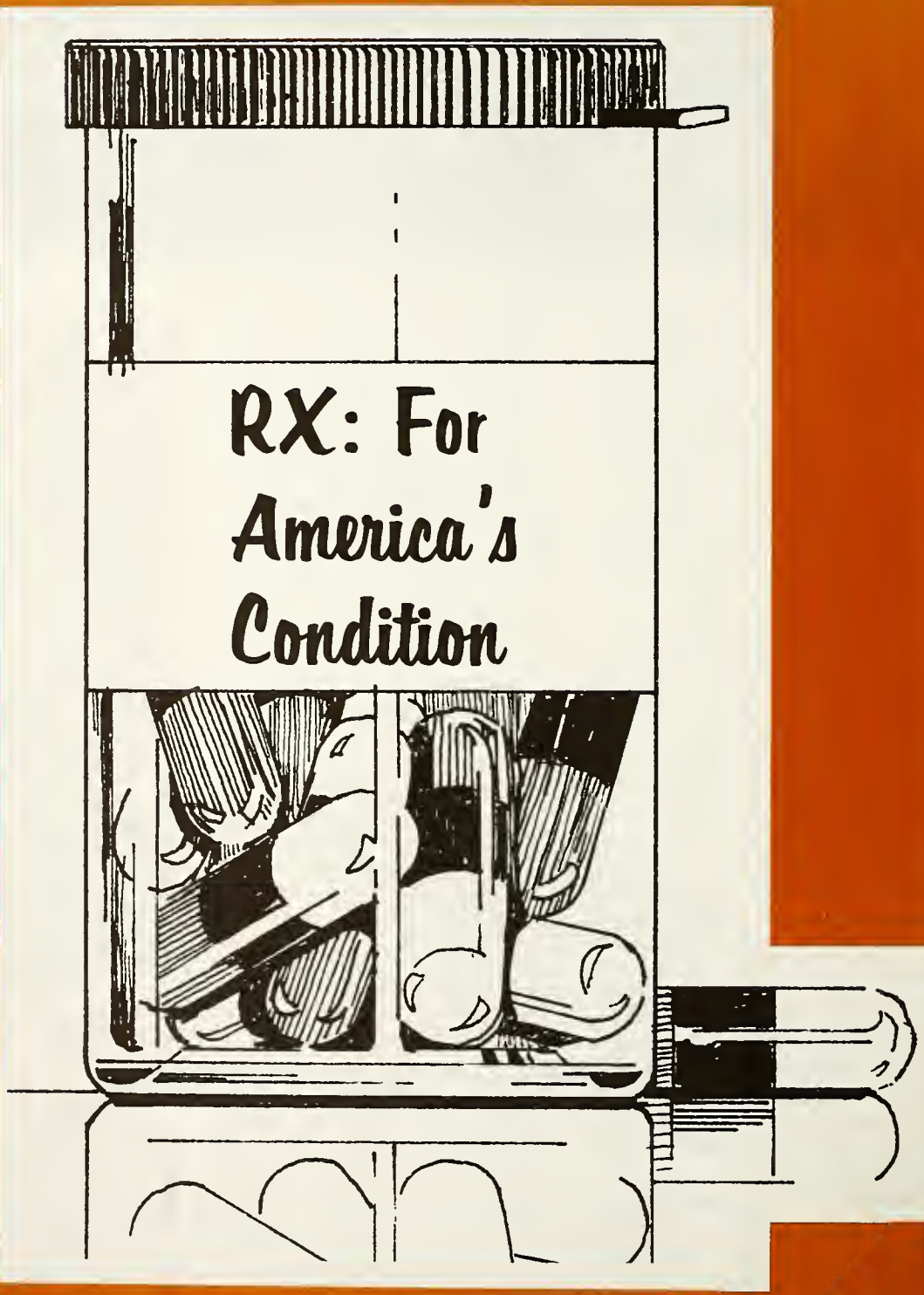
Victory No. 6—Self-supporting. In the first quarter of 1969 outstanding increases were made in both attendance and offerings. The attendance increase has been more than 30 percent above a year ago, and some months the offerings have seen a 50 percent increase. For a year we had set April 1969, as the target date for self-support, and quarter by quarter we were increasing our share of the support of the work. As we approached the new quarter we knew the time had arrived, and the congregation unanimously voted to go self-supporting. Since anniversary Sunday fell on Easter this year, we postponed our official ceremonies for one week in order that our Brethren Home Missions Council Executive Secretary, Rev. Lester E. Pifer, could be with us. It was truly a day of rejoicing and victory. Our attendance was almost as high as our Easter Sunday record of 164!

From Elizabethtown we say "thank you" to everyone who helped to make this day possible. We are indebted to so many of the Brethren who have prayed for us since the day the work began. We are most grateful for the fine counsel and help given us by The Brethren Home Missions Council. Without the assistance of the architectural department, building crew, and Investment Foundation our work could not have become self-supporting so quickly. We also want to thank the extremely faithful brethren in our local church who have prayed so hard and given so much of themselves to make this day come to pass under God.

Victory No. 7—?. Who can say what this might be? Another soul? Another family coming into our fellowship? Development of plans for our second unit? We do not know the answers concerning the future, but this we do know—*"From vict'ry unto vict'ry, His army shall He lead"* ▼



Elizabethtown pastor, Warren E. Tamkin


RX: For
America's
Condition

Is the apostate church responsible? By Rev. Lester E. Pifer

The Scriptures, as recorded by the Apostle Paul regarding the apostasy of the church, are now being revealed before our eyes. Writing under the direction of the Holy Spirit he said, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3-4). "For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth" (II Tim. 3:6-7).

The Apostle warned the church at Corinth, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ Whose end shall be according to their works" (II Cor. 11:13-15). The faithful Bible student has been duly warned that these conditions would prevail in the end time in the apostate church. A time when sound doctrine would be rejected, interpretations coming out of the experience and emotions of the flesh, following the false teachers, literally messengers of Satan who distort the truth, deceitfully leading their followers in a direction diametrically opposed to the revealed plan of God.

It was very popular to be erudite and intellectual twenty years ago when only a few dared to deny the virgin birth of Christ on unscientific grounds, to cast aspersions on the authenticity of the Bible, and to question the Genesis record of creation. However, we must admit now that the seeds of doubt were sown in fertile ground in the major denominational circles, that is, in their schools—and were quickly picked up and taught in the secular areas without fear of reprisal from the church. Satan nurtured these seeds into a giant harvest.

We are now seeing the harvest ripen and the fruit of the seeds of deceit. Ninety-five percent of American college youth (according to a cross section survey taken on the "age gap") say they have no interest in religion nor do they relate morals to the Scripture. One major denominational youth quarterly states that the Christian life is a mere dialogue between right and wrong and that morality today is not to be based upon the Bible. The apostate church cannot deny its lukewarmness toward spiritual values, its denial of cardinal doctrines of truth, and its weak-kneed and wobbly attitude toward the validity of the Scriptures. It is easily understood why so little spiritual interest prevails, why immorality runs rampant and why so little respect is seen for law, order, and decency. These values are basically taught and understood when the Word of God is used as the rule of faith and practice.

What a person *does*, testifies to what he is. What a person *is*, depends upon his understanding of the truth of the Bible and his relationship to God. Character emanates from the moral center of man. Now the question must be answered—has the heart of man been transformed by the divine power of God? Character is too often the result of a degenerate heart, a condition so prevalent today.

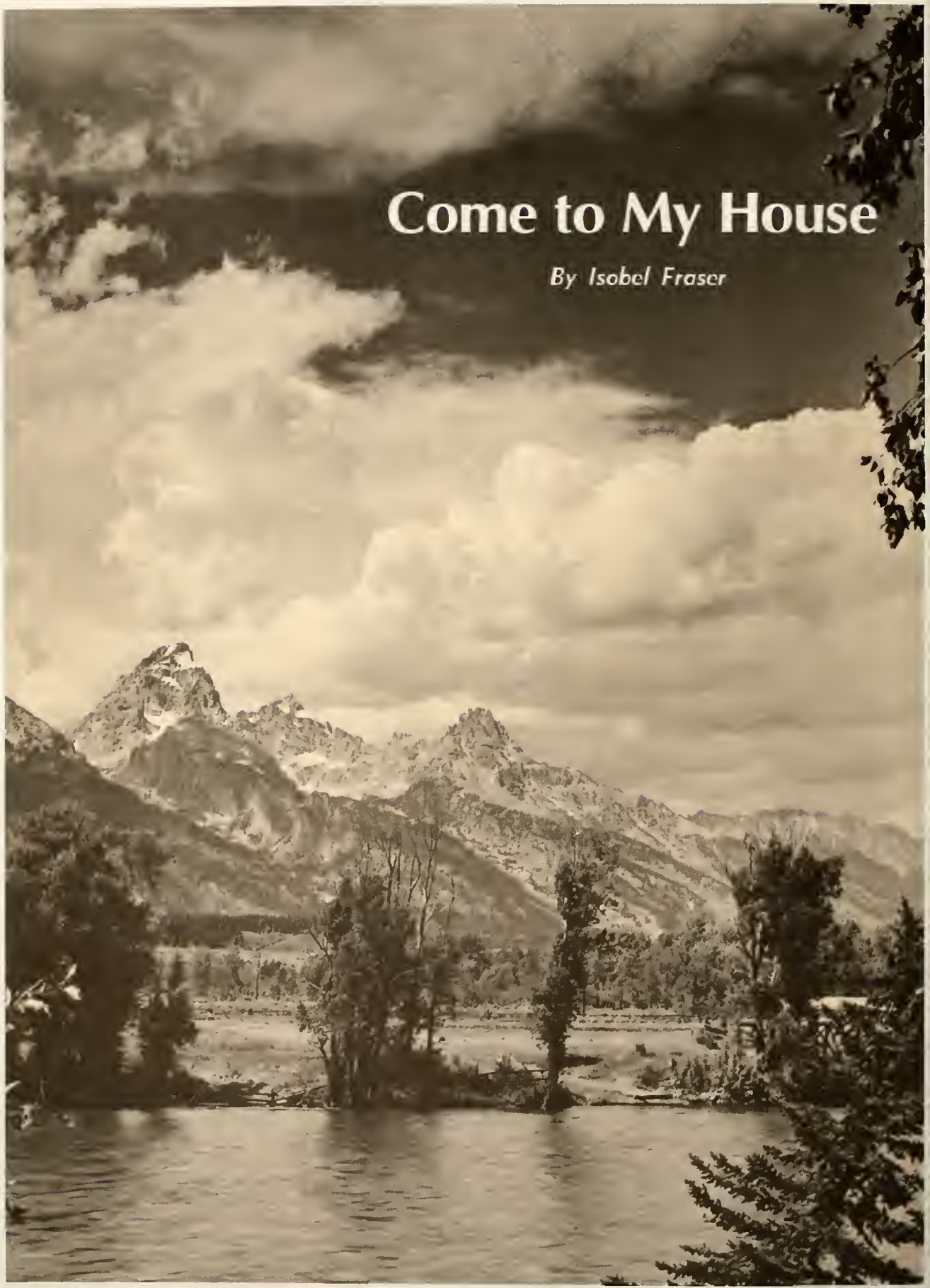
The apostate church shows no signs of repentence, revival, or reverse. Instead, it, like the blind leading the blind, continues farther and farther in its course away from God. It more boldly questions the reality of God, denies the power of God, and disclaims the relevance of the Bible to modern man. There is an absolute void of any consideration of God's standards in morals today. Did God place any time limit upon His condemnation of fornication, adultry, lust, lasciviousness, and evil works? Does God's penalty and promise of judgment on the sinner not apply to the people of this day? How can church leaders, clergymen, and Bible teachers turn their backs on the Word of God and teach a permissive attitude toward sin? God says, "The wages of sin is death." There is no change in this penalty.

We cannot minimize the ability and power of Satan in this realm. He is a master of deceit, confusion, and rebellion. Jesus indicated the character of Satan was manifested in the Pharisees (John 8). The Apostle Paul warned against the false teachers and preachers (II Cor. 11:15) and the "works of darkness" (Rom. 13:12). Satan could use no finer tool than the apostate churches of this land to thwart the purpose of God on earth. So masterful has been his deception that clergymen are majoring in everything but the preaching of the Gospel of Christ. He has so blinded the eyes of the millions of church members that they have lost their respect for God's Word, acting solely upon the impulses of the mind and the desires of the flesh (II Cor. 4:4).

Mr. J. Edgar Hoover, Director of the FBI, states in his excellent work on *A Study of Communism:* "Communist morality is highly flexible. It is based on a single premise—anything that promotes progress toward communism is necessarily good, and anything that interferes with that progress is necessarily bad. Communists call this standard of morality 'proletarian utility.' Convinced that capitalism is evil, Communists say they are morally justified in using any and all means to bring about its destruction and to establish in its place a world-wide Communist society. Communists completely reject not only the traditional Judaeo-Christian concept of morality, with its objective standards of what is right and what is wrong, but also the very idea itself that there can be any objective standard of morality" (pp. 48-49).

It is this writer's candid opinion that Satan has skillfully employed the means and proponents of Communism, coupled the delusion and deceit of the apostate church to bring the massive state of lawlessness, rebellion, and immorality that will eventually weaken this nation until it collapses. It is a master stroke of the devil to thwart the program of God for the salvation of people in our world.

Christian, it is imperative that we stand upon the truth of God's Word. It is equally imperative that we recognize the forces of evil about us and employ every method, effort, and talent to spread the good news of the Gospel. Though churches everywhere are falling in apostasy, we must hold high the standards of God, lending every effort to reach the lost for Christ in these critical days. ▼



Come to My House

By Isobel Fraser

"Hello, Isobel."

"Hello, Mrs. G—. How are you today?"

"Oh, you know me!" she said, quite surprised and pleased. "I'm sorry I wasn't home when you called. I found your paper. I want to wish you a happy Easter. I want you and your friend to come to visit me during Passover. Come for lunch and have some of my pancakes."

This was the gist of what Mrs. G— said on the phone about a week before Passover. My friend is Ann Isaacson, a Hebrew Christian, and a former neighbor of hers. For several years Ann and I have called on her and have had opportunity to speak about the Word of God. Sometimes she is more receptive than others. Excuses are given to the invitations to our meetings, but we are always invited to return.

During Passover week, I contacted her and arrangements were made for a visit on Tuesday at 2:30 in the afternoon. The conversation took a spiritual turn when Ann remarked about a verse in Psalm 69 that had been such a blessing to her. This opened a discussion on Passover and the corban (sacrifice).

Mrs. G— mentioned that often before going to bed she listened to the message on our telephone secretary.

"Maybe I should believe," she retorted.

To this we readily agreed.

"But God isn't a person," she added.

We explained to her that God is a person; He has personality. One does not have to be human to be a person. God, who is Spirit, at a definite time in history through a miracle birth, took upon himself a human form and dwelt among us. Even before this, God did appear in a visible form as is recorded in the Old Testament. His appearances to Jacob and the seventy elders of Israel were read to her.

A discussion of events in Israel and trouble in the world today brought us to consider the Messiah and His coming. She did not feel that times were bad enough yet for Him to come. (Rabbinical teaching is that Messiah will come either when times are very, very bad, or very, very good.) These circumstances, we pointed out, were all signs and the next great event regarding Messiah was to be His coming for His own. Elijah's experience was recounted and I Thessalonians 4. After this, the very bad times would come and then would Messiah return on a white horse, even as the orthodox Jews hold. As she sat beside me and followed along, Zechariah 12 and Isaiah 2 were shared with her.

A kosher (clean) heart is necessary to have a part in this great event. This was the reason the Messiah had come the first time—to pay the penalty for sin. Just as the blood on the doorpost on the first Passover delivered the firstborn from death, so those who applied the blood of Messiah to their hearts today by faith would be passed over when God brings judgment for sin.

Enough! That was all she would accept for the time. Now we were to have the passover pancakes (made from matzo meal) she had prepared. They were delicious with sugar, syrup, or applesauce. (There went that one pound that I had worked so hard to lose!)

Talking as we ate, the subject of the new birth came up. Since the three of us were born in Europe (Ann and Mrs. G— in Russia; myself in Scotland), the obtaining of our citizenship was a graphic illustration of becoming a citizen of heaven. Just as we meet the requirements of the United States in order to become a citizen and obtain its privileges, so we become a citizen of heaven on God's terms.

"I have a question to ask you," Mrs. G— said. "Why do Jews do things differently? Aren't we all the same?"

Consisely we explained that the Jews were chosen of God as the instrument through whom He would reveal himself. In the Old Testament God gave them many things to observe to remind them of His goodness and keep them true to Him. Today most of the things that the Jewish people observe are traditional rather than Biblical. We Christians do not observe the Old Testament ritual because Messiah has come and fulfilled them. To do so, would be like looking at a picture of a loved one, and ignoring his very presence with you.

Time to go! Ann has a husband for whom she must prepare supper. He is not a believer! As we left, Mrs. G— said she might come to our next luncheon discussion meeting.

"Come again. Come more often!"

We will accept that invitation. As we do, it is our prayer this dear Jewess may be willing to share in Christ's invitation: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3). ▼

ALASKA ALERT!

Brethren Minute-Men, here is your greatest opportunity yet. It's another *first* in Brethren Home Missions—the first entrance of the NFBC into the State of Alaska. Rev. Herman Hein is the first one to answer the call to Alaska. He has had this field on his heart for over a decade and with the Minute-Men helping to get his family on the field, Mr. Hein will be self-supporting until a church is well under way. It is no small item to move a family from Kokomo, Indiana, to Kenai, Alaska, and it will take $5,000 to do the job of relocating these missionaries. Look for that letter and join the Brethren Minute-Men in sending the first Brethren missionaries to Alaska. ▼

Church News



Pictured above are Pastor W. Carl Miller (at right) and Superintendent Earl Key with the wagon containing the "30 Pieces of Silver" offering taken in the church.

COVINGTON, VA. A "30 Pieces of Silver" offering totaling $920.63 was received at the Grace Brethren Church, ending on Easter. The amount was given by 169 people for an average of $5.45 per person. The purpose was to help pay off the church bus, and it cut the balance to less than $400. The offering was taken in a wagon as it was rolled down the center isle of the church. Excellent meetings were held with Rev. Dean Fetterhoff in May. The average attendance was 137, and there were 10 decisions for salvation, and 11 for rededication. There were 14 baptized on June 1. The church voted to secure Bruce Paden, a 1969 graduate of Grace Seminary, as minister of youth. He began his work June 4. W. Carl Miller, pastor.

HAGERSTOWN, MD. Miss Jacque Collitt, daughter of Rev. and Mrs. Robert Collitt, Hagerstown Grace Brethren Church, has been accepted as a short-term assistant by Wycliffe Bible Translators in Peru, South America, for a two-year term. She plans to leave the U.S. on Sept. 1, serving as part of the support personnel at the base in Yarinacoche, Peru.

BELLFLOWER, CALIF. The dedication of the new facilities of the Bellflower Brethren Church was held June 8, at 4 p.m., with open house from 5-7, followed by a sacred music concert. Special guests for the day included Mayor Mary E. Lewis, Rev. Dean Canady, Rev. Ralph Colburn, Mr. Gerald Franks, Rev. Clyde Landrum, Rev. Lyle Marvin, Dr. Charles Mayes, Dr. Glenn O'Neal, and Rev. Leo Polman. Edwin E. Cashman, pastor.

INGLEWOOD, CALIF. The First Brethren Church has sold its building to a Negro Church of Christ congregation. The final service for the Brethren was held June 15. At present there are no plans for initiating a church program in another area.

CHANGES. New addresses have been reported for Rev. and Mrs. Victor Rogers, 10301 Stovall Place, N.E., Albuquerque, N. Mex. 87112; and Rev. and Mrs. George Christie, 910 S. 27th Ave., Yakima, Wash. 98902. Please change your *Annual*.

PHILADELPHIA, PA. Rev. Vernon J. Harris accepted the call to become pastor of the First Brethren Church, effective the first week of August.

ASHLAND, OHIO. Dedication services for a 9,000 square foot educational building were held at the Southview Grace Brethren Church June 1. Completing phase two of a three-phase building program, the new facilities provide 18 large classrooms, a new church office, nursery, and kitchen. Phase one was completed in August 1968 with parking space for 250 automobiles. Plans are now ready for phase three which will enlarge the sanctuary, provide larger classrooms, more seating space, and new baptismal facilities. Dr. Kenneth Ashman, pastor of the First Brethren Church, Wooster, Ohio, was the speaker for the occasion. Mason Cooper, pastor.



The ground-breaking ceremony crowd outlines the proposed facility of the Warsaw Community Grace Brethren Church.

WARSAW, IND. The Community Grace Brethren Church held ground-breaking services May 25 for a new $225,000 sanctuary addition to the present facilities. The building has housed the church and Warsaw Christian School since 1956, and both have outgrown the available space. The new sanctuary, which will seat 460 persons, will use the parabolic arch design. Plans for the new building were prepared by the Brethren Architectural Service. In addition to the sanctuary, an education-administration wing will be built to house nursery and children's facilities, classrooms, offices, and rest rooms. The new structure will be totally air conditioned. Those participating in the service were: Rev. Clyde Landrum, building committee chairman; Rev. Ralph Hall, Brethren Architectural Service; and Jerry Carey, Church Service and Supply Co., which has received construction contracts. Mark Malles, pastor.

SO. OHIO DISTRICT. New officers were installed at the final service of the 16th annual district conference May 8. Rev. G. Forrest Jackson, pastor of the First Brethren Church, Dayton, will serve as moderator of the 1970 conference. Rev. Jesse Deloe, vice moderator; Rev. Horace Mohler, secretary; Rev. Clyde Caes, assistant secretary; Mr. Russell Harn, treasurer; Mr. Herbert Edwards, statistician. Members at large on the executive committee will be Dr. Joseph Mohler and Mr. H. C. Petry, Jr. Grace Brethren Village trustees report gifts and pledges amounting to $40,000 have been received. The purchase of property in Englewood is contingent upon zoning approval by the city council. When approval is granted, $30,000 more will be needed to finish payment. Building plans are now being considered by the official board.

HARRAH, WASH. Mrs. Effie Stover gave the Harrah Brethren Church $71. She earned this money by selling peonies on Memorial Day. Much time was spent caring for the peony bushes whose large blooms are a favorite for decorating graves in the Northwest. "Whatever I get for the peonies will go to the Lord's work," Mrs. Stover said. Dan Labbee was one of two recipients of the Amsbaugh Memorial Trophy presented to a local graduate for loyalty and determination in athletics. In the Washington state track meet, Dan placed second in the javelin with a throw of 201 ft. Kathy Smithwick was among seven high school seniors from throughout the Yakima Valley chosen for her talent and leadership in the Campus Life Club of Youth for Christ. Charles H. Winter, pastor.

July Bible Reading Calendar

JULY			
DATE	MORNING	EVENING	
1	JOB 21, 22	ACTS	10:1-23
2	JOB 23, 24, 25	ACTS	10:24-28
3	JOB 26, 27, 28	ACTS	11
4	JOB 29, 30	ACTS	12
5	JOB 31, 32	ACTS	13:1-23
6	JOB 33, 34	ACTS	13:24-52
7	JOB 35, 36, 37	ACTS	14
8	JOB 38, 39	ACTS	15:1-21
9	JOB 40, 41, 42	ACTS	15:22-41
10	PSALMS 1, 2, 3	ACTS	16:1-15
11	PSALMS 4, 5, 6	ACTS	16:16-40
12	PSALMS 7, 8, 9	ACTS	17:1-15
13	PSA. 10, 11, 12	ACTS	17:16-34
14	PSA. 13-18	ACTS	18
15	PSALMS 17, 18	ACTS	19:1-20
16	PSA. 19, 20, 21	ACTS	19:21-41
17	PSA. 22, 23, 24	ACTS	20:1-16
18	PSA. 25, 26, 27	ACTS	20:17-38
19	PSA. 28, 29, 30	ACTS	21:1-14
20	PSA. 31, 32, 33	ACTS	21:15-40
21	PSALMS 34, 35	ACTS	22
22	PSALMS 36, 37	ACTS	23:1-11
23	PSA. 38, 39, 40	ACTS	23:12-35
24	PSA. 41, 42, 43	ACTS	24
25	PSA. 44, 45, 46	ACTS	25
26	PSA. 47, 48, 49	ACTS	26
27	PSA. 50, 51, 52	ACTS	27:1-25
28	PSA. 53, 54, 55	ACTS	27:26-44
29	PSA. 56, 57, 58	ACTS	28:1-15
30	PSA. 59, 60, 61	ACTS	28:26-31
31	PSA. 62, 63, 64	ROMANS	1

NOTICE. Churches considering new hymnals are invited to request samples and obtain prices from the Missionary Herald Co. Individuals, Sunday-school classes or other groups may wish to consider giving them to the church, and extended payment terms are available if desired. Samples of the various hymnals and complete price information may be obtained from Charles Koontz, The Brethren Missionary Herald Co., Box 544, Winona Lake, Ind. 46590. Remember that the proceeds from your purchases are used to expand the free literature ministry of the Missionary Herald Co.

NEEDED: DIRECTOR OF PUBLIC RELATIONS

The development department of Grace Schools is seeking a born-again Christian who is qualified to assume administrative responsibility in the field of Public Relations.

Such a job would involve managing the news bureau and photographic services, traveling some weekends and each summer with student development teams, and being responsible for advertising, sports publicity, and miscellaneous publications.

This person should have a college degree and preferably some graduate work. In addition, he should be able to communicate well in writing and speaking.

Will you help us in finding such a person by praying about this urgent need? Any suggestions you might have to share with us would be greatly appreciated.—*Richard G. Messner, Director of Development, Grace College and Seminary, Box 397, Winona Lake, Ind. 46590*

ALL MINISTERS

Rev. P. Fred Fogle, chairman of the National Fellowship of Brethren Ministers, reminds all ministers that in order for your name to appear on the initial membership list for 1969, it must be given to your respective district secretary and your dues must be paid before July 15. Please do your part to help the national ministerium establish a correct list.

CONEMAUGH, PA. Rev. Robert Crees presented his resignation as pastor to the Singer Hill Grace Brethren Church June 8. He has accepted the call to the pastorate of the Grace Brethren Church of Goshen, Ind.

LOS ANGELES, CALIF. Jerry Franks, artist in residence at Grace College, played a fifteen-minute concert prior to the Los Angeles Dodgers' ballgame at Dodger Stadium June 7. He also played the National Anthem there for the second time.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Phyllis Jean Mayo and Randall L. Bitner, May 3, First Brethren Church, Camden, Ohio.

Lynette Lock and Thomas A. Sorenson, May 24, Los Altos Brethren Church, Long Beach, Calif.

Susan Betz and Tim Morganstern, June 7, Woodville Grace Brethren Church, Mansfield, Ohio.

Paula Leistner and Dean Streit, June 14, Bethel Brethren Church, Berne, Ind.

Shirley Bonewitz and Gary Smetzer, June 15, First Brethren Church, Wooster, Ohio.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

ROOT, Homer, a member of the First Brethren Church of Camden, Ohio, passed away May 10. George S. Ritchey, pastor.

Abundantly Above*

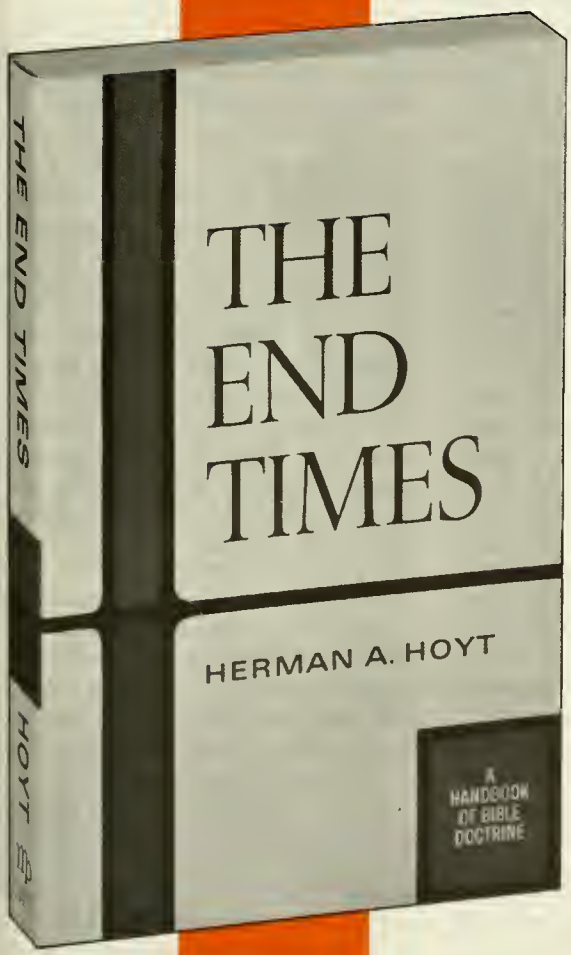
With each step in the soft, amber earth, a puff of dust encircled my black suede shoes changing them to a rich brown shade. This dark brown—the color we see all around us—the earth and the people. The men, women, and children whose footprints were being erased by my shoes and the dust they made as I continued on. And as I walked, thinking about these footprints, many thoughts crossed my mind. God's Word says the steps of a good man are directed by the Lord and He knoweth the way he takes. He leadeth me, step by step. I pondered—how many of these, in a land where only two out of twenty, know the gospel message—how many of these steps were directed by God? How many were led by His Spirit? My heart cried out—"Go tell them upon the mountains and upon the plains. Tell them that God loves them. Tell them that Jesus Christ, God's Son, is their Saviour too; the Saviour of all the peoples of the world." This is a privilege that is given to all, wherever we are. How glorious, when even our feet, (our unbecoming feet) become beautiful when we carry the glad tidings to those without Christ.

I walked on and my thoughts turned back to the land of my birth where I learned to know and love this wonderful Shepherd who goes before and leads His sheep. I remembered, even as a little girl, how I earnestly desired to serve my Lord and Master on a foreign land, the land of Africa. For almost fifty years, the Lord directed my paths in rich service for Him in the homeland. Then on October 1, 1966, in the Anaheim Brethren Church, during a missionary conference, the dear Lord, who was mindful of my long cherished desire, simultaneously spoke to my husband's heart and mine, saying: "I have work in Africa that you can do for Me." Our hearts were filled with joy. We committed our way to the Lord asking His guidance for the path was not clear and we could not see the way. But step by step, He led us and the way became bright with His presence. For a year and eight months, we have been privileged to walk in this soft dusty earth, in this land of God's choice for us. We offer praise "unto him that is able to do exceeding abundantly above all that we ask or think . . . (Eph. 3:20).

—Ellen Voorhees, Africa ▼

*Ephesians 3:20

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By Dr. Herman A. Hoyt

President, Grace College and Grace Theological Seminary

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OUR PLEA FOR HELP



By Dr. Herman A. Hoyt

President, Grace Theological Seminary and Grace College

Dedication of Library-Learning Center

May 2 was one of the important days in the history of Grace Schools. For the first time in the building program of the schools, a formal dedication was held during the regular school year. In addition to the presence of faculty and students, dignitaries from other institutions were present. Parents came early to the Parent's Day weekend to share in the dedication service. Members of the Grace College Community Council took time out from their businesses to attend the service.

It was a significant occasion for the construction crew. They took their seats in the front row for the ceremony. It was also in order for the members of the Brethren Investment Foundation office to be present. Through the past several years, they have been recording the investments made by members of The Brethren Church and earmarked for the library-learning center. More than $300,000 has been borrowed from this organization to finance the project. There is some question whether it would have been possible to have built this building if the services of this organization had not been open to us.

The able services of Dr. John F. Walvoord, president of Dallas Theological Seminary, graced the occasion as the main speaker. His message was especially appropriate in that he emphasized the fact that this building, while devoted to books, centers attention on "The Book," the Bible. This was in keeping with the purpose of Grace Schools, and it continues to be the controlling principle of these schools in a day when contrary trends are in evidence in the field of education.

Following the service of dedication the ribbon-cutting ceremony and tours through the library were conducted by Mrs. Hamilton, head librarian of the school. There were many expressions of amazement and delight at this highly functional and well-appointed building.

The Library Convocation Service is scheduled for Grace Schools Day at the annual meeting of the National Fellowship of Brethren Churches in August. This will be the crowning event in ushering this building into full use. Dr. Charles W. Mayes, member of the board of trustees, formerly pastor of the First Brethren Church of Long Beach, California, and presently serving as pastor of the First Brethren Church in Whittier, California, will bring the main message. This service is designed for that vast host of Brethren people who constitute the group largely responsible for this building. It is this group that has prayed, given, and invested so that this building might be a possibility. It is this group that has supplied us with the majority of students in the college and in the seminary. It is this group that holds sacred and precious the purpose of Grace Schools. It is this group that has for more than thirty years been supplying the funds to maintain these schools. For them we feel this service should be held, and we are now inviting Brethren people everywhere to plan for this occasion in August.

Borrowed money incurs interest and requires payment on the principle. This means that operating expenses over the next year in that area will go up by more than forty thousand dollars. With the current budget already overweighted, we must press the campaign to raise the remaining funds and pay off the building completely. Pray for this project, and plan your own giving to help in this worthy and crucial enterprize. Further and much needed expansion waits upon the liquidation of this debt.

In addition to the liquidation of the debt on the library-learning center, there is the added cost of maintenance. For this $700,000 building the government considers 8 percent for maintenance. We are hoping that we can reduce this to a possible 4 percent. But even this reduction would add another $30,000 to the current budget. And the budget for the coming year is far from balanced on the income side.

On the expenditure side, the escalation of costs are now catching up with us. As many of you are now discovering, it is impossible to escape from these costs. Considering the responsibility we have not to sell the students short, we have pared the budget to the bone, and still face a staggering burden.

On the income side, trends frighten us. There has been an alarming decline in alumni giving. The gifts from the church at large have not kept pace with advancing salaries and inflationary trends. The attempt to cool down an overheated economy is being felt in certain areas and could advance to such proportions that this could affect giving in general. In addition, there has been a gradual decline in student enrollment. Some schools have leveled off or decreased. At Grace the rate of increase has grown smaller over the past several years. If this should decrease further it could confront us with an impossible financial situation.

In order to preserve the spiritual ideals and standards of the school, greater selectivity in admissions and sterner methods of discipline must be employed. This could reduce the student population further.

When all these trends are evaluated it adds up to a serious situation. As the chief custodian of the school, I felt it my responsibility to report this to you. We want you to know that we are doing everything we know to do to meet the present emergency.

We are sending out three teams of students this summer to recruit as many students as possible. We are seeking to inform every Brethren congregation of the needs that are confronting us. We are employing every means to acquaint the alumni with the needs we face. We are giving of our time, energy, and money to meet these pressing needs. In certain areas we are really stinting the educational process to meet this serious deficit.

Our only hope now lies in the response of the people who count this school as their own and want it to survive in a day when such schools are fast disappearing. Will you pray for these upcoming needs? Will you undergird your prayers with an increase in giving? I am trusting God to supply these needs through you. ▼

Award-winning sermon

MAN'S REBELLION GOD'S RETRIBUTION

By Donald Paul Shoemaker

BA '66, M. Div. '69—Grace College and Seminary

A number of years ago I was told by a physician that I was in need of a minor operation. Obviously, I did not receive this news very well. However, I learned from this diagnosis and the later operation a very important spiritual truth. If one never comes to realize that he has a physical affliction he never will appreciate his need for medical treatment. The same thing is true with regard to man's spiritual sickness –sin. If he never comes to see himself as a sinner before a holy God, he will never seek the Saviour. Even so, before Paul can make us appreciate the wonders of salvation, he must remind us that we are sinners before a holy God.

To do this, the Apostle Paul, in the first three chapters of Romans, divides all sinners into three broad categories and finds them all guilty before God. In chapter two, he considers the moral man, and finds him guilty before God because even moral people violate the standards that they themselves profess. Paul also finds the religious man guilty.

Had I been preaching twenty years ago concerning the United States of America, I would have used a text out of Romans two to describe conditions. But in seeing the depraved trends of our country today, I think I would now preach out of Romans one which describes people who are involved deeply in immorality. Romans, chapter one, characterizes very well the United States of America today. In verses 18 through 23 we will consider three aspects of the wrath of God, and at the same time see how conditions in Paul's day parallel the contemporary situation.

I. The Wrath of God Declared (v. 18)

"The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness."

We might ask ourselves, "What is the nature of this wrath of God?" God has in times past manifested His wrath upon a wicked generation. The Lord God rained fire and brimstone from heaven upon the cities of Sodom and Gomorrah (Gen. 19:24). Someday the wrath of God is going to be poured out when the Lord Jesus himself is revealed from heaven in flaming fire taking vengeance upon them who know not God (II Thess. 1:7-8).

The wrath of God that the Apostle Paul is speaking about in Romans one is not a miraculous manifestation of His wrath, but is providential. God simply gives wicked men over to their own lustful living. He needs to do nothing else. He just turns men over to their own wickedness, to their own moral perversity (v. 24), to sexual promiscuity (v. 26), and to mental depravity (v. 28).

The men who receive this wrath are described as those engaged in suppressing, or holding down the truth through unrighteousness. They are further characterized as ungodly and unrighteous. How these two terms go together! Ungodliness is theological perversity while unrighteousness is moral perversity and the former always precedes the latter. One cannot have morality apart from God. To forget the name of God while speaking of morality is like trying to speak of heart transplants and leaving out the name of Dr. Christian Barnard. Thus, the men upon whom God is declaring His wrath are men holding down the truth in unrighteousness and displaying ungodliness through wicked deeds.

II. The Wrath of God Defended (vv. 19-20)

But someone might raise the questions, "Have they ever had an opportunity to hear the Gospel?" "How can God judge a person who has never had a revelation concerning Him?" The Apostle Paul defends the wrath of God very carefully in verses 19 and 20 by showing that every single person has received a revelation from God and is therefore without excuse.

"The invisible things of Him from the beginning of the world are clearly seen." God's creation speaks to man concerning God, and man is responsible in the light of that creation. Because man has a revelation from God he is without excuse and God is just in judging him. The Psalmist exclaims, "The heavens declare the glory of God." Inspired and intrigued by God's revelation from creation, Joseph Addison wrote:

> "The spacious firmament on high, with all the blue etherial sky and spangled heav'ns, a shining frame their great Original proclaim. The unwearied sun from

Don Shoemaker was the recipient of The Glenn Russell Fink Award in Expository Preaching for 1969, sponsored by Dr. and Mrs. Paul R. Fink, and the Award in Systematic Theology for the best work for the year in the Department of Christian Theology and Apologetics. Each award consists of an engraved plaque and $25 in cash. Mr. Shoemaker is serving as an assistant pastor to Rev. Gordon W. Bracker, Grace Brethren Church, Elkhart, Indiana.

He opened the hood of the car and, pointing, said, "What's this? . . . This? . . . and . . . This?" I didn't know.

day to day doth his creator's power display and published to every land the work of an almighty hand."

Nature does speak. But what does it say to us concerning God? It declares His eternal power and Godhead! Through creation we see the sum total of the attributes of God. It is not a revelation that is sufficient to save, but it is sufficient to condemn. The point of the Scriptures here is that man has known this revelation, turned it down, and departed from it. The Psalmist declares, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God." His tragic conclusion was: "They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one" (Ps. 14:2-3).

III. The Wrath of God Deserved (vv. 21-23)

Once man has rejected God's revelation he follows a path of depravity that makes him deserving of the wrath of God. I know of no other passage in the New Testament that portrays in a better way the philosophy of false religion as Romans 1:21-23. Here are seen the steps of man's depravity and evidence that man surely deserved the wrath of a righteous God.

The Bible declares that man having known God, glorified Him not as God. This does not mean that man withheld from God some of His glory, for this is impossible, but rather that man failed to ascribe to God the glory that is rightfully His on the basis of His wonders in creation.

Secondly, man failed to render to God the thanks that are due Him. Man eats daily from the hand of God and does not recognize that God provides his sustenance. The Apostle Paul regards this in II Timothy 3:2 as one of the sings of the last days.

Man quickly progresses to the next step. He becomes "vain in his imaginations." He has left the only true circle of truth, God's own revelation of himself, and completely sacrifices the Word of God to his own rationalism.

It is no wonder that the Apostle Paul describes man as being "foolish" in his heart. His "silly" heart was darkened. I was working at a hotel one summer night when the lights went out during a storm and I was the only person in the entire building that had a flashlight. Though there was much speculation by others as to where the doors and stairways were, I alone had the light. My word was law that evening. So man today, having rejected the true light, wanders aimlessly in darkness as he quests for truth and reality.

Paul describes rebellious man as one who, in professing himself to be wise, becomes foolish. Do not miss the importance of this verse. Paul is not saying that coincidental with his profession of wisdom man is foolish, but that the very *cause* of his foolishness is his claim to wisdom.

Have you ever tried to assert your brilliance, only to open your mouth and reveal your ignorance? When I was sixteen and began to drive, I suddenly became an expert about automobiles, so I thought. I had taken a six-week course in high school in order to learn the intricate parts of a car and I thought I really knew something. I went to my neighbor's house and said that I knew quite a bit about automobiles. To test my proficiency he opened the hood of his car and, pointing, said, "What's this?" "Well, I don't know." "What's this?" he asked pointing to another part. "I don't know." "What is that over there?" "I don't know." Finally he said, "Well, Don, this is the voltage regulator, this is the coil, and this is the bottle that holds the water for the windshield washer!" By my very assertion of wisdom, I had made a fool of myself and this is exactly the plight of the man who claims knowledge apart from God.

The last and most tragic step of all is that man turns the glory of the uncorruptible God into idolatry. Since none can change the glory of God, perhaps a better translation would be to *exchange* the glory of God. When man rejects the creator he finds a way of forming a god that is more acceptable to him and bows down before it. You see, man is by nature a religious being. He must have a god to worship, and rejecting the true God, he accepts a false one.

The steps of depravity in Romans 1:21-23 are clearly depicted in the history of the children of Israel. God had blessed them with untold blessings as they left the land of Egypt but they refused to glorify Him and give Him thanks. Finally, while Moses was apart from their presence they made a god of their own liking. They wanted a god that was tangible and more suitable to the human nature. Thus, man goes to the depths of depravity when he rejects the knowledge of God.

Among the many truths this passage reveals, it teaches us foremost that God will not tolerate men in their rebellion from Him, but must turn them over to the consequences of their own way. This explains why we have trouble in our universities today. For decades the faculties have taught that man is not a creature of God. They have rejected the Creator and they have worshipped the creation. Now God is confronting them with the consequences of their ungodliness.

I wonder, could we as Christians be guilty of the things the Apostle Paul enumerates here? Do we ever fail to ascribe to God the glory that is rightfully His? Are we thankful for the benefits we have received at the hand of God? How often have we exchanged the glory of God, worshiping and serving the creation more than the Creator? If the Spirit of God has spoken to our hearts through this Scripture, may we be convicted of our sin and make necessary corrections. ▼

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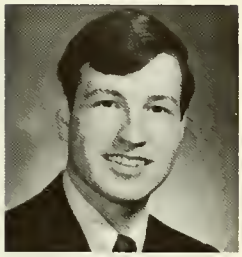
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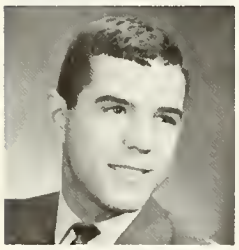
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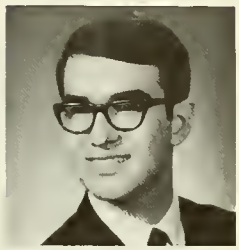
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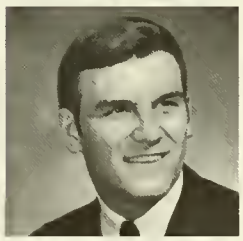
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Peoria, Illinois
Teaching

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Teaching

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Claypool, Indiana
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Benton Harbor, Michigan

Charles E. Snyder, B.A.
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Brethren pastorate

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Warsaw, Indiana
Pastorate

Raymond H. Davis, M.R.E.
Community Grace Brethren Church
Warsaw, Indiana
Missionary



Thomas E. Goossens, M.Div.
Danville Brethren Church
Danville, Ohio
Pastorate or Christian Education

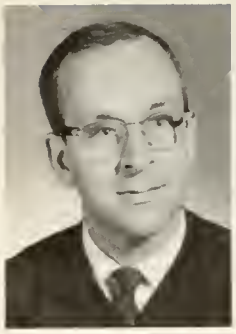


Daniel L. Hammers, M.Div.
Winona Lake Brethren Church
Winona Lake, Indiana
Missionary to France



CLASS OF '69 Grace Theological Seminary

Donald R. Hinks, M.Div.
Grace Brethren Church
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Pastorate



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Pastorate



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Associate pastor



Paul D. Morris, M.Div.



Leonard L. Myers, M.Div.
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Pastorate



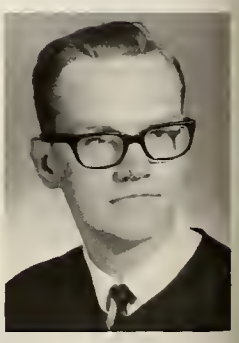
Robert Bruce Paden, M.Div.
Grace Brethren Church
Covington, Virginia
Youth pastor



Donald P. Shoemaker, M.Div.
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Elkhart, Indiana
Associate pastor



Robert M. Spicer, M.Div.
Community Grace Brethren Church
Warsaw, Indiana
Graduate studies—Dallas

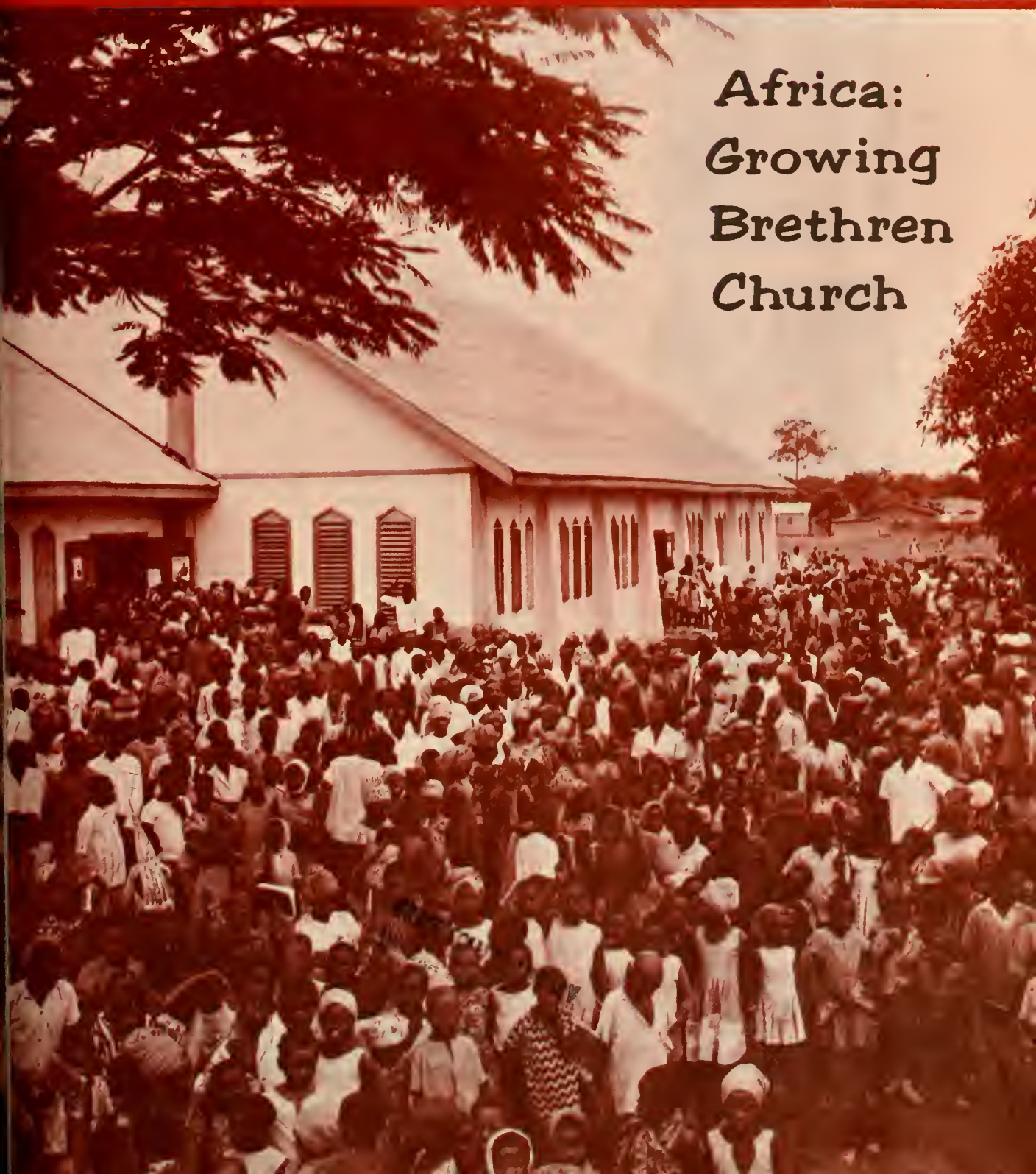


Total Graduates: College—96, Seminary—35

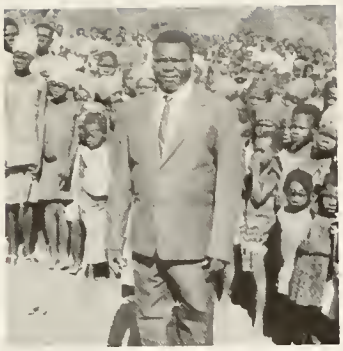
BRETHREN MISSIONARY

HERALD

July 12, 1969



Africa: Growing Brethren Church



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The Editor Speaks . . . By Clyde K. Landrum

"We Stand Together"

Be thankful that you are living in the twentieth century! Stop wishing for the "good old days"; quit complaining about the generation in which we live; take a new lease on your spiritual life and begin to come alive to the opportunities that God has placed before us! This is good advice for Christians today.

We live in an age when sin is rampant. Hearts are heavy. People are looking for something that satisfies. They are fearful and apprehensive, yet, generally speaking, they are willing to communicate. But half-hearted, behind-the-mask Christianity will not suffice. We can reach them only if we are open, frank, honest, and understanding.

Ours is a generation in which people are well educated; a generation characterized by the knowledge explosion. Because of the widespread use of books, magazines, and television, many children can almost read before they enter kindergarten. Young people are alert to the world about them, and cognizant to the universal problems. They are concerned about a career that will bring satisfaction, fulfillment, and reward, but in order to attain these goals they realize there must be a realistic involvement in the problems of today's society. They must search for the answers.

We have the answer—it is Christ. They can be enlisted for Christ if we will take time to understand them. If we will patiently hear them out, they will listen to the gospel message. I am convinced that it is not a generation gap that separates us, but rather a communication gap.

Ours is an age of travel. With ease we can cover distance and our world shrinks. If we have a genuine interest in giving people the Word of God, we can reach them quickly. What a travel-wise advantage over the Apostle Paul; from Palestine to Rome in a few hours, a trip which took him many weeks. But we lack one thing that the Apostle had—dedication to Christ—to the extent that we will witness to people wherever we find them, even to extreme sacrifice if need be.

The National Fellowship of Brethren Churches has bright opportunities today. No group has greater per capita potential for winning people for Christ than ours. We have in our hands the Word of God, the message that saves. Our pastors are fundamental, and are well trained for a forthright presentation of the message. Our lay people have heard the message, and have heard it again and again. We have Christian schools on all levels, an excellent literature program, mission works at home and abroad, an evangelism program, and so on. But somehow we do not have the dedication unto death, the determination to put Christ and His cause absolutely first, and this is essential if we are to bring the masses of people to Christ.

Our statistics cry out in witness against us in this regard. Rather than stand our ground and agonize with the Negro in the solution of his problems in the inner city, we have fled to suburbia like an army in defeat. For too long we have nagged our youth because of their dress, habits, and long hair, rather than mutually seeking the underlying factors causing the conditions, followed by a concrete evidence of a desire to lend a helping hand. We have become so mired down in material blessings that we have not been heartbroken over souls lost who are on their way to hell.

We stand together as we receive the rich blessings which God has bestowed upon our Fellowship. We stand together in the great and precious soul-winning potential that is ours. God help us to stand together as one in a Spirit-led movement into our twentieth century world to burn out for Christ in winning souls to Him!

▼

Continuing a series on Brethren mission fields . . .

AFRICA TODAY

The young men were well dressed, their manners refined. As they drank the cool water offered to them by their former missionary teacher, they looked and acted like educated men the world over. But instead of draining their glasses, they poured the remaining water on the floor. The missionary stared at the spots of water—water offered to the spirits—and therein caught a glimpse of Africa today—an Africa where intellectualism and superstition join together in an uneasy mixture.

Religions

The Africa of an earlier day knew nothing but animism and fetishism. The animist believes in many spirits. There are the god-owners of the land, the water, the stars; these friendly gods who share their good gifts with the human race are far away. But near at hand to cause sickness, floods, famine, and death are many unmerciful spirits demanding appeasement. In addition to these there are the spirits of the dead ancestors who hover near the surviving family; one's well-being depends upon his honoring them by an elaborate ritual. Bondage to fear is the fruit of animism.

In the last century, two major religions have penetrated into the land known as the Central African Republic. Christianity has reached into almost every area, bringing salvation to many and affecting many more. There are five major Protestant groups with a total membership of about 110,000. Probably another 100,000 lay claim to the name Protestant. There are 200,000 to 300,000 professing to be Catholic, but only a small percentage of these are practicing members by the claims of the Catholic church itself.

The other major religion casting its crescent shadow deeper into C.A.R. is Mohammedanism. "Build a wall to halt Islam" was an early missionary cry. But alas! that wall was never built. Moslem penetration into the C.A.R. has come largely in the form of commerce. These people have proven so adept as traders and merchants that they are a major economic force in the country. The followers of Mohammed are feared by all, but also respected by many. They are making rapid gains in adherents among the people, and the menace of a possible takeover of the country for Islam is not entirely an idle one.

The religious picture of central Africa today is a hodgepodge. The majority of Africans are animists at heart. They are attracted by the easy morals and commercial power of Islam. And they would like to paste both of these together with the glue of Christianity.

Terrain

The Central African Republic is equidistant from the Atlantic Ocean on the west and the Indian Ocean on the east, and is a little less than one thousand miles from each. The total area of the country is equivalent to that of Ohio, Indiana, Illinois, and Iowa combined. The country is situated from just two to eleven degrees north of the equator. The climate varies from the steamy tropical forests of the south to the dry, rolling grassland of the north. The dubious claim to being located in the "heart of Africa" is probably more merited by this country than any other. But this is the curse of the country. All imports and exports must be shipped either by the long, slow Congo River route, or by the costly, hard-to-maintain overland route across the Cameroun. The hope for the future development of the C.A.R. is wrapped up in the projected trans-Cameroun railroad to be built over a tortuous one-thousand-mile stretch of jungle and forest.

Inhabitants

We are told that the original inhabitants of this area were the pygmies. But, as other tribes pushed in, the pygmies withdrew, until now, barely a few thousand in number, they are found only in the jungle areas to the south. The three largest tribes here numbering about 400,000 each, are the Banda, Mandjia, and Baya. There are five other major tribes, and the total population according to the latest census was just over two million. Within each of these eight tribes are found several dialects, creating an obstacle to a unified national spirit. Fortunately, the Sango tribe ranged wide through the area in their fishing and commercial expeditions, the result being that their language became a

An Uneasy Mixture"



Coffee, cotton, and diamonds have boomed exports, but per-capita income drags in at $50.

cepted as a commercial vehicle. The Sango language is spoken and understood by almost all, and the major part of our Bible translation and Christian literature production has been accomplished in this language. Sango is called the "national language," and French is designated as the "official language." The latter is used in all government and most business matters; it is also the language used in all the official schools of the land. Though most of our missionary endeavor has been carried on in the Sango language, we face the necessity of using French more and more in working with the younger generation. The literacy rate is very low, but great strides are being made. Approximately 55 percent of the children of the land were in school in 1968 as compared with only 20 percent in 1955.

Economy

Coffee at one time seemed to be the major hope for a commercial crop in the C.A.R. But in 1937 a blight virtually destroyed the coffee plantations. Now coffee is making a comeback, ranking third among the commercial exports. It is outranked by cotton, which is the major crop grown in most of our field and is number two in export value. In the past few years a new commercial product, diamonds, has boomed into first place with an export value three times that of cotton. Lately uranium has been discovered, and a recent treaty with France for its exploitation promises to make this a high-ranking national product. Other products of considerable value are peanuts, sesame, tobacco, cocoa, jute, and lumber. Yet the per capita income in the country remains less than fifty dollars a year.

History

The bulk of the population of central Africa today migrated in from the north and west due to the slave-trading raids of the Moslem empires pressing in from these directions. It was on this great central plateau that a number of tribes made their stand, building their villages on the highest rocks and hills available.

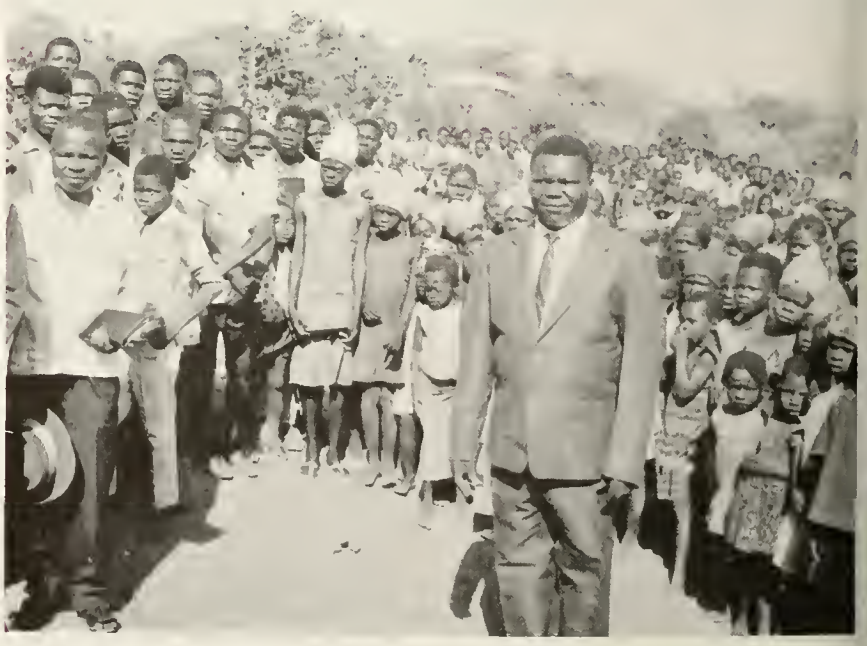
In the nineteenth century, European governments extended their spheres of influence farther and farther into central Africa. Towns and areas still bear the names of those who led the French expeditions into the heart of Africa. Such men as Brazza, Crampel, and Gentil led the advance—sometimes resisted with considerable bloodshed and other times welcomed as allies against the Moslem raiders from the north. As the French influence was extended, the country became the French province of Oubangui-Chari (named after two great rivers, the Oubangui to the south and the Chari to the north). This province became one of four within the territory of French Equatorial Africa.

Beginning in the 1940's, waves of nationalism spread across Africa. In Oubangui-Chari the French finally capitulated to the constant demands of the country's first great national leader, Barthelemy Boganda. On December 1, 1958, France granted full independence to the people of Oubangui-Chari, and the Central African Republic was born with Barthelemy Boganda as its founder-president. The principal campaign of the incumbent president, General Jean-Bedel Bokassa, is the fight against underdevelopment. In order to win this battle, he is enlisting help of technical advisers, experts, and schoolteachers from anywhere in the world. This constitutes an open door for laymen who would enter government service and at the same time give a Christian testimony.

Mission History

The Lord has committed into our hands about one-third of the land area of the C.A.R. with about one-half of the population. We will not attempt to outline in detail the history of the more than fifty years since James Gribble had the vision and, backed by The Brethren Church, went into the very heart of Africa to establish the mission field. The story of the sacrifices of Mr. Gribble and his wife, Dr. Florence Gribble, the Hathaways, Estella Myers, Allan Bennett, and many

The N'Zoro pastor and his people.



more, are known to those who have read and studied the books written by Dr. Gribble and Dr. Orville D. Jobson. Living among you are some who endured the hardships of those early days and rejoiced in them. What a debt we owe to the Jobsons, the Chauncey Sheldons, Grace Byron, Florence Bickel, Elizabeth Tyson, Mary Emmert, and "Mom" (Mrs. Rose) Foster. They can tell the stories of the long treks over unmapped forests and savannas; of the victories over superstition and ignorance by the gospel "dynamite"; of the wonderful conversions even among the emissaries of Satan, the witch doctors; of the fanatic opposition of the forces of darkness; and of the suffering endured by the early Christians as they made their stand for Christ. And now, as a result of their labors, there stands an African fellowship of churches which claims a membership of 60,000 and many more converts besides.

Mission Activities

The Lord has blessed our endeavors over the past fifty years until now there is an officially recognized Union of Brethren Churches of Central Africa. Each of the more than three hundred churches in the union is completely supported by the gifts of its own African church members. But the Africans recognize that they desperately need missionaries to work alongside them to provide the helps they cannot provide for themselves, and to maintain a program to train Africans to take over these duties in the future.

A Bible-school ministry in two languages is being maintained to supply workers for the future. An Elementary Bible-school program is supervised by a missionary but taught by Africans. This feeds students into the Bible Institute for a Sango Bible training taught by both African and missionary teachers. The Preparatory School of Theology is preparing young men in anticipation of the opening of the School of Theology in 1970. This French Bible-school program still must be exclusively staffed by missionaries. Preparing young men to be able to enter into the French Bible-program is largely in the hands of our Swiss missionaries, who are doing a tremendous job in the James Gribble Memorial High School.

The youth ministry is a great challenge for the present and the future. Our missionaries have developed a wonderful youth movement, "The Evangelical Youth of Africa," which is catching on throughout Africa. In addition, there is an open door of entrance into the government high schools to teach Bible classes at times especially provided for us.

A program of refresher courses for the African pastors out in the work is being carried on. This is vital to our church-growth program. Plans are being made to increase this ministry, looking to the Lord to supply the additional missionaries necessary.

The printing press is turning out Sunday-school lessons, correspondence courses, Bible study helps, and thousands of tracts each year. The future of this ministry is unlimited. There is a great need for Bible commentaries to fill out the African pastors' almost-bare bookshelves. The only factor lacking is missionaries to do the writing or translating needed to produce the literature.

The missionary medical staff has a vision for souls. They minister to both physical and spiritual health needs at our hospital and dispensaries. They also carry on a training program for African medical evangelists—with the accent on "evangelists." At the present time one doctor and four missionary nurses are on the field to carry on this whole program. Praise the Lord, some reinforcements are in sight! But, more are needed.

The demand is growing for a nationwide evangelistic program geared to reach all the unsaved over a two- or three-year span. This may produce a greater impact on the people than has anything else in our mission history. It requires that a missionary elder be released from his other duties to carry it out.



View of the Oubangui River at Bangui. The big, white building is the Rock Hotel.

During this next year there will be just seven missionary elders on the field. Here is a list of the activities they will seek to carry, and in parentheses are listed the bare minimum of of elders needed to carry them on:

Caring for all the Bible-school programs (4);

Assisting and counseling 300 young churches and providing Bible classes for their pastors (4);

Providing youth workers to reach and teach the coming generation (4);

Writing the needed Bible literature (2);

Planning and promoting a national evangelistic campaign (1).

This adds up to a need for fifteen missionary elders. Pray for the seven who attempt to carry on the program! Pray for all the other missionaries on the field as well. Space does not permit mentioning them by name. Seek them out in your FMS Prayer Calendar, and uphold them before the throne of grace.

And, pray earnestly that a number of more workers may hear the Lord's call to "come over into" central Africa "and help us." ▼

THE CHILDREN'S PAGE





MHC at Harrisburg

The boys of the Missionary Helpers Club of Melrose Gardens Grace Brethren Church in Harrisburg, Pennsylvania, are shown in one picture, and the girls in the other. They seem to be evenly divided—nine of each. The leaders of this fine club are Mr. and Mrs. Ray Maurer.

Boys, left to right: Mark Bennett, Bobby Skiles, Larry Engle, Mark Sanders, Danny Swartz, Mark Swartz, Steve Maurer, David Dougherty, Mark Maurer.

Girls, left to right: Lee Ann Engle, Valerie Neidert, Debbie Grubic, Paula Dissinger, Wendy Grubic, Pamela Dissinger, Brenda Dissinger, Cheryl Bennett, Linda Engle.



Friends in Africa

Two little MK's and some of their African friends are pictured here. Joyce Garber is at the front, and Margaret Ann McDairmant is peeking out from behind. Mr. Zielasko of the foreign missions office took this picture when he was in Africa a few months ago.

HARRY HELPER AND MARY MISSIONARY—



MH'ers, if you received your June letter from Aunt Alys, you know what Harry and Mary are talking about. These special meetings will be held in Winona Lake, Indiana, August 11-16.

Do Unto Others

(Matt. 7:13 and Luke 6:31)

Do ever to others what you would have them
Do to you is a rule we've all heard;
But though we have stored it so deep in our minds,
Our hearts have not really been stirred.

If I'd never heard of God's wonderful love—
That sweet story so new yet so old,
That I could be saved by believing in Christ,
I know that I'd want to be told.

I'd surely want someone to herald my doom,
To warn me that hell lay ahead—
That place of real torment that'll never relent,
Of infinite anguish and dread.

I'd want to know, too, of the riches God has
For all who to Jesus will come,
Of heaven, that wonderful place He's prepared,
Where Jesus will welcome them home.

Oh, yes, I'd desire that someone would care,
Would love me as He'd want him to,
Would love my soul more than the things of this life
That vanish as fast as the dew.

I'd also want someone to give of his means,
Give all he could possibly spare,
In order that I might in some way be reached,
In God's wondrous blessings might share.

Of course, there should also be someone to pray
With faithful, compassionate prayer,
Who'd keep my name mentioned before the Lord's throne
And by faith claim the victory there.

I know I would wish that all Christians would be
More in earnest in spiritual things,
That through their kind deeds and their words of concern
I could see the great love that Christ brings.

You see, then, that if we would follow this rule,
Our lives we must willingly lose;
We cannot be selfish or hold back a mite,
That others might hear the Good News.

We need to be faithful in giving our time,
Of our means, and our energy, too;
Not giving by halves or of what we have left,
But giving *all* God wants us to.—*Bertha Abel*

Rio Cuarto, Argentina

FOREIGN MISSIONARY DIRECTORY

(Note: It is suggested that you detach this page and clip it in your Brethren *Annual* between pages 40 and 41. Or, if you do not desire to mutilate the magazine, keep this *Missionary Herald* with your *Annual.*

AFRICA

Aellig, Mr. and Mrs. Gilbert, B.P. 240, Bangui, Central African Republic.
Balzer, Mr. and Mrs. Albert W., B.P. 240, Bangui, Central African Republic.
Beaver, Rev. and Mrs. S. Wayne, B.P. 240, Bangui, Central African Republic.
Cone, Rev. and Mrs. George E., B.P. 36, Bossangoa via Bangui, Central African Republic.
Dunning, Rev. and Mrs. Harold L., B.P. 13, Bozoum via Bangui, Central African Republic.
Habegger, Miss Mary Ann, Medical Center, Boguila via Bangui, Central African Republic.
Hocking, Rev. and Mrs. Donald G., Mission Evangelique, Yaloke via Bangui, Central African Republic.
Hull, Miss Margaret, Medical Center, Boguila via Bangui, Central African Republic.
Johnson, Rev. and Mrs. Edwin D., Mission a N'Zoro, Bocaranga via Bangui, Central African Republic.
Jones, Miss Gail, Mission Evangelique, Yaloke via Bangui, Central African Republic.
Juday, Mr. and Mrs. Robert H., B.P. 13, Bozoum via Bangui, Central African Republic.
Kennedy, Rev. and Mrs. Lester W., B.P. 13, Bozoum via Bangui, Central African Republic.
Kennedy, Mrs. Minnie, B.P. 13, Bozoum via Bangui, Central African Republic.
Kent, Miss Ruth, B.P. 13, Bozoum via Bangui, Central African Republic.
McDairmant, Mr. and Mrs. Thomas J., Mission Evangelique, Bossembele via Bangui, Central African Republic.
Mishler, Miss Marie, B.P. 13, Bozoum via Bangui, Central African Republic.
Peters, Mr. and Mrs. F. George, B.P. 13, Bozoum via Bangui, Central African Republic.
Ringler, Miss Lois, Medical Center, Boguila via Bangui, Central African Republic.
Scheidegger, Mr. and Mrs. Hans, Mission Evangelique, Yaloke via Bangui, Central African Republic.
Snyder, Rev. and Mrs. Roy B., B.P. 240, Bangui, Central African Republic.
Steudler, Mr. and Mrs. Jean-Louis, Mission Evangelique, Yaloke via Bangui, Central African Republic.
Taber, Dr. and Mrs. Floyd W., Medical Center, Boguila via Bangui, Central African Republic.
Thurston, Miss Marian, Mission a N'Zoro, Bocaranga via Bangui, Central African Republic.
Voorhees, Mr. and Mrs. W. Duey, B.P. 13, Bozoum via Bangui, Central African Republic.
Waridel, Mr. and Mrs. Pierre-Andre, Mission Evangelique, Yaloke via Bangui, Central African Republic.
Williams, Rev. and Mrs. Robert S., Batangafo via Bangui, Central African Republic.

ARGENTINA

Austin, Rev. and Mrs. Gordon L., O'Higgins 3168, Buenos Aires 29, Argentina, S.A.
Cover, Rev. and Mrs. Robert J., Marcelo Alvear 703, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S.A.
Fay, Rev. and Mrs. E. Nelson, Corrientes 2, Almafuerte, F.C.B.M., Prov. Cordoba, Argentina, S.A.
Hoyt, Rev. and Mrs. Solon W., Avda. Buenos Aires 247, Almafuerte, F.C.B.M., Prov. Cordoba, Argentina, S.A.
Maconaghy, Rev. and Mrs. Hill, Quintana 353, Adrogue, F.C.G.R., Bs. As., Argentina, S.A.
Miller, Rev. and Mrs. Clark W., Circunscripcion 4, Seccion 4, Manzana 9, Casa 6, Ciudad General Belgrano, Argentina, S.A.

BRAZIL

Bearinger, Rev. and Mrs. Ernest H., Caixa Postal 368, Belem, Para, Brazil.
Farner, Rev. and Mrs. Timothy H., Caixa Postal 861, Belem, Para, Brazil.
Hodgdon, Rev. and Mrs. Earle C., Caixa Postal 861, Belem, Para, Brazil.
Hulse, Miss Barbara, Caixa Postal 861, Belem, Para, Brazil.
Johnson, Rev. and Mrs. George A., Caixa Postal 861, Belem, Para, Brazil.
Miller, Rev. and Mrs. Eddie D., Caixa Postal 368, Belem, Para, Brazil.
Park, Miss Kwang Ja, Caixa Postal 861, Belem, Para, Brazil.
Schwartz, Rev. and Mrs. Ralph R., Caixa Postal 861, Belem, Para, Brazil.
Wallace, Rev. and Mrs. George K., Caixa Postal 861, Belem, Para, Brazil.

FRANCE

Julien, Rev. and Mrs. Thomas T., Chateau de St. Albain, 71 - Lugny, France.
Renick, Rev. and Mrs. James R., 10, rue Chailly-Gueret, 71 - Macon, France.
Shargel, Rev. and Mrs. David, 36 avenue Weber, Geneva, Switzerland.
Tschetter, Miss Evelyn, c/o FMS Office, Box 588, Winona Lake, Ind. 46590.

GERMANY

Peugh, Rev. and Mrs. Roger D., c/o FMS Office, Box 588, Winona Lake, Ind. 46590 (will be forwarded).

HAWAII

Leech, Rev. and Mrs. Edmund M., 98-404 Ponohale St., Aiea, Hawaii 96701.
Tresise, Rev. and Mrs. Foster R., 95-303 Waioni St., Wahiawa, Hawaii 96786.

MEXICO

Churchill, Rev. and Mrs. Jack B., 2758 Caulfield Dr., Imperial Beach, Calif. 92032.
Dowdy, Rev. and Mrs. James P., 5864 Teal Lane, El Paso, Texas 79924.
Guerena, Rev. and Mrs. Phillip, Apartado 8-961, Mexico 8, D.F., Mexico.
Haag, Rev. and Mrs. Walter E., 425 Sunset Lane, San Ysidro, Calif. 92073.

IN THE UNITED STATES

Abel, Miss Bertha, 2113 Gilmore, Columbus, Ind. 47201.
Altig, Rev. and Mrs. J. Keith, Box 588, Winona Lake, Ind. 46590.
Bickel, Miss Florence, 105 Seminary Dr., Winona Lake, Ind. 46590.
Burk, Rev. and Mrs. Bill A., 11259 Pope Ave., Lynwood, Calif. 90262.
Byron, Miss Grace, 105 Seminary Dr., Winona Lake, Ind. 46590.
Cochran, Miss Rosella, Box 588, Winona Lake, Ind. 46590.
Cripe, Miss Mary, 1520 Teresa, Modesto, Calif. 95350.
Emmert, Miss Mary, Dallas Center, Iowa 50063.
Foster, Mrs. Rose, 105 Seminary Dr., Winona Lake, Ind. 46590.
Garber, Rev. and Mrs. Martin M., 5812-A N. Newlin, Whittier, Calif. 90601.
Goodman, Rev. and Mrs. Marvin L., Box 588, Winona Lake, Ind. 46590.
Jobson, Dr. and Mrs. Orville D., Box 420, Winona Lake, Ind. 46590.
Kliever, Dr. and Mrs. J. P., Box 588, Winona Lake, Ind. 46590.
Mensinger, Rev. and Mrs. Edward B., Route 2, Box 192, Three Oaks, Mich. 49128.
Miller, Rev. and Mrs. Donald F., Box 588, Winona Lake, Ind. 46590.
Miller, Miss Lois, 1007 - 2nd St., Juniata, Altoona, Pa. 16601.
Nielsen, Miss Johanna, 1819 Pine Ave., Long Beach, Calif. 90806.
Schrock, Rev. and Mrs. Lynn D., Box 588, Winona Lake, Ind. 46590.
Sheldon, Rev. and Mrs. C. B., 510 Rose Ave., Long Beach, Calif. 90812.
Sickel, Mrs. Loree, 1214 E. 59th St., Long Beach, Calif. 90805.
Snyder, Miss Ruth, 211 Second St., Conemaugh, Pa. 15909.
Tyson, Miss Elizabeth, 105 Seminary Dr., Winona Lake, Ind. 46590.

Tears Among the Tribes

"All kindreds of the earth shall wail because of him" (Rev. 1:7).

God gave to man two safety valves: the privilege to laugh, and the right to cry. In today's world the occasion to laugh seems to occur with much less frequency than the occasion to weep.

The Scriptures have much to say about weeping, and records the tears of both the righteous and the wicked. Most of the weeping on the part of the wicked, it appears, is reserved for a future date. This weeping should cause great concern to present-day missions, for the effectiveness of missionary activity may well keep many from that dreadful day.

But consider for a moment the tears of God's people and the relation of this expression of sadness to foreign missions. The Bible records tears of regret. Esau wept when he realized what a terrible thing he had done in despising his birthright (Heb. 12:16-17). Peter, conscious of his abhorrent denial of Christ, sobbed unashamedly (Matt. 16:75). Both of these men would have welcomed the opportunity to relive and correct these sad episodes of their lives—but it was too late—only the God-given safety valve of tears could relieve the emotional pressure. Is the time approaching when we too will break out in weeping due to present neglect of duty to God?



With reference to the foreign mission program, one example might be cited. I feel that many of those on the receiving end of foreign mission activity will one day stand before the Lord with tear-stained cheeks. At that time the conscience will be pricked to a realization that the responsibility of world-wide evangelism was theirs as well as that of European and American mission societies. Where, during the past century, have nations of the world—recipients of the testimony of the Gospel of Jesus Christ—produced in turn a vibrant missionary testimony of their own? Most continue to remain on the receiving end of the Gospel and have little burden or vision for the lost in other parts of the world.

Missionaries have been so concerned with getting national churches self-supporting, and rightly so, that the higher goal of world-wide mission responsibility has been delayed too long. In far too many overseas churches, a selfish attitude prevails. Yet, it is just as true for the church overseas as it is for the church at home that the Gospel is to be preached to every creature. The same complacency that blights many U.S. churches has also contaminated mission churches. They too are occupied with their own affairs, their own buildings, their own local expenses, the payment of the pastor's salary (and many churches haven't even passed this major hurdle), and thus are almost totally uninvolved in world missions.

Many a church has been rescued from a dying, unfruitful existence by getting its members to look away from their own petty problems to the spiritual needs of the world. Perhaps the same formula needs wider application in overseas churches. As a mission, let us dedicate ourselves to the task of encouraging our overseas churches to greater missionary involvement. It may save them from tears of regret later.

The Scriptures also graphically portray tears of fright. The day is approaching when a great wail will pierce the air as people in every nation gaze upon the returning Son of God and in horror and fright recognize Him as the One they rejected. Their cry is not one of repentance; they hate what they see, and in anger attempt to kill Him again (Ps. 2; Rev. 18:8; 19:19). Those who boasted in their atheism now quake and weep with fear. The sight of the One they so long denied sends a cold chill of fear up and down the spine. Nor are these tears of confession and submission, but tears of rage—tears that reveal bewilderment at the spectacle that grips their sight. Now they suddenly awaken to the harsh reality that their doom is sealed. The hated, despised, narrow-minded followers of Christ were right after all. At long last the piper must be paid. Judgment day has arrived.

This horrifying—this dreadful scene, should impress upon us the importance of our missionary assignment. The Lord has commissioned His Church to introduce the nations of the world to Jesus Christ, the Saviour, before He introduces himself as Lord and Judge. The missionary testimony of The Brethren Church needs to be vigorous among the nations which are our responsibility, so that no one from these areas will stand among the wailing throng and say that he is there because of our neglect.—*JWZ* ▼

Church News

ELKHART, IND. Rev. Roger D. Peugh was ordained to the ministry at the Grace Brethren Church of Elkhart on May 25. Eighteen ordained elders participated in the service, with Dr. Paul R. Fink of Grace Seminary as the main speaker. On June 8, Rev. and Mrs. Peugh and Ryan were commissioned for missionary service in Germany with Dr. John Whitcomb of Grace Seminary bringing the charge. Gordon W. Bracker, pastor.

CENTRAL AFRICAN REPUBLIC. Rev. and Mrs. Wendell Kent arrived in the CAR June 11 to visit some of the mission stations. Rev. Kent is pastor of the First Brethren Church, Waynesboro, Pa. The Kents left Africa June 24 with Rev. and Mrs. Jake Kliever, and after a stopover in London, arrived in the United States June 26. Dr. James Teeter, who arranged the trip for the Kents, worked at the Medical Center until July 11.

BEAVERTON, OREG. Rev. Leonard Myers, a 1969 graduate of Grace Theological Seminary has accepted the pastorate of the Grace Brethren Church of Beaverton.

FT. WAYNE, IND. The Gospel Echoes, a 12-voice choir from Mansfield, Ohio, presented a sacred concert at the First Brethren Church June 22. Larry Bemiller, Youth for Christ evangelist and choir director, spoke in the morning service concerning the new birth. M. L. Myers, pastor.

JENNERS, PA. Robyn Hoffmeyer, daughter of Rev. and Mrs. James Hoffmeyer, Jenners Grace Brethren Church, won first place in a talent contest among the junior and senior high school students at Jenner-Boswell High School. She was the youngest contestant and played a gospel rendition on the piano. James Hoffmeyer, pastor.

DISTRICT
MINISTERIAL SECRETARIES

The following districts have not sent their dues to Dale Hostetler and the membership lists to Jack Peters:

ALLEGHENY	MID-ATLANTIC
EAST	NO. ATLANTIC
FLORIDA	NOR-CAL
INDIANA	NORTHEASTERN OHIO
IOWA	SOUTHEAST

These lists are due by July 15 in order that the names can be included on the first membership report at national conference. Jack K. Peters, vice chairman of the national ministerium.



The championship East District quiz team, sitting L to R: Karen Miller, Diana Bennett, Holly Bennett; standing: David Toy, Ted Campbell, and Rodger Toy.

KITTANNING, PA. The quiz team from the First Brethren Church has won the East District championship for the third consecutive year. The team members are Karen Miller, Diana Bennett, Holly Bennett, Ted Campbell, David Toy, Rodger Toy, and Mary Jordan. Each regular member received $100 scholarship and the alternates a $25 scholarship for answering questions on the Books of Mark and Philippians. The team is coached by Mr. and Mrs. Dean Bennett. Wayne Baker, pastor.

MIAMI, FLA. Dr. Larry Poland, a licensed minister in the NFBC and president of Miami Bible College, says he is sure the Apollo 10 astronauts have set themselves right by expressing regret for profanity on the airwaves during their lunar mission. Dr. Poland sent telegrams to President Richard Nixon and the National Aeronautics and Space Administration protesting "the kind of language you expect to see on the rest room wall." At a news conference recently, Astronaut Eugene A. Cernan, on behalf of himself and fellow crewmen, said to those who were offended, "I can only say simply and sincerely from all three of us, we're sorry." In a following letter to the spacemen, Dr. Poland said: "Gentlemen, I operate under no delusions. When God makes a final tally of the books, He'll find my name on the chief sinners' list. My only hope is that there will be an off-setting entry of forgiveness. And you can rest assured of this; that for this incident, 'the books are clear.' " The incident was widely publicized by national news services.

CHANGES. The following have reported address changes: Rev. William A. Byers, 3039 Hidden Forest Court, Route 11, Marietta, Ga. 30060; Rev. and Mrs. Jack B. Churchill, 2758 Caulfield Dr., Imperial Beach, Calif. 92032; Chaplain James Dickson, LT, CHC, USNR 751479/501, USN MCB-71, FPO New York 09501; Rev. and Mrs. Clair W. Gartland, 357 Lyman Lane, Conemaugh, Pa. 15909; Rev. and Mrs. Clarence H. Lackey, 2305 Larkspur Dr., Johnson City, Tenn. 37601; Rev. and Mrs. Herman Hein, Box 3919, Kenai, Alaska 99611; Rev. and Mrs. Everett Niswonger, 511 East 21st, Des Moines, Iowa 50317; Rev. and Mrs. Robert Griffith, 517 Wile Ave., Souderton, Pa. 18964. Please change your *Annual.*

NORWALK, CALIF. Dr. Paul R. Fink, assistant professor of homiletics and Christian education at Grace Theological Seminary, held a week of home and family meetings at the Norwalk Brethren Church, June 22-29. His topics included sex in the home, a foolproof formula for raising successful children, the responsibility of the man, woman, and child in the home, and the effect of adultery on the marital knot. Stan Jensen, pastor.

BERNE, IND. Rev. Martel Fennig, missionary to East Africa under the Africa Inland Mission, shared his ministry by the use of slides at the Bethel Brethren Church June 1. He and his family will soon be returning to this work which they have been called to fulfill. Dr. John C. Whitcomb, professor of Old Testament and Theology at Grace Seminary, held a Bible and Science conference here June 29, speaking four times that day. Kenneth E. Russell, pastor.

WESTMINSTER, CALIF. During the period of May 15-June 15, there were 53 decisions in morning and evening services and primary church at the Westminster Brethren Church. These included decisions for salvation, church membership, and baptism. A baptismal service was held each Sunday night during this period. Douglas E. Bray, pastor.

KOKOMO, IND. Teen directors Howard McKown and Richard Deisch, along with the teen group from the Grace Brethren Church had a surprise going-away party for Rev. Herman Hein who will be leaving for Alaska June 30. Two decorated cakes were provided with "We will miss you, Pastor Hein," on one, and "Alaska" on the other. They presented Pastor Hein with a guest directory and two offering plates for the new work in Kenai, Alaska.

CHICO, CALIF. Rev. William L. Shelby has resigned as pastor of the Grace Brethren Church and accepted the pastorate of the First Brethren Church of Grandview, Wash. He will assume his new duties in August.

August Bible Reading Calendar

AUGUST			
DATE	MORNING	EVENING	
1	PSA. 65, 66, 67	ROMANS	2
2	PSALMS 68, 69	ROMANS	3
3	PSA. 70, 71, 72	ROMANS	4
4	PSALMS 73, 74	ROMANS	5
5	PSA. 75, 76, 77	ROMANS	6
6	PSALMS 78	ROMANS	7
7	PSA. 79, 80, 81	ROM.	8:1-18
8	PSA. 82, 83, 84	ROM.	8:19-39
9	PSA. 85, 86, 87	ROMANS	9
10	PSALMS 88, 89	ROMANS	10
11	PSA. 90, 91, 92	ROM.	11:1-21
12	PSA. 93, 94, 95	ROM.	11:22-36
13	PSA. 96, 97, 98	ROMANS	12
14	PSA. 99-102	ROMANS	13
15	PSA. 103, 104	ROMANS	14
16	PSA. 105, 106	ROM.	15:1-20
17	PSA. 107, 108	ROM.	15:21-33
18	PSA. 109, 110, 111	ROMANS	16
19	PSA. 112-115	I COR.	1
20	PSA. 116-118	I COR.	2
21	PSA. 119:1-48	I COR.	3
22	PSA. 119:49-104	I COR.	4
23	PSA. 119:105-176	I COR.	5
24	PSA. 120-123	I COR.	6
25	PSA. 124-127	I COR.	7:1-24
26	PSA. 128-131	I COR.	7:25-40
27	PSA. 132-135	I COR.	8
28	PSA. 136-138	I COR.	9
29	PSA. 139-141	I COR.	10:1-13
30	PSA. 142-144	I COR.	10:14-33
31	PSA. 145-147	I COR.	11:1-15

ANKENYTOWN, OHIO. Over 385 attended the closing program of the Daily Vacation Bible School. The school was conducted June 9-20, with an average attendance of 186, and a staff of 42. A number of decisions for salvation were made. Larry Gegner, pastor.

WOOSTER, OHIO. Roger "Skip" Saurer has returned home to the First Brethren Church after teaching two years in Brazil at the Amazon Valley Academy. He presented a report of his experience to the church June 15. Kenneth Ashman, Pastor.



ASHLAND, OHIO. Pictured above is the new 9,000 square-foot educational unit of the Southview Grace Brethren Church which was dedicated June 1. The new unit provides 18 large classrooms, plus a church office, a nursery, and a kitchen. Dr. Kenneth Ashman was the dedication speaker. Additional details can be found in the June 28 *Brethren Missionary Herald.* Mason Cooper, pastor.

WHITTIER, CALIF. The "Sound Generation," a 27-member musical team from John Brown University, presented an exciting program of patriotic, traditional, and contemporary gospel music at the Community Brethren Church June 15. The team is directed by Bill Hartman, and includes four trumpets, three trombones, two guitars, one saxophone, and a bass fiddle, along with the singers. Walter Knott of Knott's Berry Farm has asked the group to appear there each week throughout the summer for a combined secular and sacred program. Ward A. Miller, pastor.

TELFORD, TENN. Rev. Quentin Matthes has resigned as pastor of the Vernon Brethren Church effective Aug. 1. He has accepted the call as pastor of the Grace Brethren Church of Fort Wayne, Ind.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

COYKENDALL, Katherine, 65, a charter member of the Grace Brethren Church of Tracy, Calif., went to be with the Lord May 26. Richard Cripe, pastor.

HARDING, Merle W., a faithful member, deacon and trustee of the Jenners Grace Brethren, Jenners, Pa., went home to be with the Lord May 7. James Hoffmeyer, pastor.

KIMMELL, Pearl, wife of the late Brethren pastor, Rev. A. V. Kimmell, and member of the Grace Brethren Church of Fort Lauderdale, Fla., passed into the Lord's presence Apr. 12. Jack K. Peters, pastor.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Joyce Blough and Larry Williams, Apr. 3, Jenners Grace Brethren Church, Jenners, Pa.

Vicki Clark and Dennis Hays, June 7, First Brethren Church, Dayton, Ohio.

Donalee Otis and Gregory Waldon, June 9, Grace Brethren Church, Anaheim, Calif.

Norma Thompson and Robert Henderson, June 14, Grace Brethren Church, Brookville, Ohio.

The National Fellowship of Brethren Laymen

National Conference Is the Place To Be!

Men . . . plan now to take your vacation and attend the laymen's sessions at national conference. Meetings will be held in the Fellowship Hall of the Free Methodist Publishing House, Winona Lake, Indiana.

We'll begin each morning at 7:30 a.m. with prayer, and then have a fellowship time with coffee and rolls at 7:30 a.m. The program will begin at 8:00 a.m. with Fred Peters, national laymen's treasurer, leading the singing; and Larry Keckler from Lexington, Ohio, playing the organ. Special music will be furnished each day by a male quartet from one of our districts across the nation. Ed Jackson, national laymen president, will be presiding at each session.

Nominating Committee . . .

is hard at work preparing a slate of candidates for national offices. Russell Enzor is chairman, and assisting him are Millard S. Speece and Dr. Harold Mason.

Election . . .

of national officers on Wednesday, August 13.

Daily Events . . .

Tuesday, August 12—Bruce Baker, Christian Service Brigade

Wednesday, August 13—Ralph Wiley, correctional institution chaplain

Thursday, August 14—Dr. Lloyd Fish, physiologist

Friday, August 15—Lt. Ed Jackson, national president

Saturday, August 16—Findlay Gospel Messengers quartet

The Men Who Planned It

Shown at right are the members of the laymen's executive committee as they met recently at the Grace Brethren Church, Columbus, Ohio, to plan the program for the laymen's sessions at this year's national conference. First row, left to right: Everett J. Deubner, vice president of the Southern Ohio District; Keith Hirschey, president of the Southern Ohio District; and Winford M. Bennett, president of the Michigan District. Second row, left to right: Richard N. Moore, president of the East District; Marlin Rose, national assistant treasurer; and Harold Jones, national editor. Third row, left to right: E. A. Kelley, Sr., president of the Allegheny District; Ed Jackson, national president; Russell Enzor, national secretary; Fred Peters, national treasurer; and Millard Speece, retiring national secretary.





NEW LITERATURE MINISTRY AREAS ESTABLISHED BY MISSIONARY HERALD!

YOU'RE INVITED TO JOIN THESE BMH "LITERATURE LEADERS"

Mr. Henry J. Brubaker
Mrs. Henry J. Brubaker
Mr. Robert Gault
Mr. Wayne Smith
Mrs. Wayne Smith
Mr. Boyer Sparks

1. The BMH printing department, under the direction of Mr. Bruce Brickel, is already in production! It is anticipated that the Missionary Herald will be able to print, at reduced prices, most of the materials needed by the various boards of our Fellowship, thus using every missionary dollar spent for printing to its maximum efficiency. An expansion of the BMH free literature ministry is also anticipated, in that materials can be produced at cost prices.

2. The establishment of a West Coast branch, long a dream of the Missionary Herald Company, has been realized with the establishing of a bookstore in Fullerton, California. This branch, under the direction of Rev. Dale Brock, will also serve as a shipping point for our Brethren churches in eleven western states. Sunday-school materials, books, free literature, VBS supplies, etc., will be shipped from Fullerton, insuring faster and more efficient service for this area.

JUNE AND JULY ARE THE MONTHS SET ASIDE FOR EMPHASIZING THE WORK OF THE BRETHREN MISSIONARY HERALD . . . PRAY AND GIVE GENEROUSLY FOR THIS MINISTRY!

$5 makes you a sustaining member of the corporation for one year.

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$500 given over a period of five years entitles you to a special "Literature Leader" certificate.

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1. Wheaton, Ill.	$1,418.13	6. Winchester, Va.	772.08
2. Winona Lake, Ind.	1,126.28	7. Dayton, Ohio (First)	731.05
3. Fremont, Ohio	861.07	8. Rittman, Ohio	602.84
4. Hagerstown, Md. (Grace)	828.43	9. Warsaw, Ind.	516.21
5. Johnstown, Pa. (First)	788.25	10. Fort Lauderdale, Fla.	508.09

GIVE THROUGH YOUR LOCAL CHURCH TO THE BRETHREN MISSIONARY HERALD PUBLICATION OFFERING . . . YOUR SUPPORT IS NEEDED!



ONE LOST SHEEP

The thing about Jim Conner came as a complete shock. I was waiting for Tom, my husband, to come home from work. The roast was already tender and the potatoes, when I had opened the oven to check them, had given off a slight, sizzling sound. I picked up the evening paper, intending to open it and skim over the headlines and the news items. It was then I saw his picture. He was smiling with that engaging smile of his, his hands digging deeply into his pockets, his shoulders slumped a little, even in the picture, because he was sensitive about being tall.

James Conner, the caption said, killed last night when his car went out of control on "dead man's curve" at the north end of town. James Conner. The printed words danced before my eyes. I blinked quickly but the words did not go away, nor did they change. They stood out boldly on the printed page, accusingly. Eighteen years old, eighteen pitifully short years of life. Last night he had waved to me as he had climbed into his old car, a casual greeting, and I had waved back.

My hands were shaking. I put the paper down and sank into a chair. Had he been driving too fast? Had something been wrong with the car? Maybe he had been with some of his friends—those questionable young people with long hair, no shoes, and wearing strings of "love" beads around their necks. I had reason to be upset. You see, I was Jim Conner's Sunday-school teacher!

I suppose I could excuse myself by saying Jim had never really attended Sunday school. He came, now and then, obviously pressured into it, with a Christian friend who was a member of my class. I knew his father was dead and his mother had been working in a restaurant as a waitress. More than that I did not know. I simply hadn't thought to find out!

And then, last week, the telephone had rung just as I was about to leave the house to attend my garden club meeting. I had recognized Jim's voice at once.

"Mrs. Wilson?"

"Yes."

"I thought—well, do you suppose—I mean, could I come over to see you tonight?"

The question surprised me. "About what, Jim?" I had asked him kindly. "I am just leaving for my garden club meeting. It really is necessary for me to be there. We are planning now for the summer months."

Necessary? The garden club? So much more important than a troubled soul?

"I wouldn't want to keep you from anything important." His voice was light. I could picture him standing beside the telephone, leaning against the wall, legs crossed, a faint grin on his face, red hair—long and unkempt.

"Why don't you come by tomorrow evening, Jim? I will be able to give you as much time as you like."

There was a slight hesitation. "Okay, Mrs. Wilson, I mean—well, okay!" Was there a desperate note in his voice? Now, I couldn't even remember.

But the next evening Jim didn't

come to the house. I thought of calling him but I was busy baking a cake for the "carry-in" dinner at the church and I forgot to call until it was too late.

On Sunday, Jim hadn't been in class. I put another black check after his name. I'll have to see him, I thought, sometime.

Well, "sometime" was over. There wouldn't be any more time. Had he ever been born again? Had he ever accepted Jesus Christ as his personal Saviour? I doubted it. His every action indicated a troubled soul. Oh God! I had been his Sunday-school teacher who should have made it my business to find out! My hands were like ice and there was a sick feeling in my stomach.

Tom's face, when he came into the kitchen a few minutes later, was worried.

"Did you see the papers, Ann?"

I nodded, not trusting myself to speak.

"I wish I knew how he stood with the Lord. You know, Ann, he came to the youth group several times—times when we had a social. I don't think it ever occurred to me to speak to him about Jesus Christ."

"We have both been so complacent, so satisfied with our own salvation!" I was crying now, and the tears were wet on my cheeks. "Didn't we care enough, Tom? Or were we waiting for someone else to talk to him?"

"I think we had better pray," my husband said grimly, "for ourselves."

We attended the burial. I didn't pass by the casket because I couldn't bear to look at Jim's face. "Where are you Jim?" my heart cried. And the answer was painfully clear: "Lost, lost, lost!"

After the funeral his mother invited us to the house. She was a plump, little woman wearing a black dress and mopping her eyes from time to time with a sodden handkerchief which she had wadded into a ball in the palm of her hand.

We sat down on the sofa in the living room. It was rather a cheerless room and one of the springs had pushed through the covering of the sofa on one side.

"There is something I must tell you, Mrs. Wilson," she said when the others had gone. "It is about Jim and what happened to him. Last week he was in some kind of trouble. I asked him to tell me what was wrong but he just told me not to worry anymore, everything would be fine. Then I heard him call you on the telephone, Mrs. Wilson. I thought maybe you would straighten him out, being his teacher and all, but when he finished talking to you he seemed more depressed than ever. He went directly to his room and I didn't see him the rest of the evening. About ten he came downstairs holding a book and I could see something had happened to him. He was smiling and gay again."

Tom and I waited while she brushed the wadded handkerchief over her eyes again.

"Well, he told me how he had found the answers to his problem right in that little book and that you had given it to him the first time he had gone to Sunday school. He said I shouldn't worry about him ever again because he had given himself to Jesus Christ."

I felt as if a great burden had been lifted from my shoulders. I looked at Tom and I could see he, too, felt the same.

"The book, Mrs. Conner," I said gently. "Do you know what it was?"

She went to the kitchen and returned with her purse. She drew a small booklet from it and handed it to me. It was a little devotional booklet I had given to Jim the first time he came to our class. The first page told how to be born again! It was smudged and worn as though someone had looked at it often.

"It should be a comfort to you to know Jim is safely in the arms of Jesus," I said.

Mrs. Conner smiled a little. "I haven't been very faithful to Him, Mrs. Wilson, but I took Him as my Saviour many, many years ago. Maybe if I had walked close to Him—"

"I wasn't faithful, either," I told her. "If it hadn't been for this little booklet—"

"If it hadn't been for God's grace," Tom said.

And then we were crying together and praising the Lord that it wasn't too late for Jim, after all, in spite of our own failures. God had used a little, printed booklet to find his "little, lost sheep!" And somewhere, up there, I could visualize Jim's tall body, legs crossed, slumping a little, grinning, his red hair looking a little better. "It's okay, Mrs. Wilson. Don't worry. *He* found me, so everything is okay!" ▼

By Leanore M. Button

Part 2

Dear Mrs. Bradley

Thank you so much for taking the time to answer my letter. It has been so helpful to know that others have gone through times of indecision. I guess sometimes young people feel that missionaries and pastors and their wives just automatically became whatever they are. We forget that they were children and young people too.

You will be pleased to know that even before I mentioned it, John suggested that we pray about whether or not we should continue dating. I'm really trusting the Lord in a new way. I've also thought of many subjects that I would love to talk over with you. Since that is impossible, I'm typing them out as a questionnaire and perhaps you could fill in your answers. You will probably think I'm foolish with some of them, but I've discovered that there are many things I've taken for granted and don't really understand about being a pastor's wife.

Please answer as soon as you can, but I know it won't be real easy.

In Christian love,

Jane

Dear Jane:

I guess I really asked for it when I suggested that you give me some specific questions about being a pastor's wife. Please realize that these answers would vary some from person to person and from church to church, but I will do my best.

1. *What kind of work could I do as a pastor's wife?*

Believe me, Jane, this is hard to tell. Every church has different needs but there is usually a place for willing workers. Qualified teachers for Sunday school, Children's church, Vacation Bible School, and Child Evangelism classes are always needed. Extra help can often be used in youth groups, SMM, WMC, Missionary Helper's Club, and in summer camp programs. There are other possibilities in the areas of church music, secretarial work, and custodial work. Your own home is a vital area of service through the ministry you have for your husband and your children. You are also known for your hospitality—or lack of it. You may entertain visiting speakers as well as local people.

2. *Is the pastor's wife expected to do everything in the church?*

If you consider all the areas of service you will know that this is impossible. Someone recently gave me these ideas. You are in service to the church only as you willingly give yourself to it. Also, if you, as the pastor's wife do everything, you can't do all of it well, you rob someone else of the blessing of service, you neglect your family, and you may make it very difficult for the pastor's wife who will follow you. You must also remember that we are all different as individuals and not all are gifted in the same areas. The Lord made us that way and each individual is needed. I must also add here that women in the church often help the pastor's wife when there is a particular need, and may volunteer to care for her children so she is able to assume responsibilities that otherwise would be impossible.

3. *Will I be required to attend every service, and shall I make my children go if they don't want to?*

Yes, because you are part of the flock and you need to be fed. You should help set the standard of faithfulness and the spirit of worship in the services. Your children should be taught that church attendance is required because we are God's children, not just because we are the pastor's family. It is much easier to set this as your pattern of living than to have to decide each time whether or not to go. (Isn't it strange that Christian people never question going to work regularly or sending their children to school regularly, but regular church attendance is open to debate.)

4. *Don't you miss living close to your parents and other relatives?*

Yes, there are times when I would love to stop over to Mother's for coffee and a little chat. Sometimes I have to fight depression,

particularly on holidays or Sunday afternoons when other families get together. There are times when I feel my children will never really know their grandparents, or aunts, uncles and cousins. However, families are being separated throughout the world because of job promotions, company relocations, and even war. Why shouldn't we be willing to leave home for the sake of our Lord? (See Matt. 10:37-39) Furthermore, we have learned to enjoy the times we have together, and perhaps we love our families more than some who live too close to theirs.

5. *Do you have any real close friends?*

I have some wonderful friends. We are friends because we love the same Lord and we share the same joys and sorrows in His service. We have grown to love each other and we have good times together. These are much closer friends than any of the friends I grew up with because they were unsaved or not willing to live for the Lord. However, if you mean, "Do you have friends that share every intimate detail of your life?" The answer is, "No." There are personal and confidential matters in the pastorate that are not shared with even close friends. This is one reason the pastor and his wife must be joined together by God. To be unhappily married (even as a Christian) is possible—and it is tragic. You must not only love and respect each other, you must enjoy being together.

6. *Do you feel imprisoned?*

(I mean your home belongs to the church, your time isn't your own, your husband really belongs to the entire congregation and everyone notices everything your children do or don't do! Don't you get frustrated?) Sure I do, but I've discovered that teachers also get frustrated, and so do secretaries, doctors and nurses, farmers, construction workers, and plumbers. Why shouldn't I? Too much emphasis has been placed on the negative side of being in a pastor's family. There are also many rewards too—even here on earth.

7. *I've often heard that ministers don't make much money. Doesn't that present problems?*

It's strange, isn't it, that in other occupations the first subject discussed regarding employment is money. Yet, when you are in Christian work you aren't supposed to talk about salaries. Well, Jane, it has been a very serious problem for many families. Some men have even had to leave the ministry because they became so involved in debt they couldn't get out. Perhaps if the churches had openly discussed financial matters, this could have been avoided. I cannot say that it has been a personal problem for us, although I was working when we first got started. We have appreciated it when the church has presented a raise or parsonage improvements without us requesting it. Many pastor's wives have jobs and some can do part-time work, but this limits the amount of time she can spend in the Lord's work. This is one question that would surely vary from family to family and from church to church, but I doubt if anyone goes into Christian work to make money. By the way, there isn't any union to guarantee time-and-a-half for overtime, retirement benefits, hospitalization, unemployment insurance, social security or anyone to withhold your taxes. But on the other hand, some folks think the pastor only works on Sunday anyhow, so he really has it made.

8. *Is there any way I can learn more about becoming a pastor's wife before that time would actually arrive?*

Yes, there are some very helpful books available through the Brethren Missionary Herald Company. Two writers I would especially recommend are Alice Taylor and Dorothy Pentecost. There is also a group called Seminary Wives' Fellowship at Grace Seminary which gives a practical course for the women. There seems to be more awareness of this need, and workshops are also becoming available. The Brethren Home Missions Council often includes the wives in the workshops and has special sessions for the women. These are valuable even after you have been in the pastorate for awhile.

9. *What is the hardest thing for you in being a pastor's wife?*

Believe it or not, it's not the schedule, the physical demands, or even the "Living in a fish bowl"—it is the spiritual battle. There is nothing Satan would enjoy more than a defeated pastor's family. For me the battle comes in three areas: (1) My own spiritual life. (2) The consistent training of my children. (3) The spiritual needs of our people. I covet so much for each person, but you can't surrender a life for someone else. It is easy to see what you think others should do, and how the Lord could bless them if they would put Him first, but it's harder to recognize my own needs. It is also difficult when you or someone in your family has been misunderstood.

10. *Since our denomination does not assign pastors to certain churches, how do you know when to move and where to go?*

There are so few men available today that it seems there are always churches looking for a pastor. It is very difficult to know if one should consider candidating. After your husband would candidate, the church would vote on whether or not it wished to call him to become pastor, and then there would be the decision as to whether the call would be accepted. Thus far, we have found no simple solution to this decision and you must pray it out until the Lord's will is clear.

However, Jane, there are surely some young men and women whom the Lord is calling to help fill the gaps. Perhaps they are hesitating because like you, they have many questions about the ministry. Thank the Lord that a few have responded like your friend, John. I know the Lord will continue to lead each of you, and I trust that you both will know and do His perfect will.

In Christian love,

Mrs. Bradley,
Your Pastor's Wife



Mrs. Steudler and her orchestra.

NOTES FROM AFRICA— MUSICAL AND OTHERWISE!

By Colette Steudler

(Editor's note: A glimpse into the life of a missionary lady is being shared with us by the FMS office. Actually, it is an excerpt from a translation of a letter written to friends in Switzerland by Mrs. Jean-Louis Steudler, one of the Swiss missionary teachers on the Brethren field in the Central African Republic. Mrs. Steudler has trained an orchestra consisting of fifteen young men who play guitars, melodicas, triangles, and African drum. A second musical group consists of thirteen young musicians trained by Martin Garber, who perform on cornets, trombones, clarinets, tubas, and flutes. Mrs. Steudler writes concerning the days preceding an Easter-season evangelistic campaign in Bangui at which the musical groups performed.)

One Sunday morning two guitar students performed at the Yaloke church. They had prepared a duet with guitar accompaniment. It was very well received, but what made the greatest impression was that they had the idea of dressing alike—shirt and pants. From then on began the idea of furnishing shirts of a bright color for all the musicians. This project found approval from all, but how to bring it about? At Yaloke there is nothing in the shops that could satisfy us. To buy shirts already made we could not even dream of because there are not five alike in the village. On the other hand, if you buy material, who would cut out the shirts? There are many tailors at Yaloke but they do not know how to cut a collar that does not cause wry faces.

After much discussion we sent a message with a passing missionary to Bangui. We asked Francine Aellig to go to a wholesale store and buy sufficient material to make thirty shirts with long sleeves, and of two different colors: if possible, blue for the orchestra and pink for the band.

A few days later the package arrived. But time passes so rapidly that we had to cut them out immediately. I tried to find among the ladies on the station one who knew how to do it, but alas, it is so easy now to buy a shirt that they never make them by hand anymore! Finally Lily Waridel furnished us with a pattern.

And then there was the problem of the sewing. It was necessary to borrow a hand sewing machine. A student, son of a tailor, offered to sew all the shirts because he had often helped his father during vacation time. Three other buddies quickly offered to sew on the buttons and make the buttonholes. Under these conditions we forgot about a tailor, and one Thursday morning we started to work. In order that the collars would be well made I realized that I would have to make them myself because you know that this is the most difficult part of a shirt! But unfortunately, I had had no experience with this kind of thing. At last, after several attempts, the technique was mastered.

The last operation was the ironing. For that I used an electric iron because with a charcoal iron it would have taken too much time. In two hours all were pressed, folded, and arranged in a special trunk all ready for Bangui.

The weeks passed very fast and the music practices were more and more frequent. The orchestra prepared ten hymns and the band as many. At last all was ready.

However, before leaving for Bangui there was one more little happening at Yaloke. March 26 is Nicole's birthday (fourteen years old). As it is the last one that she will spend in the C.A.R., she had three birthday parties. The first one was for the little children of the station. In our living room she prepared refreshments. As Jean-Michel, the son of Ange (one of the Yaloke staff members), also had his birthday, there were packages to wrap and unwrap!

The second birthday party took place in Nicole's class. She had made cakes filled with cream and fruit. As soon as we brought in the tray, the students closed the door so that there wouldn't be any intruders!

At last that evening a party was organized by the missionaries for Nicole and Hans Scheidegger, who had his birthday the following day, with ice cream, cake, and coffee. . . .

The trip went well; as soon as we arrived we learned that the band must perform Saturday morning at the official ceremony of the commemoration of the death of former President Boganda. This ceremony took place eighty-five kilometers out from Bangui. Everyone left at five o'clock in the morning. President Bokassa was in the parade and listened to all the speeches and the music. When the Yaloke band played he was very attentive and turned toward the security department head and asked who were those young men in pink who played so well. So, "Director Steudler," who had overheard, went forward and asked if she might introduce the musicians. The President shook hands with each of them and congratulated them. (Nicole, who plays the trumpet, was just a little proud!) The President added: "If you need anything, come to me!" ▼

Then, the doctor said . . .

By Mrs. Paul E. Dick

Pastor's Wife
Winchester, Virginia

"Without me ye can do nothing" John 15:5.

The physician's words kept resounding, "I don't know what you're doing. Whatever it is, keep doing it."

"Without me ye can do nothing," was the part of a verse that seemed to answer the startling words of the physician. Serious meditation led to an inventory of daily activities.

What things occupy our time and demand our strength? In what activities are we deeply immersed?

What would a day be like "without me. . ."—a day without Christ? What a startling, terrifying thought!

"Without me . . ."?

"This is the day which the Lord hath made; we will rejoice and be glad in it" (Ps. 118:24).

It is a great blessing to awaken each day rejoicing in the Lord.

Whether you're a pastor's wife, Sunday-school teacher, Daily Vacation Bible School worker, SMM patroness, WMC officer, choir member, organist, or any other type of Christian worker where you are given opportunities for counseling, encouraging, and guiding others—how futile the day's efforts would be "without me . . ."

To rejoice in the Lord while sharing heartaches, disappointments, and even climatic joys takes faith in the Lord. There must be an intelligent knowledge of the Scriptures in order to find in them the answers for every need. Then our faith will be strengthened.

"As thy days, so shall thy strength be" (Deut. 33:25). Despair would be overwhelming if circumstances were viewed for endless time. Our compassionate Lord knows it's easier to endure anything for a brief period of time. He promised, "As thy days, so shall thy strength be"—not years or ages, but *days.* Tomorrow's responsibilities are not discharged with today's strength.

"Without me . . ."?

Whatever the vocation or profession that consumes many hours daily, remember "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

Seek first the things pertaining to His work and a righteous life, and all these material things will be added to you.

It has been said, "There are no problems, only opportunities." Do these cause us to "rejoice in the Lord"? Problems are opportunities for witnessing in these discouraging, turbulent days to heavy and confused hearts.

"Without me . . ."?

"I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto

(Continued on page 22)

MISSIONARY BIRTHDAYS FOR SEPTEMBER

AFRICA—

Mrs. Donald G. Hocking September 11
Mission Evangelique, Yaloke via Bangui, Central African Republic

Deborah Ruth Johnson September 14, 1962
Mission a N'Zoro, Bocaranga via Bangui, Central African Republic

Mrs. George E. Cone September 23
B.P. 36, Bossangoa via Bangui, Central African Republic

Mrs. Gilbert Aellig September 25
B.P. 240, Bangui, Central African Republic

Richard Paul Kennedy September 30, 1959
B.P. 13, Bozoum via Bangui, Central African Republic

Nancy Lynn McDairmant September 30, 1959
Mission Evangelique, Bossembele via Bangui, Central African Republic

ARGENTINA—

Marilyn Anne Austin September 5, 1960
O'Higgins 3168, Buenos Aires 29, Argentina, S.A.

BRAZIL—

Mrs. Edward D. Miller September 18
Caixa Postal 368, Belem, Para, Brazil

FRANCE—

Becky Jean Julien September 28, 1956
Chateau de St. Albain, 71-Lugny, France

MEXICO—

Mrs. Walter E. Haag September 11
425 Sunset Lane, San Ysidro, California 92073

Sandra Rebecca Haag September 16, 1952
425 Sunset Lane, San Ysidro, California 92073

IN THE UNITED STATES—

Miss Rosella Cochran September 1
Box 588, Winona Lake, Indiana 46590

Miss Ruth Snyder September 8
211 Second Street, Conemaugh, Pennsylvania 15909

Mrs. Loree Sickel September 10
1214 E. 59th Street, Long Beach, California 90805

Miss Bertha Abel September 12
2113 Gilmore, Columbus, Indiana 47201

Mark Steven Schrock September 12, 1953
Box 588, Winona Lake, Indiana 46590

Rev. Lynn D. Schrock September 23
Box 588, Winona Lake, Indiana 46590

"Something Likable About Martin . . ."



By Rosella Cochran

When I was in high school I was interested in sports and it was always a thrill when "my" team gained the victory. Today I am engaged in an occupation in which victories are much more important and lasting—they count for eternity.

Recently I sat on the sidelines and watched as Rachel and her husband, Martin, experienced what might have been a defeat in their Christian lives. But they gained the victory and have been drawn closer to the Lord. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory"

Rachel gave birth to her first child—a baby girl—stillborn. Martin was faithful and stayed close by his wife during the long and complicated labor. At one point he came near to reverting to that old custom of blaming the wife for the dead baby. When he learned that his wife would very probably give birth to a dead baby he was seized with anger and started scolding her severely. Suddenly he was quiet. Then he broke down and wept. Certainly such anger was not becoming to a Christian man, and as he realized this, he wept bitter tears.

Martin started his training as a medical worker five years ago. He was one of a pair assigned to the Bible Institute dispensary at that time. Samuel was his partner. Samuel was tall. Martin was short. Samuel was dignified and soft-spoken. Martin was cocky. He had a quick temper and a sharp tongue. It is not hard to imagine which of these two was more agreeable to be around.

Yet, there was something likable about Martin. He had a mischievous glint in his eye, and he was constantly in search of something new and different to read and learn. I often remarked that he was made of good stuff and if the right person could get hold of him and manage just right he could be made into something worthwhile. I know of no better craftsman than my heavenly Father and I'm confident that He is making something of Martin that will truly be worthwhile.

Martin accompanied me when I took Rachel to the government hospital where competent doctors administered expert care. The next day we were assured that Rachel was well on the way to recovery. Just before I left the hospital for the eighty-mile trip back home, Martin clasped my hand and said, "A great sorrow tried to come upon me in this experience but the Lord closed the way of sorrow and He has given me real peace in my heart."

Martin hasn't grown much in stature during the past five years but I'm sure that in the eyes of the Lord he is growing into a great man. "Where your treasure is, there will your heart be also." Martin and Rachel have displayed a victorious attitude as they have committed this treasure into the hands of their heavenly Father. They are growing. They are learning through every experience that comes their way more about the victorious Christian life.

I'm glad that Rachel, Martin, and I are on the same "team" and that we have the assurance that the ultimate victory is ours. Our Captain is the One who has never suffered defeat. And He, and we, shall never suffer defeat. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57). ▼

Doctor said . . .

(Continued from page 21)

me, therefore will I call upon him as long as I live" (Ps. 116:1-2).

What a tragedy if we were without Christ for a day and had the responsibilities of rearing and training children. It takes Christ in us to provide the teaching and training in our homes that will help to lead children to put their personal trust in Christ as their Saviour.

Because the Lord inclines His ear unto our supplications, again we rejoice in the Lord when our children choose wisely. Since we give our time to things we value, a great part of each day is spent in the children's interest.

Then comes the day when all the children leave home. Again our assurance is found in knowing: "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). So we continue to trust them completely to His care, knowing they may leave our homes but will never leave our hearts and prayers.

Again the doctor's words are echoing, "Whatever you're doing, keep doing it!"

I do rejoice in the Lord for His continual abiding presence, for truly "without me ye can do nothing."

This assurance gives the secret of the victorious Christian life, "this is the victory that overcometh the world, even our faith" (I John 5:4). ▼

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Hi Girls!

One more SMM year is almost over. It's really gone fast, right? I imagine that all of you are scurrying about trying to finish up those goals, so you can receive your awards.

Did you make a special effort to complete one of your personal goals of memorizing Scripture or reading the Bible? Congratulations to those who did. Your names will be published later in the *Herald* in the 1968-1969 SMM Honor Roll.

From the reports of district SMM rallies that I've been receiving, it sounds as though you have been having exciting times. There have been overnight camp-outs, cake baking contests, and so forth. Read next month's *Herald* to find out more about these rallies and where they were held.

I hope that many of you can come to conference. The SMM meetings are going to be set up completely different from other years. Special speakers and good talent will be included in the planning. Of course, the biggest event will be the crowning of SMM Girl of the Year of 1969. So try to come!

SMM Editor,
Donna Hawbaker

Girls, Don't Miss . . .

Miss Suzanne Johnson will be the special guest of SMM on August 13 at the morning session and afternoon SMM-WMC Tea. Miss Johnson is a former Miss Illinois and a Miss America finalist. She will be presenting a slide program in the morning SMM session and will be singing and giving her testimony at the annual SMM-WMC Tea.



PLAN NOW TO ATTEND SMM MEETINGS AT NATIONAL CONFERENCE

August 11-12-13

The meetings will be held as part of the National Brethren Youth Conference.

SMM EVALUATION SHEET

Every girl who has memorized a book of the Bible or read the entire Bible through *must* report the completion of her goal on the blank and send it by July 25 to Miss Donna Hawbaker, Box 702, Grace College, Winona Lake, Ind. 46590.

I, _____, have completed my personal goal of

(1) memorizing the Book of _____

(2) reading my Bible through _____ during the past year.

Signed _____ Pastor _____

Patroness _____ Date _____

I am a: junior middler senior (circle one)

I will be attending conference this year. Yes No

My address is: _____

Check one of the following:

For memorization of a book
- $15.00 toward national youth conence
- $ 7.50 toward material ordered from Missionary Herald Company
- Key necklace (seniors only)
- Two SMM sweatshirts—one green and one white

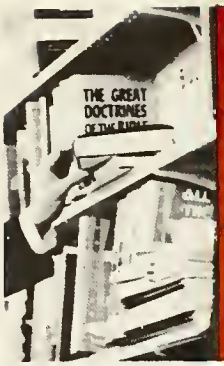
For Seniors reading the Bible through
- Key necklace
- Living Prophecies
- A Christian book

For Middlers reading the Old Testament
- Living Proverbs and Psalms
- A Christian book

For Juniors reading the New Testament
- Living Letters
- A Christian book

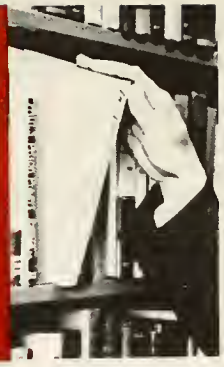
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Pick of the Vital Books

Dwight P. Baker,
Book Review Editor



COMP.
Grace Theological Seminary
Box 397
Winona Lake, Indiana 46590

New Singer, New Song

David Winter (Waco, Texas: Word Books, 1968, c1967), 160 pages, $3.95.

A reader will find some good material in this biography of Cliff Richard, but first he has to recover from the profusion of cliches and to accustom himself to Winter's sometimes maudlin, overdone approach.

Richard's conversion is not mentioned early, and the reader may find himself looking for it, not so much because it should be first but because he is not sure he can endure until the end.

Saving Richard's relationship with Christ until the end benefits the story in several ways. For one, his climb to the top of the entertainment world is not presented primarily as a spiritual struggle. But later the reader learns that he did have a struggle.

In between the laborious opening chapters and the climax of *New Singer, New Song,* Winter has included an interesting discussion of the rock 'n roll phenomenon which gave Richard his start. The author considers the causes and effects of the riots and the emotional upheaval that accompanied so many of the rock 'n roll performances. He counters arguments which label rock harmful. "Of course, as performers like Cliff were quick to admit, there were rock 'n roll groups and singers who crossed the border of good taste." Later he asserts, "Undoubtedly one of the chief appeals of rock was . . . its ability to get beyond reason and sense and touch some primitive nerve of ecstasy. All powerful, rhythmic music is capable of this, including, of course, a number of works on the regular repertoires of symphony orchestras." Rationalization or no, the entire discussion gives insight into the world of popular music.—*Ann Teel, Winona Lake, Indiana*

Voice Under Every Palm

Jane Reed and Jim Grant (Grand Rapids, Michigan: Zondervan Publishing House, 1968), 151 pages, $3.95.

Evangelicals quickly rise to speak against the "God is dead" philosophy. Yet if we were honest, we would admit that we usually have a very low view of God—for example, we often give the impression that the days of miracles are past.

As I read this book, I was reminded of my own shortcomings. God *is* alive.

Read it for yourself. See how God, in His sovereign power, raised up a Christian radio station which reaches from Liberia to much of the world. See how He has brought into being a hospital, a school, and publishing ventures: all in many languages preaching and teaching and showing the love of Jesus Christ.

Ample photographs supplement the text showing how it is that Liberians can now say, "There is a voice under every palm tree. All you need is a box to catch it."—*Andrew E. Auxt, Williamsport, Maryland*

Faith at the Frontiers

Carl F. H. Henry (Chicago: Moody Press, 1969), 204 pages, $3.95.

Dr. Henry is the former editor of *Christianity Today* and one of the outstanding spokesmen for evangelicalism. The sixteen addresses collected here are rich reading for the informed layman and college student.

Any of the books reviewed on this page may be ordered from the Brethren Missionary Herald Co., Box 544, Winona Lake, Indiana 46590. We pay postage.

Is It—Or Isn't It?

E. M. Blaiklock and D. A. Blaiklock (Grand Rapids, Michigan: Zondervan Publishing House, 1968), 83 pages, $2.95.

A father and son have jointly written this concise exploration of the most basic issues of Christian experience. It is scholarly but not pedantic, deep but not detailed, and truly personal while not overly subjective. It can be read by anyone of high-school level or above but offers increasing riches in proportion to the educational level of the reader.

Chapter one establishes the primacy of belief; *credo ut intelligam,* though not thus stated, is seen to underlie all significant human thought. The atheist and the theist are equally dependent on faith; the question is which faith is more reasonable.

Chapters two through five explore the cosmological, ontological, teleological, and anthropological arguments for the existence of God. The authors state that the arguments must be taken as a logical ensemble, and that thus considered they constitute adequate "demonstrations of vast probability."

Chapters six and seven present Christ as the "balanced," perfect man who died and then miraculously rose to life. The affirmation, "Jesus rose," is shown to be far more probable than its denial.

Chapter eight is a ringing personal testimony which the authors clearly feel is their most powerful argument. Christianity works.—*Richard Kriegbaum, Wheaton, Illinois*

BRETHREN MISSIONARY
HERALD
July 26, 1969



The Brethren Church Enters Alaska



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July 26, 1969
Volume 31, Number 15

COVER PHOTO—Rev. and Mrs. Herman H. Hein in Alaskan costumes, and their son, Raymond, in the travel-trailer door are ready for their long trip from Kokomo, Indiana, to Kenai, Alaska. They are holding the map symbolizing the "weight of the burden" upon their hearts for this state.

Home Missions and Grace Schools Issue

MEMBER EPA EVANGELICAL PRESS ASSOCIATION

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No Time To Wait

No time to wait in getting men on the moon. No time to wait in arriving at a settlement of the Vietnam conflict. No time to wait in the United States–Russia relations. No time to wait in getting Israelis and Arabs together. No time to wait in bringing about peaceful relations among the races, in cooling off conflict in the streets, or in establishing communication between youth and adults.

All of these urgent problems demand an immediate solution.

But there is a more urgent matter. And the 1969 national conference executive committee focused on it in the selection of this year's conference theme, "NO TIME TO WAIT." It is a fitting follow-up to one of our recent conference themes, "I WILL BUILD MY CHURCH." Jesus stated in Matthew 16:18, "I will build my church." Throughout His earthly ministry He lived the urgency of this statement and sought to pass along to His followers the need for haste. What better illustration of this than the continual use of the word "straightway" in the Book of Mark! The disciples caught the spirit. When Peter and John heard Jesus say, "Follow me, . . ." they followed Him and became fishers of men. Philip received the word from the angel of the Lord, "Arise, and go. . . . And he arose and went." Stephen, Peter, and others pressed on in their service–even unto death. So convinced was Paul that he cried out "woe is unto me, if I preach not the gospel!" His persistent preaching of the Gospel led to his death at the hands of the Romans.

There is no time to wait. There are souls to be won to Christ. We must be about our Father's business. What fruit have we harvested from the tree of our former dedication to the challenge of "I Will Build My Church"? What will our statistics tell us, and what deeper and fuller dedication will there be to the 1969 theme, "NO TIME TO WAIT"?

Resolution alone will not do. The man who in prayer meetings year after year said, "I aim to serve the Lord, I aim to follow Him in service, I aim to win souls to Him" had resolution. But the man who said, "Brother, you've aimed long enough, go ahead and fire," had the solution.

There is no time to wait in soul-winning. The most urgent business designated for the church by our Lord gets so little attention today. Surely there would be more urgency in the matter if we realized that people are eternally lost and on their way to hell unless they hear the Gospel and are saved. May God give us the challenge at this year's national conference that will cause us to see that Christ was speaking to us. He is expecting us to be about the business of winning men and women, young people and children to Christ–*now*!

There is an absolute urgency in being faithful in our relationship to Christ and to His body, the church. How casual we are about attending services, about assuming responsibility in the church, and about making our services more meaningful. If we as Christians don't do the work, who will? We must make our decisions on the basis of what Christ would have us do, and not on the basis of what we feel like doing. Surely our love for the souls of our children, our friends and neighbors should cause us to do all possible to make the services Christ-centered and challenging. And, we surely will be thoughtful and considerate in our welcome to all, regardless of who they are or what their station in life may be.

There is an urgency in guarding ourselves against the grip of materialism and affluency. How easy it is to get bogged down in a routine existence of working for things; keeping up with the Joneses. We get so concerned about fine homes, cars, boats, TVs, and other things. We are so very anxious to accumulate an estate to be left to our children, that we get the values out of focus–out of line. There is an urgency to re-evaluate our aims. What is this life all about? Why are we here? What should our goal be?

"NO TIME TO WAIT." Think about this 1969 national conference theme. Think and pray about it in relation to your service for Christ. Think about it in relation to a lost world, and in relation to the church which Christ is building today. Perhaps God will then be able to work through us to accomplish His purpose *now*. ▼

Why Go to Alaska?

(Ed. Note: The following questions asked by Rev. Lester E. Pifer, executive secretary of The Brethren Home Missions Council were answered by Rev. Herman H. Hein, Jr., our missionary en route to Alaska.)

Q–How did you become interested in Alaska as a mission field, Herman?

A–It was about twelve years ago that I became interested in Alaska as a mission field. The Lord spoke to me through a presentation made by Dr. Paul R. Bauman, then president of The Brethren Home Missions Council. He had just returned from a chaplains' seminar, and in connection with the showing of slides, he mentioned the need for strong evangelical churches in this new state.

Q–Have you been considering this new state since that original seed was planted?

A–Yes, I told the Council about my interest and have mentioned Alaska at every opportunity. Dr. L. L. Grubb, while executive secretary, promised I could be included in the initial survey trip. Before this trip materialized though you were appointed secretary, and I was happy when you indicated I could still make the trip as the Lord led.

Q–Why do you think 1969 is the year for The Brethren Church to enter Alaska?

A–An exploratory trip to Alaska was made in 1968 and due to this investigation I felt the Lord was showing us an *open door for Alaska–1969.*

Q–Why did you decide on Kenai when there are other larger cities?

A–I flew to Anchorage and spent some time in that city. I learned that it has 92 churches and over 60 of them evangelical in their teaching. This was enough to convince me that there must be other areas of greater need. For a city the size of Kokomo it seemed to have its share of churches. It was then I was directed of the Lord to explore the possibilities at Kenai.

Q–How large is Kenai and is it a growing city?

A–Kenai had 600 people eight years ago, about 6,000 when I was there in July of 1968, at this time–one year later–would register 9,000, and is projected to be 15,000 one year from now. People are moving to Alaska all the time and Brethren Home Missions is in the "people business" so I believe this is where we need to begin.

Q–Just where is Kenai located?

A–Kenai is on the Kenai Peninsula in the south central part of Alaska about 160 miles by road from Anchorage. It is bordered on the west by Cooks Inlet, on the east by the Kenai Mountain range and on the south by the Pacific Ocean.

Q–What makes Kenai a promising field for a Brethren church?

A–For one thing the discovery of



Alaska bound Herman H. Hein family leaving Kokomo, Indiana, on June 30, 1969

oil here about seven years ago. Already the town is known as the oil capital of Alaska. With oil here refineries are being built, chemical industries are moving in as well as many other industries, providing jobs for more and more people.

Q—Does Kenai have any evangelical testimonies?

A—There are three such churches now. Others will probably be coming in, but with the projected growth, the need is growing much faster than the evangelical testimonies.

Q—How far is it from Kokomo to Kenai and how will you make the trip?

A—Kenai is about 5,000 miles from Kokomo, Indiana. For most of the distance the trip will be made by car and trailer. We will travel about 450 miles aboard a ferry on the Inland Passage from Prince Ruppert, Canada, to Haines. From Haines we'll be on the Alaska Highway.

Q—It sounds like an expensive trip, what will it cost?

A—It will be expensive! The estimated moving bill alone was $2,900. It will cost $345 for the Inland Passage fare. With the shipping of my library and personal expense, plus some possible support-assistance for one or two months, the total will likely exceed $5,000.

Q—Is The Brethren Home Missions Council sending you and providing the initial cost?

A—Yes, it will be sponsoring the work. We are trusting Brethren Minute-Men to provide the entire initial cost of relocating my family from Kokomo to Kenai. We are praying to this end knowing that the budget of the Council will not allow additional expense.

Q—What will you do for support after you arrive on the field?



"... reach people for Christ—this is our aim, our ambition."

A—I have completed a course of orientation at the Toledo Scale Company and expect to be their representative as a sub agent in sales and service. It will be part time at the beginning, but I also have the promise of a substitute teaching job.

Q—It's your plan to be self-supporting?

A—I plan to be self-supporting until such time as a church is developed to the point where I will need to give more time to it than is possible under the self-supporting basis. At this point I would then look to Brethren Home Missions for assistance.

Q—Are there other Brethren families in Alaska?

A—There are Brethren families in Alaska but none that we know of in Kenai. The Lord willing, perhaps we will have a better report on this a little later.

Q—What are the possibilities of a meeting place?

A—One year ago the superintendent of schools promised me the use of one of their new buildings at a minimum cost and unlimited use. At this point I don't know how soon we can get a church building started—the Lord will show us His will, in His time.

Q—What if other Brethren are interested in helping to pioneer a church in Alaska, could they find employment?

A—Employment is available. There is a need for school teachers and employees for various types of work in a city growing like Kenai.

Q—What is the property situation?

A—Kenai being a small town, until just a few years ago, there is much undeveloped property. We have subscribed to the local newspaper and regularly see property advertised in five-acre parcels and the prices are reasonable compared to city property here.

Q—Where do you plan to live?

A—Our tentative plans are to live in a mobile home or an apartment until something opens up to rent or buy. Rent in this situation will be high—as much as $250 a month for some apartments.

Q—What is the trip schedule and arrival date?

A—We left Kokomo on June 30 going by way of Washington state and visited some of our Brethren churches in that area on the weekend of July 6. Our arrival date at Kenai will be around August 1. I will need to spend some time in Anchorage relative to my work with Toledo Scales Company.

Q—What is your prayer burden as of the present moment?

A—We have a number of prayer requests, but first and foremost is that our Brethren people will respond to the Minute-Man letter in a way that will care for our expense in getting on the field. We have answered God's call, we are willing to go on a self-supporting basis and we hope our Brethren will help us get there. Second, we are praying, and need others to join us, for some other Brethren families to come up to Kenai to help us. Third, we will need prayer that there will be sufficient work to support our family. Fourth, we would ask definite prayer that we will be able to reach people for Christ—this is our aim, our ambition. ▼



"I Will Build My Church"

By Lester E. Pifer

There is no institution on this earth that is coming under greater attack than the church. The visible church, regardless of its peculiarities, has been the target of Satan and the hosts of wickedness since the days of Pentecost. In recent years, the church weakened by its own apostasy from the faith, its internal strife, and the massive assaults of the wicked one is being looked upon as ineffective, irrelevant and unnecessary.

The forces of atheism, science, and the secular educational world have continually chipped away at the doctrinal foundation and superstructure of the church. The vast and increasing number of clergymen being trained in apostate Christian institutions has kept the church in doctrinal confusion. The growing worlds of psychology and psychiatry have too often pictured the church as an ineffective means of dealing with people and their problems. The lack of spiritual dynamic power and truth in the pulpit and pew have been readily recognized. These factors, and many more, have given credence to the open attack upon the church, Christian dogma and practice.

In this critical hour, the visible church stands at the crossroads of its existence. Externally, every effort is being made to destroy its presence. Internally some are questioning its validity, its method of operation, and its purpose. The fate of the visible church rests in its adherence to the Word of God and its relationship to Christ, the Son of God.

A sharp distinction must be made to delineate between the visible church on earth and the invisible church of God. The visible institutions, organizations or assemblies were all supposedly established upon principles set forth in the Bible. Only God can say how many of the individual adherents are members of the true church. The influence of apostate forces upon the church has been felt throughout the ages. The church today is in grave danger of the judgment of God as was predicted to come upon the Laodicean church of the end time (Rev. 3:14-19).

The invisible church is God's redeemed family. Jesus said, ". . . upon this rock will I build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). God has chosen to build His church through His Son with the message of redeeming grace and the transforming power of the Holy Spirit (Titus 3:4-7). Following the days of Pentecost the message of the Gospel, borne by faithful witnesses, was fruitful in bringing true believers into God's family. The church of God grew and multiplied (Acts 2:47; 5:42; 6:1).

It must be understood that God builds His church in spite of human frailties and failures. Here is a very positive statement, "I will build my church. . . ." The seeds of the Gospel are to be sown by human elements, but God will provide the transforming power for the development and maturity of His church.

Herein lies the area for great faith on man's part. To build a Brethren church, there must be precise conformation to the instructions given in the Word of God. The more closely we adhere to God's standards, His methods, and His way the nearer our visible church will be to His church. Implicit faith in the Father, His Son, His Word is of utmost necessity.

A great promise is to be found in this passage, "I will build my church; and the gates of hell shall not prevail against it." The forces of evil, no matter how numerous or voluminous, shall not prevail against the construction of God's church. The satanic thrust cannot overwhelm the triumphant power of Christ and His church.

The Brethren Home Missions Council has repeatedly stated that its only purpose is to be used of God in building His church. Every effort is used to choose God's choice servants, to follow carefully God's Word, and to exercise the greatest faith in God in accomplishing His task. The launching of the new work in Alaska is a practical example of this fact. Rev. and Mrs. Herman Hein, redeemed by God's grace, tried and proven missionaries, are being thrust into this new field to assist in building God's church. They love the Word. They have great faith in God and His eternal purpose. This will be a Bible-teaching, soul-winning, missionary-minded effort to reach the lost in Alaska for Christ. We trust that God's people everywhere will continually uphold them in prayer, that God's purpose and will may be accomplished. We trust also that God's people will share in this pioneer effort in a monetary way to provide funds to get them started on this new field. We shall claim God's promise, "I will build my church [in Alaska]; and the gates of hell shall not prevail against it."

▼

Home Missions News—Gram

LEXINGTON, OHIO. The Grace Brethren Church, Lexington, Ohio, broke ground on July 20 for a new addition to the present building just dedicated March 23, 1969. The new unit will be added for more educational facilities and will be completed in its entirety as needed. The church continues to set and meet new goals.

BEAVERTON, OREG. Rev. Leonard Myers, a 1969 Grace graduate, is putting his training into practice at Beaverton, Oregon, where he is now serving as pastor. The Myers family left Winona Lake on June 17 and started the ministry at Beaverton on July 1. Mr. Myers followed Rev. Luke Kauffman who accepted the call to Myerstown, Pa.

RIPON, CALIF. The Grace Brethren Church of Ripon, Calif., moved into new facilities on June 15. The property purchased included a Christian Day School building that will meet the needs of the congregation for quite some time. A big day was planned. Watch for a complete story which will follow soon. Other area pastors and missionaries assisted Pastor Howard Mayes in the dedication of the new facilities.

WINONA LAKE, IND. The Board of Directors for The Brethren Home Missions Council and the Brethren Investment Foundation will begin their annual meeting on August 4, 1969. In light of the drop in income this past year your prayers are requested for projecting the work of Brethren Home Missions into 1970.

MYERSTOWN, PA. Rev. Luke Kauffman accepted the call to become the first full-time pastor of the new Grace Brethren Church of Myerstown. His ministry began here July 13. He will be supported by the local church, the Northern Atlantic District, and The Brethren Home Missions Council. Two men from the church flew to Beaverton, Oregon, and moved their pastor's furniture by U-Haul.

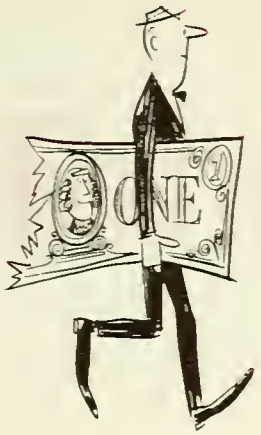
WINONA LAKE, IND. The Brethren Architectural Services added a full-time draftsman, Mr. Frederick Byers, from Singer Hill, Pa. Mr. Byers graduated from the Educational Institute of Pittsburgh, Pa., and began his duties as of June 1. Mr. Don Hinks, a part-time draftsman, graduated from Grace Theological Seminary and will be leaving the department.

COUNSELOR, N.M. Rev. Lew Ingwaldson returned to the Brethren Navajo Mission where he previously spent a number of years. Mr. Ingwaldson will be teaching in the boarding school. Other changes at the Mission will be the absence of Mrs. Pauline Swartzwalder who has faithfully served as dorm mother for the past eight years and Miss Wilma Tschetter, teacher, who will not be returning.

ST. PETERSBURG, FLA. Rev. William Tweeddale has started another pioneering career. This one will be in central Florida after having completed a successful ministry of almost a decade in the Lancaster, Pa., area. This will be the first full-time ministry for the church which has had a student pastor and a part-time pastor. Dr. Herman Koontz, the part-time pastor, will be starting a Bible class in another Florida city soon.

SANTA BARBARA, CALIF. On June 23 the final settlement was made on the purchase of property for the Grace Brethren Church. With the finalizing of this purchase transactions were completed in six of the seven cities referred to in a recent *Communicator* news item "Seven Property Purchases In Process."

Your Dollars Will Grow



With 5% Interest . . . Invest at:

BRETHREN INVESTMENT FOUNDATION, INC. Box 587 Winona Lake, Indiana 46590

Snakes in Church?

By Mrs. Marvin Lowery

One year ago we held a successful Daily Vacation Bible School at Elkhorn, Kentucky, and by the end of the week, five children and young people had accepted Christ as their Saviour. As a result of this Bible school, and in talking with some of the people of this community, we decided to hold a Sunday-school service on Sunday afternoon once each month.

The Sunday school was being held in a schoolhouse and we learned later that another group had used the building just prior to our Sunday school. This group belongs to the sect that handles snakes and who believe they can prove their faith by holding, petting, and allowing copperheads and rattlesnakes to wind around their arms and necks. If they are not bitten they have shown their faith is strong.

When I learned about these "snake handlers" using the same building, my chief concern was, "What if one got away!" So in spite of all I tried to think about to keep my mind busy, I could not get away from that thought. My eyes roved over the room continuously searching out the cracks in the floor and baseboard while Marvin brought the message. Much to my relief no wicked-looking little head made an appearance, so I presume none got away!

We praise the Lord these "snake handlers" are no longer using the Elkhorn school. The Brethren now have two Sunday afternoon services a month and two Saturday night youth meetings. We also will have a Vacation Bible School again this year.

Elkhorn is a little community, way back between two mountains. Getting to it is an experience. This is especially true in the muddy weather of spring and fall—and the deep snows of winter. On one occasion last winter we went up one of the two mountains sideways with the car.

We believe the Lord led us to this community and He has truly blessed with souls being saved, rededicated lives, and with some awaiting baptism. The people themselves suggested giving an offering to defray the expense of our trip. We thank the Lord for this opportunity and His protection in our travels. ▼

The Day

March 15, 1969, our Brethren Day of Prayer, began quite uneventfully. Sally and I left the apartment early that Saturday morning so that I could get a much-needed haircut. Then we were off to Isobel Fraser's home to eat a fine breakfast preparatory to our prayer meeting. We had a fine season of prayer for several hours, after which Sally and I did some shopping and returned home about two o'clock in the afternoon.

As we opened the apartment door we were met with the odor of a substance which has a well-known trade name. It was an odor foreign to the Neely apartment since we rarely use this disinfectant. As we passed from the living room to the kitchen area with our bundles, the mystery of the distinctive odor was solved—the outlet was blocked. The day the plumbing failed became very eventful—and the start of what was to become an epitome of activity in Grand Central Station. In an analysis of our dilemma, several hours later, we were to wonder how this could all happen on the Day of Prayer—but do you know, all things work together for good even on a day like this one?

Naturally, we called our Jewish landlord, Mr. T., who came to America about ten years ago from Israel. He is a one-man, unpaid (unknown to the company, too) endorser of a prominent liquid used to unstop drains. It seems he always has a bottle on hand. He went away after surveying the debacle, to return with a cigar-smoking friend, also Jewish. This man said he would not touch the problem with a 35-foot "snake"—that what was needed would be a 150-foot one to reach into the sewer. This friend advised Mr. T. to call another plumber who had a "snake" of this length, only it could not be done until after sundown. You see, this was shabbos (sabbath) and this other plumber was a religious, Jewish man. I told Mr. T. what he needed was a "shabbos goy" (sabbath gentile) —a Gentile who will do some of the labors which his Jewish employers are forbidden on shabbos. Mr. T., a Zacchaeus-tall son of Israel, looked up and said, "I am the shabbos goy," and then added, "If I was a shabbos goy, you would have to give me a piece of

"He went away after surveying the debacle, to return with a cigar-smoking friend—also Jewish."

he Plumbing Failed

hallah"—hallah is bread used by Jewish people for festive purposes. I assured Mr. T. that we did not even have a bagel in the house. His Jewish plumber friend looked at me and wondered, I suppose, how a Gentile would know about a "shabbos goy." But I was surprised when he remarked that our plumbing was sort of like the donkey that fell into the pit on the sabbath and if that were so we would pull it out. He concluded with, "That's what is in the Bible." Praise the Lord for a brief excursion into the Word of God as opposed to Jewish traditions.

Sally and I sat down to await the unfolding of whatever was to come. Would it be a friend of Mr. T.'s son, or would we await sundown and the arrival of a plumber who was a religious Jew? We didn't have to wait long, for we had new visitors—a Mexican-American young man, his son, and his step-father. They labored for hours without any success, but we were able to slip in a testimony for the Lord—praise God.

During this time, Bob L., our Jewish friend upstairs, came in to scrutinize our situation. The next thing we knew Bob was seated in my study, and we were able to add to what had already been given him concerning Messiah Jesus in relation to Judaism. Bob and his wife were also to stop in the next day to see how we fared, and again a testimony was given.

Sunday morning came and with it a sewer-unclogging service. The young man who came to do the work was an Irish-American (which warmed our Irish-ancestored hearts), who had served with the Green Berets in Vietnam, having lost one eye and suffered vertebrae damage. After he had unclogged the plumbing, I was able to talk to him when he returned our coffee cup (Sally, because of her hospitality, sure makes it easier to get to talk to folks.) Our friend was a Catholic boy with a no-church status, having come to this point because of some feelings which he had contrary to some teachings of his religion, enhanced by his inability to approach his clergyman when he needed help in his spiritual life. He had the highest praise for chaplains in the service. I learned, too, that he had his business place close by the Community Brethren Church in East Los Angeles.

And then came the climax—it came in less than twenty-four hours after we had discovered the plumbing had failed. I suddenly remembered the prayer request for the successful ministry of Chaplain James Hutchens' book, *Beyond Combat.* I had a copy and you may be sure this young ex-Green Beret man received it as a gift. Who knows but that this man who was used to unstop the pipes might have some stoppages removed which have clogged up the pipeline of blessing from God. Praise the Lord, there may be blessings in disguise even on the day when the plumbing failed in the Neely apartment.

So, you see, while we are missionaries to our Jewish friends in the Fairfax area, God throws an extra Gentile dividend in from time to time. And do you know, there might be some future spiritual disclosures! ▼

Corporations Meeting Notice

The 1969 annual corporation meetings of The Brethren Home Missions Council, Incorporated, and the Brethren Investment Foundation, Incorporated, will be held at 10 a.m. Eastern Daylight Saving Time on Wednesday, August 13, 1969 at the Winona Lake Christian Assembly Auditorium, Winona Lake, Indiana.

Church News

WATERLOO, IOWA. The Daily Vacation Bible School of the Grace Brethren Church averaged 196 for children's morning sessions and 124 for the evening Teen-eve and Family Hour. The initial count of decisions reports 11 confessions of Christ as Saviour, and 69 dedications of life. A love offering of $352 was given to Edwin and Ruth Messerschmidt who thrilled the students with stories, songs, and sermons. John M. Aeby, pastor.

NORWALK, CALIF. Miss Renee Kantzer was chosen to receive a one-year scholarship to Brethren High School in Paramount, Calif. The scholarship is based on scholastic achievement and citizenship. W. Stanley Jensen, pastor.

MINERVA, OHIO. The Grace Brethren Church reported an average attendance of 41 out of a total enrollment of 56 at Daily Vacation Bible School. There were 12 decisions for salvation recorded. Dennis Beach, pastor.

MEYERSDALE, PA. The Summit Mills Brethren Church held a dedication service for pews which were purchased from a church just recently remodeled. Robert Burns, pastor of the Meyersdale Grace Brethren Church, brought the message of dedication. Roy E. Kreimes, pastor.

CONFERENCE CAMPING FACILITIES—Each year people with campers ask for information of facilities in the Winona Lake area. There are at least two Brethren men who have camping facilities available:

Mr. Wesley Miller
Monoquet Meadows
RR 4, Box 214
Warsaw, Ind. 46580

Dr. Norman Uphouse
Fairlane Mobile Village
RR 3
Warsaw, Ind. 46580

LAKE ODESSA, MICH. Christian Service Brigade and Sisterhood of Mary and Martha programs were organized on June 23 with 60 boys and girls in attendance. Pastor Richard Cornwell was recalled for another three years. The recent Daily Vacation Bible School averaged 107 in attendance with 20 decisions for salvation.

IMPORTANT NOTICE

An information center will be established by the national conference hospitality committee, to receive telephone calls for conference delegates and guests. Records will be kept as to where persons are lodging, length of stay, and so forth. The center will be open each day of conference week, August 11 through 16. The telephone of the NFBC Conference Information Center will be area 219, 267-2637.

JOHNSTOWN, PA. Bruce Byers of the First Brethren Church, left the last week of June for a six-week visit to France. While there, he will visit the Brethren mission station. Wesley Haller, pastor.

ROANOKE, VA. Rev. Kenneth Teague resigned from the Ghent Brethren Church June 10, ending his 13-year ministry here. He accepted the call to become pastor of the Grace Brethren Church, Alexandria, Va., after Sept. 10.

SAN JOSE, CALIF. An average of 133 attended the Daily Vacation Bible School. There were 23 decisions for salvation, and an offering of $122 which will purchase 1,222 cement blocks for a chapel at the Bible Institute at Tijuana, Mexico. Lew Ingwaldson, pastor.

NATIONAL CONFERENCE CHOIR

Singers attending national conference are invited to join the conference choir. Gospel choral music will be performed at each evening service. Choral classics will be performed at the Friday night musicale. Rehearsals will be announced for each afternoon beginning Monday, August 11, at 4:30 p.m. in the Winona Auditorium.

DAYTON, OHIO. Daily Vacation Bible School at the North Riverdale Brethren Church concluded June 14 with 181 in attendance at the commencement program. There were 135 enrolled in the school with 40 staff members. The missionary project offering totaled $142 for the outfit of the Dr. William Walker family. More than 40 decisions for Christ were recorded. Jesse B. Deloe, pastor.

MEYERSDALE, PA. The average attendance of students and staff for the Daily Vacation Bible School of the Grace Brethren Church was 145. An offering totaling $120 will be used to purchase a tent for use by the Eddie Mensingers in Africa for holding meetings in the bush country. Robert L. Burns, pastor.

CHANGES. A change of address is reported for Rev. William Stevens, Portis, Kansas 67474. Please change your *Annual.*

JACKSON, MICH. Dr. Harold Etling was a recent speaker at the Grace Brethren Church. He also provided helpful suggestions for the use of the new facilities when they are completed in the fall months. The church council has recommended that the church assume part of Carol Mensinger's personal support as she prepares for missionary service in Africa. Gilbert Hawkins, pastor.

CONFERENCE SCHEDULE

National Fellowship of Brethren Ministers

Brethren ministers will meet each day from 7:30—9:45 a.m., August 12-16, in the Free Methodist Church sanctuary at Winona Lake. Speakers will be Dr. John C. Whitcomb, Jr., and Dr. Jack Hyles.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

BRACK, David, 19, was killed in Vietnam after three months of service there. He was a member of the Denver Grace Brethren Church, Denver, Colo. Thomas Inman, pastor.

CARY, Donald, 34, passed away recently during heart surgery. He was an active member of the Denver Grace Brethren Church, Denver, Colo., serving as deacon, assistant financial secretary, and Sunday-school bus driver. Thomas Inman, pastor.

COCKRAN, Leonard, 32, died in an accident while working. He was a member of the Patterson Memorial Brethren Church, Hollins, Va. Ron Thompson, pastor.

MILLER, Mrs. Blanche, a member of the First Brethren Church of Johnstown, Pa., for more than 50 years, passed away May 5. She was a deaconess for the past several years. Rev. Clair Gartland and Rev. Don Rager officiated.

RAUM, Alice G., was called home May 28. She was a faithful member of the First Brethren Church, Washington, D.C., for more than 50 years. She served as church officer, deaconess, Sunday-school department superintendent and teacher, and was active in WMC, Missionary Helpers Club, and visitation. Charles Thornton, pastor.

WALKER, Louis, was promoted into the Lord's presence June 18. He was a long-time member of the First Brethren Church, Long Beach, Calif., and recently brought his membership to the Rialto Brethren Church, Rialto, Calif., when he moved here. Gerald Polman, pastor.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Celia M. Smith and Larry P. Weiss, May 31, Southview Grace Brethren Church, Ashland, Ohio.

Sherry Lynn Oesch and Gordon H. Henney, June 7, Lake Odessa Grace Brethren Church, Lake Odessa, Mich.

Rosalyn Lea Hoover and Jeryl Willard Gates, June 7, First Brethren Church, Martinsburg, Pa.

Evelyn Spradlin and Harold Travis, June 7, Patterson Memorial Brethren Church, Hollins, Va.

Sandra Watson and Dale Hokanson, June 13, Denver Grace Brethren Church, Denver, Colo.

Beverly Oburn and Tom Rogers, June 14, Grace Brethren Church, Brookville, Ohio.

Marilyn Lackey and James S. Bolling, June 19, Patterson Memorial Brethren Church, Hollins, Va.

Linda Carol Womer and William Robert Davis, June 28, First Brethren Church, Johnstown, Pa.

Barbara Pemlott and Duane Murray, June 28, Southview Grace Brethren Church, Ashland, Ohio.

Janet Kay Bock and Theodore Vesa, July 5, Grace Brethren Church, Fremont, Ohio.

Barbara Lee Kent and Ronald Warren Samuelsen, July 5, First Brethren Church, Dayton, Ohio.

Ruth Combs and Bruce Garber, July 12, Trotwood Grace Brethren Church, Trotwood, Ohio.

Last Minute Reminder!

NATIONAL CONFERENCE—AUGUST 10-17

WINONA LAKE, INDIANA

BRETHREN YOUTH CONFERENCE

August 10–17, on the campus of Grace College

LAYMEN . . . MINISTERS . . . WMC LADIES

Meet each morning, August 12 through 16

CHRISTIAN EDUCATION CONFERENCE

Sunday and Monday, August 10 and 11

This year's national conference promises to be one of the best ever! Every Brethren church in our fellowship should plan to send their pastor and several delegates. Outstanding speakers include nationally known Dr. Jack Hyles, pastor of the First Baptist Church, Hammond, Indiana; and several of our Brethren ministers—Dr. George Peek, Dr. Kenneth Ashman, Rev. Martin Garber, and Rev. Ralph Colburn. Featured on the musical program will be Mr. Don Doig, tenor soloist.



DR. JACK HYLES will be bringing the inspirational hour messages each evening during conference week.



BIOLA's KBBI Radio has a nose for news. Information was received of the new bookstore at the time of this interview with Brethren Missionary Herald representatives, (l to r) General Manager Clyde K. Landrum, Bookstore Manager Dale Brock, and Board President Ralph Colburn.



John Bass (left), executive secretary, Christian Booksellers Association, chats with BMH Recording Artist Jerry Franks, who autographed records and provided special music.



Wilfred C. Frykman, president, Scripture Press Publications, speaking at the dedication of the new Scripture Press West Coast Servicenter at Fullerton on dedication day.

Shopping at the Herald Bookstore is fun for all the family.



A Dream Com

Saturday, June 7, was a day the Brethren Missionary Herald Company board of trustees and staff had long anticipated. It was dedication day for the new Herald Bookstore in Fullerton, California. For months plans had been made to occupy the bookstore in the new Scripture Press West Coast headquarters, located on Missionary Aviation Fellowship property at 3535 West Commonwealth.

Top officials of the Herald Company were there; Scripture Press leaders were on the job in force. Invited guests, dignitaries from various evangelical movements, and pastors and members from churches of many denominations came. And, KBBI radio conducted interviews throughout the day through facilities specially installed for the occasion.

Over the years Herald officials have dreamed of a branch outreach on the West Coast; on June 7 the dream came true. Through the beautiful store, of which Rev. Dale Brock is manager, the Herald Company will be brought into closer and more direct contact and fellowship with pastors and people of the churches of Southern California and of the eleven states in the West. Notification has gone out that orders from churches in this eleven-state area are to be sent to the Fullerton store. On display were samples from a leading table and chair manufacturing company, an illustration of the full service that will be offered through the store.

One of the outstanding guests of the day was Mr. John Bass, executive secretary of the Christian Booksellers Association. This association works closely with bookstores across the country to stimulate their ministry and expand their outreach. Both the College Bookstore at Winona Lake, and the Herald Bookstore at Fullerton are members of CBA. Special musician of the day was Jerry Franks, artist in residence at Grace College, and a recording artist with BMH Recordings.

One of the goals of Manager Dale



"So many interesting items," say Mrs. Frank Cunningham and Mrs. Jerry Franks.



A cross section of the interested dedication day audience (r to l): Wayne Guthrie, BMH chief accountant; his niece, Mrs. Flynn Loback; and Dr. L. L. Grubb, Brethren pastor.

Clyde K. Landrum, BMH General Manager, bringing greetings to the dedication day audience. Seated on the platform are (l to r): Jerry Franks, artist in residence, Grace College; W. C. Frykman, president of Scripture Press Publications; David Hall, Scripture Press vice president in charge of finance; Ralph Colburn, president, BMH board of trustees; William Greig, Jr., executive vice president, Gospel Light Publications.



rue

Brock is to work closely with the pastors of the Southern California-Arizona District, and to assist them wherever possible. He plans to coordinate his efforts with their Christian education and evangelism activities, and will be available for consultation and speaking engagements. Manager Brock, in cooperation with District Ministerium Chairman Rev. Ralph Colburn on Monday, June 9, hosted the monthly meeting of the ministerium in the lovely conference room of the new building and had the men as their guests for lunch.

Friends from across the nation are invited to visit the Herald Bookstore whenever they are in the area. The store is located near Disneyland and Knotts Berry Farm, and can be reached on the Santa Ana, Riverside, and the proposed new Artesia freeways. Manager Brock stands ready to be of assistance in any way possible. ▼

(Photos by Phil Landrum)

The President Speaks



By Dr. Herman A. Hoyt

President, Grace Theological Seminary and Grace College

One of the pressing problems everywhere today is in the realm of finance. An escalating financial economy all across the world is producing pressures in almost every area of society. In spite of the effort to cool the economy in this country, prices continue to rise and there seems to be no end in sight. The rise in the prime interest rate from seven and one-half percent to eight and one-half percent has introduced another factor in the picture that could produce a "credit crunch" that would be felt far and wide.

Grace Schools live in this economy and must face whatever situation develops for the coming year. It is our hope that the alumni and friends will not forget us in the midst of the pressures in which they live. It is a delight to report that another fiscal year comes to a close with the budget in balance. For this there needs to be thanksgiving going up from God's people all across the land. This has been the biggest year in the history of Grace Schools in almost every way, and the finances have run parallel with this progress. There were times when it appeared as though we would be ending up in the red, but at last God has supplied the need through His people.

1969-1970 Is Another Year

As we face the financial demands upon the schools for the coming year, they are even greater than this year. The budget exceeds the foreseeable sources of income by almost $100,000. Every effort is going to be made to trim this budget, but it is now almost trimmed to the bone. One factor increases the budget far beyond that of preceding years, and that is maintenance on the new library. The government estimates that maintenance will run at least 8 percent of the cost of the building annually. This would mean in the neighborhood of $60,000. However, it is our hope that we can keep it down to half that amount. But even $30,000 is a huge amount, so you will understand why there is a need for a sizable increase in gifts for the operating budget through the next year.

We Must Not Forget Capital Investment

There is reason to thank God also for the amazing way He has provided for the erection of the library. As of this date the library in cost of equipment in addition to the building will total $740,000. This is an amazing achievement in the light of the fact that the estimate for the enterprise ($650,000) was made 5 years ago, and there has been at least a 12 to 15 percent rise in building costs annually over these years. It is also gratifying that this has been done without the use of government funds. To date slightly more than $400,000 has come in, almost all of this in cash, but some in pledge form. This means that there remains more than $300,000 to raise. This amount has been obtained in loan from the Brethren Investment Foundation. We are indeed grateful to this organization for making this huge loan possible. But it must not be forgotten the loan must be paid back with interest, and interest mounts in these days. It is, therefore, needful that we press the campaign for the raising of gifts to liquidate this loan. Join us in prayer for this project.

Encouragement from Another Source

A letter from George H. Lenke, Jr., vice president of the Da-Lite Screen Foundation, Inc., brought a check for $3,000, and also informed me this was the first of a series of five gifts to be made annually. A paragraph in this letter will interest you:

"You well know my thinking in the matter of the value of Grace College to our community and my desire to assist the purposes and aims which it embodies. I think of it often and with respect and admiration for the courage and faith which made it possible. I can think of no better investment than the ideals which it represents."

Obviously, this man sees something in the school that arouses his admiration and allegiance. In a day when the scene on the college campus is producing alarm, it is reassuring to know that men in the business world recognize that Grace College is inculcating a different type of ideals in its students from those taught in many other schools. It is our hope that Christian people who hold these ideals will determine to keep this school alive.

Annual Accreditation from State

A letter from the Director of the Division of Teacher Education and Certification informs me that Grace College has been granted annual accreditation for the 1969-70 school year. This was the official action of the Indiana Teacher Training and Licensing Commission taken at its regular meeting on Monday, May 19, 1969.

Since 1955 when the first action was taken by this commission to grant annual accreditation to Grace College, this action has been taken annually. In all these years we have not received such high commendation as this last spring. Not only has the academic aspect of the school improved in the eyes of those who reviewed the school, but the moral and spiritual environment was highly commended.

This means that academic status apart from moral qualities can never achieve its purpose. To that end every effort must be made to preserve and perpetuate those ideals, so that every student may achieve the most in such an atmosphere.

"Bearded Revolutionary Bum"

The acting chancellor of Indiana University insists that students are already conditioned for the unseemly activities that take place on the college campus by their elementary and high-school training. This is not hard to believe when one reads an article appearing in *The Des Moines Register* for Wednesday, May 28, under the title "Letters to the Editor." It is entitled,

Advises Youth: Beware of Bible.

"It is refreshing to learn that there exists a group of young patriotic Iowans still dedicated to protecting our youth from the evils of free expression and free thought. The Youth for Conservative Action, Inc., of Cedar Falls, deserves our wholehearted support for its movement to ban undesirable and Un-American books from the shelves of the states' high-school libraries.

"Now that they have discovered the Communist-inspired Fireside Book

(Continued on page 17)

THE MAN WHO SECRETLY HATED HIS WIFE!

By Robert F. Sharpe

According to an old story attorneys like to tell, there was once a man who secretly hated his wife.

She didn't know it, and neither did neighbors, relatives, or friends. But deep down in the secret depths of his heart he had despised her for years. And he schemed and plotted to dream up something he could do to really hurt her . . . to make all kinds of trouble and difficulty for her.

Well, this is no problem, you might say. Everyone knows there are thousands of things that people can do to other people to make them miserable.

Yes, but there's one catch. He wanted to hurt her without betraying his guilty secret to her or anyone else. And of all the dozens of things he thought of that he might do, they all included the fatal tip-off that he truly despised her . . . or the likelihood of such a tip-off.

Then one day he had a great idea. He knew *exactly* what to do. It was so simple, so ordinary, that no one would ever suspect a malicious motive behind it. It was something that thousands of other men do every day of the year . . . men who truly *love* their wives and do it out of sheer ignorance or thoughtlessness.

He would simply tell her nothing about his financial affairs . . . tangle them thoroughly . . . *and then die without leaving a will or any instructions.*

The more he thought about it the more excited he became. He rubbed his hands with glee. He could see her now trying desperately to untangle his affairs . . . to find all the important papers . . . to figure out which bills he had paid and which he hadn't . . . to argue with tax assessors . . . to wrestle with the 40-page Federal Estate Tax form . . . to appear in probate court . . . to have to make bond for part of the value of his estate . . . to try to figure out which insurance policies had lapsed and which hadn't . . . to wonder if he hadn't made a will after all and if she shouldn't look again through his papers in hope of turning one up. And, of course, he eventually had his way. And his poor wife never knew he had done it on purpose.

If you don't hate your wife . . . if you, by chance, actually love her . . . perhaps this patently made-up story will inspire you to go ahead with that will.

And while you're at it, how about the other relatives and friends you love?

And do you also love certain organizations and institutions who are deserving of mention in your will?

Remember: When you think Christian higher education, think Grace College and Seminary. Grace Schools continue to operate on love—the love of the Lord Jesus Christ and the love of many friends around the world.

For information on how to make a will, write to Richard G. Messner, Director of Development, Grace College and Seminary, Winona Lake, Indiana 46590.

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The President Speaks

(Continued from page 16)

of Folk Songs, I hope they will turn their attention to a most undesirable and dirty book found on the shelves of every library in the state. This book not only contains stories of sexual perversions such as incest, sodomy, and prostitution, but detailed accounts of sexual orgies. It also glorifies the life of a bearded revolutionary bum who traveled about the countryside agitating against the established government, and claiming—in typical Communist fashion—to be a messiah.

"Let us all join the Youth for Conservative Action, Inc., and get the filthy, degenerate Bible off the library shelves and out of the hands of our impressionable youth."

For a period of twelve years now, at the grass-roots level, it has been the impression that the Bible, God, and prayer has no place in the public school. Without a doubt the fruit of this is to be seen in the generation of college young people of our day. As this program grows in proportion, the fruit will be seen not only in college young people but also all across the land. ▼

"When Thou Comest, Bring With Thee the Books"

We are gathered here in recognition of a very significant milestone in the history and achievement of Grace College and Theological Seminary. The erection of an academic learning-center and library, which is being dedicated to the glory of God, is a significant event in any community and in any educational institution. I would like to look at this achievement through some insights given to us by the Apostle Paul in II Timothy, chapter 4—written shortly before his execution. It has a particular solemnity and a significance that perhaps goes beyond some of his other writings, for he realized that his days were few in number. He had already experienced almost four years of imprisonment in the city of Rome, it is believed.

Though he triumphed over depression, he faced things that were really important. I think one of the tragedies of our modern day is that we're spending so much time on the unimportant, on the trivial, on the transitory, on the pleasure of the moment; but Paul had had opportunity to think of the truth that was his in Christ. And out of this comes some things I think are applicable to our present situation.

After his doctrinal treatise and exhortation he begins his personal word to Timothy, his beloved son in the faith. First of all in verse 9, he speaks with considerable feeling, "Do thy diligence to come shortly unto me." How much difference in life people make. I think as we look back to our own college days, we recognize that the library, while perhaps not designed to be so, was to some extent the social center of the campus. We found even at Dallas Theological Seminary where we have only men students, that our new library built back in 1960, was the congregating point. It was the focal point of seminary fellowship. Yes, Paul wanted Timothy to come to him in the solitary confinement of that prison cell. And I hope that on this campus this library will be a source of personal fellowship and satisfaction to those who share its facilities.

In verse 13 we have still another interesting summary of his thoughts. He said, "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments."

At Dallas Seminary, the use of books doubled the year after we built the new library. And I think this is a token of the fact that a library should be a comfortable facility, designed to be used well. It should have those elements to make study pleasant and desirable. I'm sure as you look at this new facility you'll agree that this atmosphere has been achieved.

The Apostle says to Timothy, "when thou comest, bring with thee, and the books" Now the word for books speaks of scrolls made out of papyrus or paper, and this was the normal writing material of that day. Perhaps this included some of Paul's own notes and writings outside of the Bible itself. It may have included secular works, for Paul was a scholar who knew the poetry and literature of the day and no doubt enjoyed reading them.

Here was Paul with one foot in heaven, a man whom God used to write the inspired Scripture, a man of great learning, a great teacher and missionary statesman, approaching the end of his life, to whom books were still important. I'm sure we realize that today in books we have accumulated the learning and research of many generations. No man could ever be an expert in all the fields in which a library provides expert information. For this reason anybody who wants to be educated and wants to be the type of person who can capture the minds of others, promote the Christian cause, and preach the Gospel, must necessarily be familiar with the learning of the past. And I'm sure as we understand this, that secular writings as well as those writings that are the expression and exposition of our Christian point of view, will all become very, very important to us. We should make full use of all sources of information to enlighten our own minds and to enrich our own lives and our ministry.

Paul adds in verse 13, "but especially the parchments." Now the parchments were scrolls that were made out of skin which had been tanned and written upon. They were



obviously more expensive, more precious, than those made simply of ordinary paper. Parchments were usually reserved for something of great importance such as the copy of the Scriptures. While the Scriptures do not tell us here specifically that that is what the parchment meant, it would seem as if that is the reference. The Old Testament books, or at least portions of them which had come into the hands of Paul, had been laboriously copied by hand on parchment so that it could be used again and again without wearing out. Paul wanted books but especially the parchments. I think this introduces us to a fact that is true here at Grace, which, I'm afraid, is not true of all libraries. That is, while there are people, facilities, and books involved, the important thing about the library of Grace College and Seminary is the place it gives to the Book, the inspired Word of God.

But why is the Book so important? First of all, it is the Word of God. It speaks with authority on every subject it introduces. It alone can be completely trusted in all its teachings. An institution which would really achieve its academic goal, must have in its central place, in its library as well as in its total curriculum and thinking, the inerrant Word of God. This is true because the Bible is the only Book in the world which provides a complete philosophy of life, a complete answer to the questions which plague men who are seeking after answers.

Also, the Book is important because it introduces us to the person of Jesus Christ, the incarnate Son of God. Were it not for the Bible, we would have to resort to rather vague and transitory references to Jesus Christ and other writings. But the Bible introduces us to Him in His person and supremely presents to us His death upon the cross for our sins and His bodily resurrection from the grave. Then it adds to it all the divine revelation of things to come, the consummation of human history in the second coming of Jesus Christ, and ultimately —eternity.

We're living in a day of great confusion in education. Our newspapers, even today, have spread across their front pages the stories of chaos on our campuses. And it's all too easy to condemn those who are creating it. They're revolting, though they may not realize it themselves, against the fact that as



they have gone to some of our higher institutions of learning they have been shortchanged; they have been taught all about the trivialities of life, but none of the main questions are answered. It's rather a sad thing that in our educational system, a man can earn a doctor of philosophy degree, the top degree in our educational structure, and yet be totally unrelated to the moral issues of life, be totally unrelated to meaning and motivation, be totally unrelated to God and, in fact, he can be an atheist and totally unprepared to live. Certainly in an institution like Grace College and Grace Theological Seminary, we have the exception of the rule. We have a faculty, administration, and board that are dedicated to Christian truth, to Jesus Christ, and to the inspired Word of God, with the answers to the problems which men's hearts seek.

This new academic center of learning is going to be another means of training, not simply in secular truth, but training Christians to meet the intellectual and moral issues of our day,



intelligently, prepared to serve God and their country in the particular hour of crisis in which we are living. Speaking on behalf of many, I'm sure, we want to congratulate all who had a part in this tremendous forward step of achievement, for what it means to the present faculty and student body and for future generations. ▼

Excerpts from address by Dr. John F. Walvoord, president, Dallas Theological Seminary, Dallas, Texas.

GRACE ALUMNI SMORGASBORD

(sponsored by the Seminary Alumni Association)

Thursday, August 14, 1969 at 12:45 p.m.

Winona Hotel Dining Room

All Grace College and Seminary alumni, faculty members, pastors and spouses are invited.

Reservations: $2.00 per person

For advance reservations: Mail your check to the Alumni Relations Office, Grace College and Seminary, Winona Lake, Indiana 46590

Or tickets may be purchased at the Hospitality Booth at the Winona Auditorium during national conference.

Reservation deadline: Wednesday noon, August 13, 1969

By Dr. Gregg Singer

Calvinism and Education

In the sphere of education, Calvin has had an enduring influence almost as great as that which he has exercised in the realms of politics and economic life. Inherent in his theology was the most profound Biblical concept of education both in theory and in practice which the world has ever known. In the Academy at Geneva he left his posterity an example of this educational philosophy which stands as an enduring monument to his greatness in the realm of culture and its advancement.

Calvinism has spoken to all aspects of education, but above all, it sets forth a reason and purpose for all learning as no other theological or philosophical system has ever been able to do. Calvin saw very clearly that the basic reason for education is to bring men into knowledge of the truth of God as it is revealed in general and special revelation. Thus it is primarily the duty and privilege of Christian parents to be responsible for the training of their children, since they have entered into a covenant to bring up their children in the nurture and admonition of the Lord, and to teach them the great truths of the Scriptures. Calvin recognized that the fear of the Lord is the beginning of all wisdom. Therefore, a sound knowledge of the Bible is the cornerstone for any program of education. This knowledge must not only be factual in its content, but redemptive in its purpose. Jesus Christ must be presented to the children of believers as Lord and Saviour.

Calvin was not pietistic in his outlook and had no intention of limiting the process of learning to the realm of special or redemptive revelation alone. This had not been his own experience, and he was well aware of the fact that the cultural mandate given to man at creation directed him to pursue all other areas of knowledge as far as individual talents would permit. This means that fallen humanity has a duty to understand the truths of natural revelation and that man, as vice-regent, must fulfill the terms of his cultural stewardship. As a steward, therefore, he is to know himself, his role as an individual in society, and the natural world of which he is a part.

Recognizing that all truth is from God, Calvin insisted that it is both the right and duty of a Christian to seek learning and to acquire as much knowledge of the various spheres of general revelation as possible. Thus the social sciences, literature, languages and the study of his own psychological makeup are all legitimate and necessary fields of intellectual activity for man created in the image of God. It is the duty of the Christian not merely to acquire the facts in these branches of learning, but to see what causal and other relationships they may have. The correct interpretation of facts is, of course, tremendously important, and Christians certainly must study diligently to gain such insights. They are to find the meaning which God has given to His creation and to all human thought and activity, to the extent that it may be found in the light of divine revelation. Man's highest cultural achievement, therefore, is to think the thoughts of God after Him.

In the best sense of the word, the Christian is to regard the whole of human culture as a legitimate field of study. Calvin could never have written as did Tertullian who asked: "What has Jerusalem to do with Athens?" He offers no comfort to those who deny-



ing that the world is to be conquered for Christ, withdraw from it and regard cultural activity as alien to the Christian. Calvin insisted that only those who were the spectacles of the Scriptures could rightly interpret the inner and basic meaning of all culture, whether it be scientific or literary, or whether it deal with the nature of man himself or man in society.

This does not mean that some unbelievers may not have great intellectual and artistic endowments of a higher order than those enjoyed by many Christians. But the most ordinary and unlearned Christian has the indwelling power of the Holy Spirit which gives to him a far deeper insight into the true meaning of life than the greatest scholarship can obtain in unbelief. For only the Christian has the power, to a degree at least, to think the thoughts of God after Him. For the unbeliever, this is an impossibility; no matter how great his intellectual capacity may be, he can never view his discoveries sub specie aeternitatis. On the other hand, it is the peculiar duty and privilege of the Christian to do just that. This is not to say that Calvin was uninterested in the enrichment of individual life. But the enrichment was primarily spiritual, and intellectual enrichment would accompany spiritual development.

Calvin would neither have understood nor sympathized with the educational theories of the present day which insist that the function of the school is to turn out good citizens for a democratic society with well-adjusted personalities, who will accept revolutionary change with calmness. Equally foreign to his views is the insistence of the "progressives" that it is the duty of the schools to help us bring about a scholastic millennium. Such humanistic conceptions of the purpose of education could have no place in his educational philosophy. For Calvin, education was a basic means by which man prepares himself better to glorify God in his life in that vocation for which his divinely bestowed talents best suit him. All other purposes must be subordinated to this all-consuming end and one-prevailing goal. He looked with abhorrence on the Greek ideal that knowledge is virtue and that educated people are morally better simply because of their intellectual achievements. Calvin's view of sin and its consequences for the race was too profoundly Biblical to allow any place in his thought for a view of the educational process which gave it any redemptive meaning or function.

This is not to say that Calvin was unaware of the many practical benefits of a good education. The educated Christian may well be, and should be, a better citizen; he should also be more able to fulfill his earthly vocation. The rigid voting requirements at Geneva reflect his conviction that Christians make the best citizens, but their good citizenship on earth is a by-product of their heavenly citizenship, which is a work of grace alone.

Calvin was quite specific in his views of what curriculum should be taught in the schools, and the academic progress at the Academy at Geneva is an excellent source of information on this aspect of the educational process. The subjects taught in the Academy are indicative of his belief that the liberal arts subjects should be the core of learning in the area of general revelation. Languages, logic, mathematics and music were all duly provided for as the best means for the training of the youthful, Christian mind. By no means was the training there to be restricted to the Scriptures, but neither was there any room for the subjects which clutter the curriculum of a modern American high school or college. The Academy at Geneva was to be a place for those intellectual disciplines, which he regarded as a very necessary part of Christian nurture. The best means of such discipline and enrichment were the liberal arts subjects. However, Calvin never regarded them as an end in themselves, but only as a means to an end. At this point he would have differed with some modern scholars who, really Humanists at heart, hold to the classics as the source of all good.

One further point needs to be discussed in regard to Calvin and education. He held that it is the duty of the family to educate its children, and not the duty of the state, particularly when the state is not ruled by those who look to the Scriptures for their norm of political action. Calvinists have tended throughout history to be zealous as to who has the role of teacher for their children, and it has been natural for them to look with grave suspicion on public education from the point of view of their philosophy. Although some Calvinists have been willing to accept a neutralist position in regard to the question of the role of the Bible in public instruction, such a position has usually been the result of practical conditions rather than the product of a philosophy of education. This neutralism is a far cry from the Calvinism which they profess.

There can be little doubt that Calvin would have been horrified by and very hostile to those contemporary views of education which insist that the schools should be neutral in the area of religion and that the Bible has no place in the public school curriculum. Furthermore, he would have been equally opposed to the contemporary educational philosophies which deny that all truth is ultimately from God and, therefore, deny that education must be moral in its purpose. He would have utterly rejected those current philosophical views which regard man as a product of blind evolutionary forces and which relegate all education to some kind of conditioning process.

Calvin insisted on education for all children, and Geneva took an active role in providing schooling which was extremely good. In fact, the influence of the Academy throughout the intervening centuries has been tremendous, and its founding constituted a landmark in the history of education—one which America ignores at its own peril. A theocratic pattern of education was brought by the Puritans to the Massachusetts Bay, and the other colonies were deeply influenced by the pattern of Geneva. The colonial government of Massachusetts Bay, under the control of the Puritan hierarchy, passed important laws which are basic landmarks in the educational development of this country.

But with the secularization of the state came the secularization of the educational program. As a result, the old Calvinistic emphasis on education has become a weapon which the secularists have used against those who would insist upon a theistic emphasis in the educational program.

(Used by permission of the Presbyterian and Reformed Publishing Co., the article is an extract from the author's book: John Calvin: His Roots and Fruits, *Presbyterian and Reformed Publishing Co., Nutley, N.J., 1967.)* ▼

Dr. Gregg Singer is Professor, Department of History, Catawba College, Salisbury, North Carolina.

Soul-winning by Faith

By Rev. C. Sumner Wemp

There, it happened again. Right on the plane Al bowed his head and invited Christ into his heart to be his personal Saviour. Funny, he never touched the cocktail after that. A student led his sister to Christ via the telephone. Right after he prayed with her he talked to her husband and he too received Christ. He said it was worth the twenty dollars it cost for the long distance call. Isn't it great to be living today and see God at work? It is still true, "The harvest truly is plenteous, but the labourers are few." Everytime I hear someone say that no one wants the Gospel today, I just put it down they haven't been talking to too many people about Christ lately.

Every Christian is a witness. Some allow themselves to be used more than others. A wonderful promise to every believer is, "He who believes in Me, as the Scripture said, 'From his innermost being shall flow rivers of living water.' But this He spoke of the Spirit . . ." (John 7:38, New ASV). The Holy Spirit, who is the power for witnessing, wants to flow as a river of "living water" through every believer to thirsty souls, like the woman at the well. If everyone who believes on the Son has everlasting life (and he does), then everyone who believes on the Son can also see "rivers of living water" flow through him.

The supreme secret of soul-winning is to realize the Holy Spirit alone can convince, convict and convert an individual. Believers are channels only and "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things . . . to confound the things which are mighty" (I Cor. 1:27). Now this should encourage the most timid heart (II Tim. 1:7). Witnessing is not a great debate. It is not outwitting or arguing someone into becoming a Christian. It is simply telling the good news that Christ, "died for us, that . . . we should live" This is the Gospel which is "the power of God unto salvation." Keep off the detours! Stay away from discussions that lead down a dead-end alley and away from the Gospel.

Witnessing is simply one poor beggar telling another where to find bread. If Christians are yielded to the Holy Spirit and knock at the heart's door of non-Christians to look for the ones "whose heart the Lord opened" (Acts 16:14), they too can see fruit (John 15:16). They must simply "go." They must be available as was Phillip to be led by the Spirit to those who are ready (Acts 8:26 ff.). If, as you buy up your opportunities, you find those who are not open to the Gospel, just plant the seed and trust God will send others to water and reap the harvest later. Every soul winner is aware that many others had a part in each soul won. When this is realized, it takes the strain from one's self and puts dependence upon God. A soul winner must never argue (II Tim. 2:24) but always leave the door open for further witness.

Christians need a FAITH PERSPECTIVE today. Jesus said, "Lift up your eyes, and look on the fields; for they are white already unto harvest" (John 4:35). Let's stop wringing our hands as though "God is dead." These are great days. A young preacher once asked Charles Spurgeon why it was that every time he preached people were saved, but when I preach nothing happens. Spurgeon asked, "You don't expect someone to be saved every time you preach, do you?" The young preacher said, "No." "Well," answered the wise preacher, "that's just why you don't see them." Christians need to be awakened to their unbelief and exhorted to ask of God in faith. "Ye have not, because ye ask not" (James 4:2) applies to soul-winning as well as to material matters. Hearts are hungry today.

Christians need to live by a FAITH PRINCIPLE. Paul said, "I can do all things through Christ . . ." (Phil. 4:13). To say one cannot witness is to deny the power of God (Acts 1:8) in his life. Christians need the faith of Paul, who said, "I believe God, that it shall be even as it was told me" (Acts 27:25). Too many don't expect to see results and souls saved because they have the erroneous idea that it takes a certain type personality or that soul-winning is a gift to a very few. Witnessing is not a gift, it is a command. Soul-winning is not dependent on our personality or God's partiality. God doesn't play favorites. You too can see "rivers of living water" flow through you. "According to your faith be it unto you" (Matt. 9:29).

Joshua made a faith promise for him and his house to serve the Lord (Joshua 24:15). Multitudes have prayed earnestly about God's will for their lives in many areas and then by faith that God has given directions, have made a promise to preach, or teach, or be a missionary, and so on. This is a faith promise. Many Christians have found a great blessing in making a faith promise to win souls (Prov. 11:30). To make such a faith promise, pray earnestly, "Lord, what wilt thou have me to do?" Simply pray to see how many people *God wants to bring to Christ through you* in a year's time. He must lay a number on your heart. It is not picking a number at random or setting a goal for yourself to strive to attain. God alone determines the number. It may be only one a year, or one a month, or one a week. As God lays a certain number on your heart that He wants to use you to win to Christ, make a promise on faith to do it.

Rev. Sumner Wemp is chairman of the Department of Evangelism, Moody Bible Institute. Presented to the student body of Grace Theological Seminary.

It is amazing how many have never sensed that God wants to use them to bring someone to Christ. When they have prayed about it, and felt definitely of the Lord that He is going to use them for a certain number, it becomes an exciting challenge and a great goal for their lives. This motivates them to witness more and also do it with confidence. They have faith God is going to use them and make a promise to be available and to buy up the opportunities to be used. A university student prayed about it, made a faith promise and led his first two souls to Christ within two days. Hundreds of others have had similar experiences.

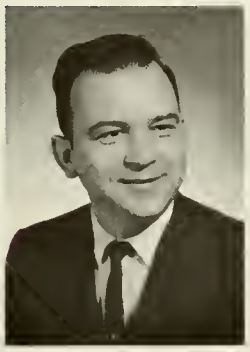
In a church or school the number could be turned in on a card, with or without each individual's name, to keep a combined total. The total can be made public on a board like a thermometer. Each week as the Lord gives individuals souls, they can be reported on a card through the offering or to some designated person. The thermometer can be raised to keep the total promised and total won up-to-date. This will be a great encouragement and also a challenge to pray. God recorded the 3,000 at Pentecost and then 5,000 later (Acts 4:4) for our encouragement. Why not today? It will also keep witnessing vitally before all. Testimonies can be given from time to time as to what the Lord is doing so all can rejoice (Luke 15:6). Of course, if some do not see the number won to Christ they promised, they should not be embarrassed or scolded any more than someone who made a faith promise of offerings for missions, or someone who dedicated himself to the mission field, and the Lord closed the door.

Giving an opportunity for people to confess Christ at the end of a service during the invitation obeys the command of Matthew 10:32, strengthens the congregation, and challenges believers to witness. Testimonies from time to time during a Sunday evening service or a Wednesday evening prayer service also will do much to keep the fires of evangelism burning. Testimonies from missionaries about what God is doing are given to keep mission fires burning. Why not for soul-winning at home?

This is a perfect companion to be used during a missionary conference. The totals can be kept right along with faith promises for mission offerings. Some have had all those who made a faith promise to bring their cards forward or just come forward at the end of a service for dedication. This could be a high day in a church and a great time of dedication to the great commission.

Why not ask God how many He wants to bring to Christ through you, and make a faith promise for that number this year? ▼

Fink and Henry Earn Doctorates



Dr. Paul Fink



Dr. Charles Henry

Paul R. Fink, assistant professor of homiletics, practical theology, and Christian education at Grace Theological Seminary; and Charles E. Henry, assistant professor of psychology at Grace College, each received his doctorate degree this spring and was promoted to the rank of associate professor.

Fink was awarded the Doctor of Theology degree by Dallas Theological Seminary in Dallas, Texas. A native of Tucson, Arizona, he joined the Grace faculty in 1963. He is a graduate of Culter Academy in Los Angeles, California, and received the B.A. degree from Columbia Bible College in South Carolina, and the Th.M. degree from Dallas Theological Seminary. He is also an ordained minister in the National Fellowship of Brethren Churches with seven years of pastoral experience. He served four years with the United States Navy during the Korean conflict, is married to the former Mary Lou Allen, and they have two children, Anne, six, and Glenn, three.

According to tentative plans, Fink will be on sabbatical leave this year to continue graduate studies at the University of Southern California.

Henry received the Ph.D. degree in Psychology from Purdue University on June 8. Formerly from Waterloo, Iowa, he received the B.A. degree in social studies from Grace College in 1960. In addition to pursuing graduate studies in Grace Theological Seminary, he also earned the M.S. degree in Psychology from Purdue in 1964 and was appointed to the Grace College faculty in 1965.

Henry is married to the former Jean Enlow and they reside at Route 3, Warsaw. They have two sons, Erik, three, and newly-born Jason Todd. Henry plans to continue graduate studies in theology in Grace Seminary in addition to his teaching. ▼

"Eskie" Now "Lamp"

"The Lamp" is the official name for the Grace College student union located on Park Avenue, just opposite the Administration building in Winona Lake.

Inspiration for the name comes from the big brass and iron lamp mounted at the main entrance to the union. Estimated to be at least 75 years old, it was originally a street lamp in an English town.

Formerly known as the "Eskimo Inn" the building has been completely refurbished, with the students investing $10,000 in the project.

The snack shop and cafeteria are open to the public throughout the summer. ▼

Parable of the Appliances

Peter Deacon had been hoeing weeds in his garden all afternoon. His mind had wandered back to the church board meeting of the previous evening and he was still piqued at some of the decisions that were made. When the hoeing was done and the tools had been put away, he went into the house to read the evening paper and to await supper. As Peter sat with his newspaper the coolness and the comfort of his living room, compared to the hot sun and fresh air of the garden, made him drowsy.

Suddenly out in the kitchen there arose a din of voices such as Peter had never heard before in his life. When he looked to see what was creating all the racket, the strident voices sounded harsher than ever. There they were, the stove and the refrigerator, in the middle of a heated altercation. The stove was really the hottest, his burners were red and glowing and his oven door flapped open and shut as he talked.

"You think you're the important one around here," the refrigerator was saying. "You burn everything that you touch. They put a pan of beans on you and you ruin them so they won't grow. If a pan of water is set on you, you'll have it rolling and bubbling until the pan is dry and then you'll burn the pan."

"Look out," retorted the stove. "You're the one that should talk about a pan of water! If that same pan of water were set in you, you'd make it so hard that even the cat couldn't drink it, to say nothing of what you'd do to butter and bananas."

"Sigh," said the clock on the wall. "There you two are at it again, when I'm really the important one around here! Mr. and Mrs. Deacon look at me, to say nothing of the children who leave on time for school every day because I'm here on the job. If I weren't here the whole house would be upset and nobody would know when to do anything!"

At that very moment the light snapped on to have his say. "Here I am on the ceiling not making a sound. In fact, I was sleeping and you guys awakened me with your argument. Now, none of you is as important as I am. Nobody around here could do anything without my light. On gloomy days they leave me on all day. At night, I am the last one to be put out; in fact, none of you can hold a candle to my importance."

Outside, a storm was brewing. Big black thunderheads had rolled up, with lightning flashing and thunder rolling. A lightning bolt hit a tree in the yard and dropped a big limb, breaking the power lines.

The same lightning awakened Peter Deacon to find it had all been a dream, but the application had been made to his heart. He remembered 1 Corinthians 12:12-14. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body. . . . For the body is not one member, but many."

Since the power had been interrupted, the stove could not get hot, the refrigerator could not stay cold, and the light could not burn. The faithful clock hung on the wall with its hands in front of its face in mute testimony that it, too, needed power to operate.

Written by John Hartman, Grace College student, for English Composition class. ▼

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August 9, 1969







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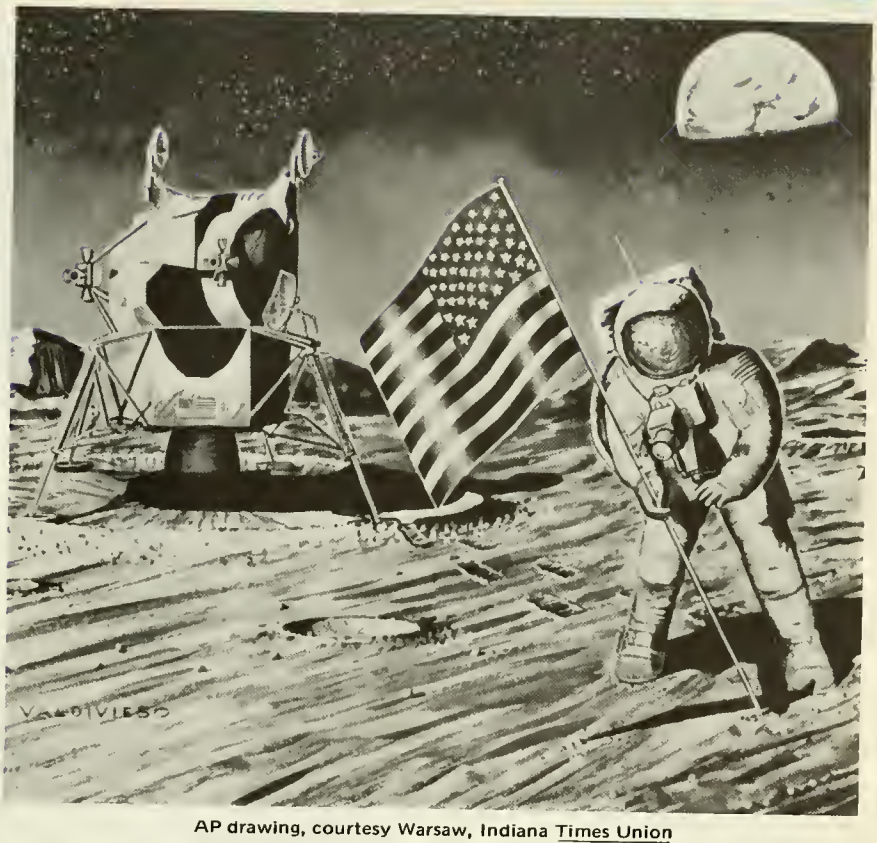
Cover Picture: Upper right: A country road scene in Puerto Rico. Upper left: Palm trees line the shore at the Dorado Beach Hotel, west of San Juan. Bottom: Old San Juan and the docks. Cover pictures are courtesy of the Puerto Rico Information Service, New York.

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The Editor Speaks . . . By Clyde K. Landrum

"One Giant Leap for Mankind"



AP drawing, courtesy Warsaw, Indiana Times Union

"That's one small step for man, one giant leap for mankind." It was Astronaut Neil Armstrong speaking at 10:56; 31 p.m. (EDT), July 20, 1969, as he took the step from the lunar module onto the surface of the moon. It was a historic step and a historic statement. And it was, in a sense, a fulfillment of history. While it was one short step for Neil Armstrong, that step climaxed many other ventures of the past. Wrapped up in that step were the daring of Christopher Columbus, the scientific accomplishment of John Newton, the flying prowess of the Wright Brothers and the ingenuity of Alexander Graham Bell, the inventor of the telephone. For how could this trip to the moon's surface have been made apart from the work of these and other great men?

Man has indeed made giant strides in exploring the universe. Justifiable pride can be taken in the astronomical accomplishments of our generation. Neil Armstrong is just one of a host of heroes who has achieved outstanding success in land, sea, and air exploration of our planet Earth. Now man has spanned the chasm of space and has landed on the moon. And statements by astronauts, and others, indicate that this is only the beginning of efforts to reach Mars and to further explore outer space.

But as we recognize the greatness of the moon exploration we must admit that it is very minor when we realize the greatness of God's creation. The expanse of the universe is so extensive that man will never be able to completely probe its fathomless depths. However, the farther he goes and the more he explores, the more he should recognize God's hand in the universe. It is hoped that the greatest benefit to mankind in the "giant leap" is that he will come to know the God who created the universe. One newscaster spoke of the "era of ooze," indicating that he holds the evolutionary theory which denies divine creation. It is, however, to the credit of the Apollo 8 astronauts that they recognized God as the creator as witnessed by their reading from space the creation story from the Book of Genesis.

Mankind will be making marked progress when, as he explores the universe, he will recognize the depths of the statement of Psalms 19: "The heavens declare the glory of God; and the firmament sheweth his handywork." If he would only take the Word of God literally he would readily see that God is bearing a testimony to himself in all that He has created. Then he would be brought into direct contact with Jesus Christ for the record is that: "All things were made by him [Christ]; and without him was not anything made that was made" (John 1:3). In Jesus Christ man can see One who created all things and also One who came as man's Saviour from sin.

How can men fail to see God in the universe? How can scientifically-oriented man ever be brought to trace the origin of the universe to the "era of ooze"? How could so precise a system ever "just happen"? The eminent German scientist, Dr. Wernher von Braun, said that he now finds it as difficult "to understand a scientist who does not acknowledge the presence of a superior rationality behind the existence of the universe as it is to comprehend a theologian who would deny the advances of science."

Mankind has made a giant leap forward in his exploration of the universe. How logical it would be for him to recognize the God whose hand he must see in that universe. Let us pray that he will! ▼



Perseverance in Puerto Rico

By Maxwell Brenneman





This past March 12 marked the beginning of the eleventh year in Puerto Rico for the testimony of Jesus Christ associated with The Brethren Church. These years have been well marked by trials, testings, and hard work, but what God has wrought is more than sufficient to cause one to set aside and forget the dark parts, except for the blessings which resulted.

Terrain

Puerto Rico, a magnificently beautiful tropical island shaped somewhat like one side of a steer hide, lies one thousand miles southeast of Miami, Florida, separated from Cuba by the island of Espanola on which are the countries of Haiti and the Dominican Republic. To the north of Puerto Rico and about ten miles off shore, stretching the full length of the island, is the deepest part of the Atlantic Ocean, called the Puerto Rican Trench, exceeding 27,000 feet below sea level. In talking with Mr. Robert Anders of the U.S. Geological Survey, we learned that any kind of soil or rock formation which can be found in the world is evident in Puerto Rico. The island is approximately 105 miles long and 35 miles wide.

The People

Puerto Rico's major problem is that of overpopulation. The gracious, congenial, peace-loving Puerto Ricans range from the pure Spanish, through various mixtures, to the black-skinned—with some evidence of Indian. Illiteracy is rapidly disappearing now that education is compulsory; however, there are only about half the number of teachers needed to carry the teaching load.

Although Puerto Rico is one of the oldest known areas in the Western Hemisphere, it is a very *young* country —over 60 percent of the population is under 25 years of age—the median age being fifteen and one-half years.

Economy

Ten years ago the per capita earning was about $650 a year, whereas, now it is approximately $1,200. This is due largely to the effect of "Operation Bootstrap," instigated about 25 years ago by inviting American industry and providing substantial work over all the island. Now there are over 1,500 factories distributed into every village. Houses cannot be built fast enough to supply the growing demand.

Religion

The Roman Catholic Church claims 90 percent of the people by count. Fifty percent would probably be closer and then only in a moderate sense. Many are agnostics and are responding to the influence of the rapid progress of material wealth.

Mission History

Protestantism has been represented on the island for nearly 100 years by the Baptists, Methodists, and Presbyterians. About 85 years ago a great Pentecostal revival occurred and today represents the greatest part of evangelical Christianity. The Jehovah's Witness movement has been active for many years, and about six years ago the Mormons moved in. Spiritualism is very prominent. The movement brings many Spiritualist followers from over the world to one of its leading spas in the western part of the island.

After enthusiastic pleading by Mr. Emmit D. Adams, then employed as manager of a factory, the annual conference of the National Fellowship of Brethren Churches recognized the open door of opportunity in 1958. Pastor and Mrs. Maxwell Brenneman volunteered to occupy the field on a self-support basis, and arrived on the field in March 1959. Worship services were started the second Sunday of April in the home of Mr. and Mrs. Paul De-Vos, who were members of the Third Brethren Church of Philadelphia, Pennsylvania.

In February of 1960 Rev. and Mrs. James Dickson arrived with their family to start a testimony in Spanish. Because of health problems the Dicksons returned to the States in 1968. As of February 1969, the English fellowship assumed the full responsibility for their own church activities. We praise God that there are candidates in preparation to fill the open opportunities in Spanish.

Much of our activity is among young people. Every Friday night the "Teen Time" activity provides opportunity for the youth to acquire practical experience in the responsibility of leadership. The church service on the last Sunday evening of each month is directed by the young people. Because of this available training and experience, Kelvin Morales, Sammy Lopez de Victoria, Charles Molina, and Nancy and Ruth Brenneman are looking forward to preparing themselves for whatever the Lord would have them do. Summer camp was initiated last summer.

The privilege to counsel souls in trouble comes often, giving opportunities to introduce them to our all-sufficient Lord Jesus. Then, of course, the days are spent providing a livelihood for the family. What a blessed way to be busy!

Please remember us before the throne of grace as we go forward for Christ and continue to seek the Lord's will; pray also for the new workers who are coming to put their shoulders to the wheel and who will be bringing the message of deliverance to this area of the Caribbean. Through perseverance we will win! ▼



The West Indies

A Concise History of Puerto Rico

By Manuel A. Morales

The easternmost of the Greater Antilles Islands, Puerto Rico was inhabited by the peaceful Arawak Indians when Christopher Columbus first arrived there in 1493. In 1508 Ponce de Leon founded Caparra as the first settlement. After hearing about Bimini Island, colorful Ponce de Leon, using Puerto Rico as a springboard, sailed northwest discovering the famous currents of the Gulf of Mexico and Florida in 1513. The strategic location of Puerto Rico and its "rich port" made it of paramount importance to the Spanish imperial system in the New World. San Juan, the capital, was founded one century before Jamestown.

Coveted by kings and pirates, the island suffered attacks by the Carib Indians, and the British, Dutch, and French fleets. The world-famous Sir Francis Drake was shamefully defeated here in 1595. Queen Elizabeth then decided to take Puerto Rico and sent her most distinguished sea raider, the Earl of Cumberland III, who finally took the stronghold. For two months in 1598, until a devastating epidemic forced the British to quit, Puerto Rico was the first land in America where English was officially spoken.

The massive system of fortifications started in 1523 was then boosted by Spain's decision to hold this "Gibraltar in the Caribbean" against such menacing and emerging European powers as England, Holland, and France. A walled city was planned and developed with the 200 acres of fortifications then controlled by the leading Castillo San Felipe del Morro (the headland). Built later was the complex of Castillos de San Cristobal, which comprises six additional outworks of 27 acres of land. The line of defenses, along with the high walls of the city averaging 18 feet thick and 75 feet high, and other features of military construction, speak eloquently of the Spanish interest for this strategic island. The staunch and impregnable defense, two-thirds of which can still be seen, is comparable only to the ancient military splendor of cities like Jerusalem, Rome, Jericho, and Athens.

In 1625 the Dutch were finally routed to their ships after landing. When the thirteen colonies had been liberated by George Washington, the British again futilely tried to conquer Puerto Rico after they had defeated Trinidad in 1797. These continual attacks depict Puerto Rico's history as the first center of international conflicts.

The Indian population soon disappeared, and the discovery of gold and silver in Mexico and Peru almost depopulated this important crossroads of the New World. The Central and South American republics were born after Napoleon invaded Spain and Simon Bolivar started the Wars of Independence in Latin America. Cuba and Puerto Rico remained Spanish, particularly Puerto Rico because of its elevated number of Spanish conservatives. However, Spain opened the port of San Juan for trade with other countries in 1815. Slavery was peacefully abolished here in 1873. The nineteenth century showed a progressive island economy with an increased sugar production, and Puerto Rican coffee became world famous.

In 1898, at the end of the Spanish-American War, Spain ceded Puerto Rico to the United States. This happened after the bombardment of San Juan in the month of May and the landing of forces on July 25. In 1917 Puerto Ricans were given U.S. citizenship with full rights and responsibilities. The first military regiment, the 65th Infantry, was organized and fought in the First and Second World Wars and the Korean War with great loyalty to the American way of life.

The present population of Puerto Rico is 2.8 million inhabitants—a density of about 800 people per square mile. Industries are booming, and proportionately the economic growth is greater than that of the continental United States. Right now Puerto Rico is the fifth customer of the U.S., surpassed only by Japan, Canada, Germany, and England.

The governors of the island were Presidential appointees until 1948 when Luis Munoz Marin became the first elected governor. The present governor, Sr. Luis A. Ferre, is a graduate of the Massachusetts Institute of Technology and an outstanding industrialist.

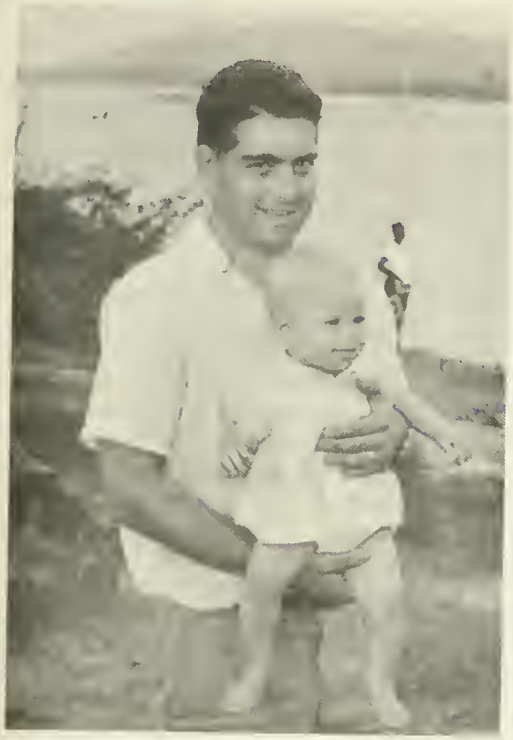
On July 25, 1952, Puerto Rico became a commonwealth, voluntarily associated with the United States by a compact approved by Puerto Ricans at the polls and by the U.S. Congress.

While every phase of Puerto Rican life bears American influence, the Spanish language and culture are vividly present to blend the two in harmony. ▼

Mr. Manuel A. Morales, more affectionately known as Piculin, is an executive in the National Park Service of the United States Department of Interior. His responsibility is that of Chief Historian of the national historical sites of El Morro and San Cristobal established some 400 years ago to protect the harbor and city of San Juan. Mr. Morales is a member of the Grace Brethren Bible Church and teaches the adult Bible class there.

THE CHILDREN'S PAGE

New Project for MHC's—Supporting Agnes Aellig





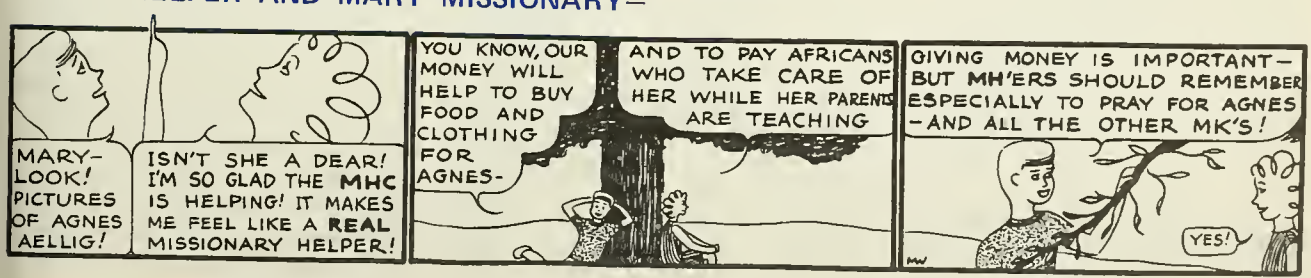


Little Agnes Aellig (you say her name like this: Ahn-yes' Ayl'lig) is shown in the pictures here. The grown-ups are her mother and daddy, Mr. and Mrs. Gilbert Aellig. The Aelligs are from Switzerland and are working with the Brethren mission in Africa, teaching Bible classes in the French language to high school students in Bangui, the big capital city of the Central African Republic.

Agnes was born Sept. 24, 1968, so she is now nearly one year old.

The new project for Missionary Helpers Clubs all across the country is to raise money for the support of little Agnes, and so MH'ers will be glad to see pictures of this little girl. Everyone loves Agnes. Looking at her pictures, you can guess why, can't you?

HARRY HELPER AND MARY MISSIONARY—



The Proper Mixture

By Mrs. Harold Dunning



Part I

"The word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4:2).

One opportunity which foreign missionaries have to bear a witness is the privilege—and responsibility—to teach the nationals who help in their offices, homes, yards, and gardens. The task is not merely to teach these employees to run a mimeograph, wash dishes in a sanitary way, keep the "jungle" and "bush" away from the door, and raise vegetables; but how to turn to the brightness of God's love, the Light of the world, Jesus, that He might bring them out of the darkness of death and put His own life eternal into them. As they continue in the happy warmth of His love and grow in His grace, the fruit of the Spirit is produced in their lives.

Sometimes it is all too easy to forget what is the most important thing they need to learn. In the frustrations of teaching things which are so absolutely foreign to their way of life, you (the missionary) are apt to show impatience rather than long-suffering. When morale is low and body temperature is high, kindness can be obscured by a harsh tone. And how unthinkable it would be to explain to them (as you make excuses to yourself) that "I'm just so sick of all the dirt and I am repulsed by many unlovely sights. And it is such a strain to be at constant war with 'bugs.' Besides, it seems every single insect out here bites me." How could you offer such excuses to those who have never known anything different? They are constantly infested by parasites and do not have the means of protection from insects and reptiles that you possess. So you unburden your heart to the Lord who truly does understand, for He left His home in the glory-land to live and die on a sin-filled earth. Much more, in some unfathomable fashion He became your sin in order to reap all God's wrath

poured out on Him, that in an unlovely world His loveliness might be revealed in you. So you find strength and encouragement to go on again, trusting Him to overrule and transform.

Sometimes a missionary grows weary of training over and over, again and again—of repeating, "Did this water actually boil or did it only get hot? . . . Even if I *am* in a hurry for it, *it must boil.*" Or, "Did you wash the lettuce carefully three times in boiled water after you washed it in suds?" Or you think, if I could only *keep* one "boy" instead of having to train so many. But for reasons beyond your control, it is often necessary to let one go and to start over afresh. It seems to happen so often that finally you think you see a pattern. Could this be a service you are to render the Lord? (You feel, too, it is a way the Lord is using to refine you.) "All right, Lord, whatever the reason, let me do it gladly and thankfully for You."

Now after many years these young men have grown older. You have lost track of some, but the Lord has not. You can never forget Jim who writes: "Ma'am, please pray for me night and day." You remember Martin, the very first one, who said: "I want to do God's way, and if that means only one wife, I'm very sorry. But my family is insisting I take a second wife because they are ashamed that we have no children." And Steve who is not strong enough for heavy work, but who came and offered himself when you were pressed almost out of shape and disheartened by dishonesty in the household: "Ma'am, you need help, and if you will teach me how, I will work for you." What a dependable blessing he was for years!

Then, there was Pete who had such a sweet spirit. There were times when he was so engrossed in reading the Bible that he did not hear when you called. And other times he would be in such earnest conversation with the Lord that he could not seem to smell the food burning right beside him! But when a year or so later he went home to be with his Father in heaven, how glad you were for those times of sweet communion he had with his Lord.

There are two who are now preachers: "Handsome," who is anything but that, and Zaccheus, who is not short. There is Mike, whom you love so much, now an exceptionally capable worker in a uniquely responsible job in the mission. George, Paul, and David are all working in the homes of other missionaries. Recently when away from home you saw a vaguely familiar face. How delighted you were when he said, "Ma'am, I'm Jo." You remember how, when your first daughter was a baby, you almost despaired of teaching him how to properly wash the diapers. But he developed into a dependable worker—and then you moved away.

Some of the memories bring a smile of amusement to your face. Gaston, who asked to take the day off. "Hmmm," you said, considering whether you could manage without him. While you stared into space, making up your mind, he left. That is how you learned that "Mmmm," means acceptance or agreement in their language! The one (now a pastor) whose name sounded like "Cow" and who came running when someone yelled "Ow!" It taught the family not to suffer aloud! Noel always thought he was wanted when we said, "Well."

There are memories of devotion away beyond the call of duty, for which money could not begin to pay. You remember the time when the pressure lamp flared and flamed badly. You had turned it off and were just waiting for it to burn out; but Paul thought it was due to explode any moment, so he put a stick under the handle and ran with it far from you. As he explained afterwards, "Ma'am, if something happened to you and Sir, who would teach us away down here in the jungle?" Or when Hubby would go on a bush trip, one would say: "Sir, you must take your pills now while I watch to make sure you don't forget them. I promised Ma'am I'd take care of you." Or perhaps, at home: "Ma'am, you don't eat much when Sir is gone and the older children are at school. He will think I don't fix good food for you."

Your heart ached when you heard what happened to Gabrial, who was anything but an angel. He thought he was so clever at relieving you of extra cakes of soap, canned goods not needed that week, a little petty cash here and there. Your husband counseled with him often about letting Christ control his life, but after he had served a comparatively short time you had to dismiss him. But now you reflect: Did we give up too soon? Where is he now? Did he ever really trust the Lord? Was he truly born again? By their fruits you shall know them; what fruit was there? Not too long ago he was taken to a government hospital with snakebite. The doctor was absent and the nurse drunk. Gabrial was left to wait in increasing agony and fear. Finally the doctor came, but too late to save Gabrial. "Dear God, my Father, You who have always dealt so graciously and tenderly with me, did he respond to Your grace during these long hours when he must certainly have known he would soon leave this life? Did he, recalling what he had so often heard of having eternal life only through the Lord Jesus Christ—did he finally find his way to You through Jesus? Will we see him, too, when we see You?"

You ponder the difference between those who were faithful and those who could not be trusted. It seems the reason is given in Hebrews 4:2. A knowledge of what God says, cannot produce the fruit of the Spirit unless that knowledge is mixed with faith.

(To be concluded) ▼

Have We Reached th

Last year at national conference the Foreign Missionary Society presented eleven new missionaries to the Brethren Fellowship of Churches. With a need of over $7,470.00, we were not sure that all of these missionaries would receive the necessary funds to get them on their way in time. Our fears were in vain, for even before the week was out, The Brethren Church responded so magnanimously that seven were able to leave immediately and the others were delayed for only a short time.

Now, in a few days five more will be on their way. A small but steady stream of candidates keeps entering the mission ranks. To those of us who are closely associated with the foreign mission program and are conscious of the trends in foreign mission recruitment, this is cause for rejoicing and thanks to our Lord. We keep hearing of a great dearth in missionary candidates–a malady that thanks to the grace of God has not infected us as yet. The Brethren Church needs to be proud of the significant number of her sons and daughters who are committing themselves to foreign mission service. May their tribe increase.

There are, however, some among us who are a bit apprehensive about missions, and are especially concerned about the number of missionaries who are volunteering for overseas service. These people feel that the ability of The Brethren Church to care for the financial commitments necessary to maintain an aggressive program is being taxed beyond limit, and caution us to enter a lower gear as our missions cause advances. This brings us to the question: Has The Brethren Church reached the saturation point relative to the number of missionaries she can support?

This is not an easy question to answer, for how do you measure the saturation point of a growing church? It cannot be measured scientifically. A cup of tea, for example, will absorb ten and one-half teaspoonfuls of sugar. After that the sugar begins to pile up in the bottom of the cup, contributing nothing to the further sweetening of the tea. An automobile will hold six people comfortably, and legally (except on the mission field–then your car is expected to hold ten to fifteen). A church and its foreign mission program cannot be measured in this manner, but there are signs that would indicate the health of a program. May I mention a few reasons why I believe The Brethren Church is nowhere near the point of foreign missionary saturation:

1. Foreign missions giving over the past ten years shows a healthy growth; there is no hint in the giving pattern that Brethren people want to cut back in the foreign mission outreach. We have gone from $283,381.27 in 1958 to $569,995.66 in 1968. This averages out to a $28,000 increase per year for

CHURCH GROWTH

	AFRICA		ARGENTINA		BRAZIL		MEXICO	
	1958	1968	1958	1968	1958	1968	1958	1968
Missionaries on fields	50	53	16	13	6	18	6	8
Membership on fields	20,660	63,000	425	350	103	377	35	112
Attendance at best service of week	53,330	125,000		('67) 603		684		319
National pastors	203	260	5	5	1	2	0	5

Saturation Point in Missions?

the ten years.

2. There is a healthy attitude on the part of churches and pastors concerning potential candidates referred to the FMS office for processing. It appears that pastors feel that when their young people have prepared themselves for foreign mission service, there will be a place for them.

3. Thus far no candidate has been turned away due to lack of financial support from our churches. In fact, the total support plan is gaining in popularity. Seventy-two percent of the churches are now involved to some extent. It is a thrill to see God working.

4. Seventy-nine out of a total of 218 churches support the foreign mission program with less than $900 per year. These 79 churches have a total membership of 5,533, and giving to foreign missions among them amounts to about $5.70 per member per year. The average foreign mission giving in the Fellowship last year was $16.00 per member. If these 79 churches were just brought up to the national average, it would provide almost enough to support ten new missionary couples. Surely we cannot think in terms of saturation with so many of our churches still missing the blessing of significant giving to Christian missions.

5. When we compare missionary giving with some other evangelical groups, we find ourselves away down the scale. For instance, our friends of the General Association of Regular Baptist Churches gave $36.36 per member for missions last year. Among the Christian and Missionary Alliance churches it takes 111 members to support one missionary; in the Brethren Fellowship it takes 285 members to support one missionary.

6. The needs of the world are not diminishing. Every day there are 324,000 babies born. In 1950 the world population was thirty-three percent Christian. By the year 2000 it will be only twenty percent Christian if present trends continue. Dare we fail our Lord and thus contribute to this tragic statistic?

7. Liberalism is destroying the missionary vision in churches that once helped evangelize the world. A recent report reveals that the Presbyterians and United Methodists, in spite of recent mergers, have fewer missionaries today than they had a decade ago. Surely we do not want to follow their example. This would reveal a spiritually dying church.

8. The areas of the world which are the responsibility of the FMS need our missionaries. Pastors in the Chad, when they learned that it was not possible for us to meet with them, composed a letter to the Board delegation with a specific request for missionaries. As the national church grows, we may need to reassign missionaries, but there is no country where their presence is no longer needed.

9. But the most impressive fact concerning foreign mission growth is the words of Christ himself. Nowhere do we find Him telling us to cut back, slow down, or even hold the line. It is always: "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest"; "Go ye into all the world, and preach the gospel to every creature"; "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully"; and so on.

Has the saturation point been reached in Brethren Foreign Missions? I would conclude that it has not.—*JWZ*

▼

A Moment with Missions

To BMH—Commendations!

Brethren Missionary Herald expansion means greater influence for all denominational boards. The Herald Company is a potent ally of the foreign missions program. We recommend BMH for your financial backing.

BMH is printing 50,000 brochures for distribution in the United States to promote support for the "Life in Christ" campaign in the Central African Republic—a joint inter-mission and church venture to involve every member in the evangelistic campaign in 1970. Brethren Foreign Missions greatly appreciates this cooperation by the Herald Company and wishes them Godspeed in their expansion program.

Church News

WINONA LAKE, IND. Too many Christian TV viewers are complaining about bad programs but doing nothing about them. If you want to strike at this situation where it will do some good, write directly to the president of the sponsoring company. Invest 75¢ in a booklet which lists the names of 500 television sponsors, including the names of the presidents. The booklet can be obtained by writing to: National Television Advertisers, 3245 Wisconsin Ave., Berwyn, Ill. 60402. Ask for the "sponsors' booklet" and enclose 75¢ for cost of printing and mailing.

FORT DEVANS, MASS. Chaplain James M. Hutchens, U.S. Army, will terminate his ministry in the chaplaincy July 31, 1969, where he served for five years, including one year in Vietnam. He and his family will leave for Israel Aug. 5. He will serve as chaplain to the American Institute of Holy Land Studies, and will also work toward a degree in Palestinology. The new address, effective immediately is: Rev. and Mrs. James M. Hutchens, c/o American Institute of Holy Land Studies, Box 1276, Jerusalem, Israel.

BELLFLOWER, CALIF. Rev. and Mrs. Edwin E. Cashman were honored by the congregation of the Bellflower Brethren Church on June 29 with the presentation of a money tree on which was fastened over $100 in cash, in remembrance of their birthdays and 17th wedding anniversary. Earlier in the week, a lovely recliner chair was delivered to the Cashman home as an open-house gift from the 20-40 Club. The Cashmans welcomed friends and members of the church to their new home during the afternoon of June 29, and more than 50 responded. Pastor and Mrs. Cashman are completing their third year with the Bellflower Brethren Church, and their ninth year with the portion of the congregation which came from the First Brethren Church of Compton.

MAITLAND, FLA. Record attendances have recently been set in all four services of the Grace Brethren Church. The attendance for the July 6 morning worship service was 87, with 64 in Sunday school and 57 for the evening service. The midweek Share and Prayer Hour had 34 in attendance. R. Paul Miller, pastor.

FINDLAY, OHIO. On July 9 the congregation of the Findlay Brethren Church voted to change the name of the church to Findlay Grace Brethren Church. This change should be noted in the *Annual.* Glenn R. Coats, pastor.

PORTIS, KANS. Rev. Bill Stevens began his ministry as pastor of the First Brethren Church July 6. A welcome dinner and food shower were given by the church. The church members worked long hours to prepare the parsonage for the Stevens' occupancy, even to completely redecorating it. The new address of Rev. Bill Stevens is P.O. Box 6, Portis, Kansas 67474. The phone number of the church and parsonage is 913-368-4831.

RIPON, CALIF. Rev. and Mrs. J. Wesley Platt celebrated their 60th wedding anniversary on June 15 at the Grace Brethren Church where they are charter members. Mr. Platt was ordained to the Brethren ministry over 60 years ago and has served Brethren churches at Conemaugh and Kittanning in Pennsylvania, and Lathrop and Manteca in California. A reception was held at the church in connection with the dedication day services there. A fellowship dinner and dessert hour at the close of the service served to honor the occasion. Howard W. Mayes, pastor.

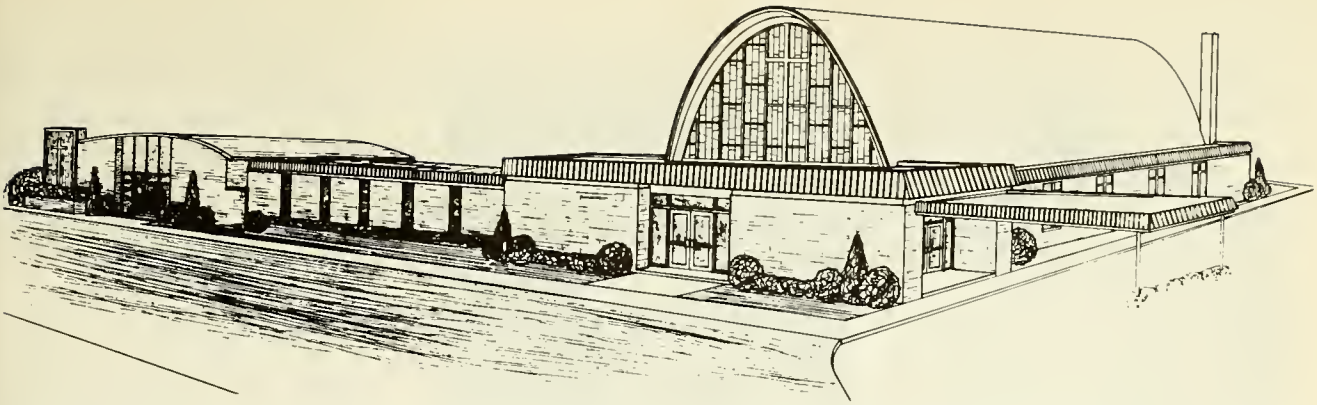
DUNCANSVILLE, PA. Rev. John Gregory, a 1969 graduate of Grace Theological Seminary, has accepted the call to the pastorate of the Leamersville Grace Brethren Church. He assumed his duties June 30.

CINCINNATI, OHIO. The National Sunday School Association will hold a Christian Education Leadership Seminar in Cincinnati Oct. 21-24. The theme of the conference will be "Implications for Church Education in the 70's." Further details may be obtained by writing to the National Sunday School Association, Box 685, Wheaton, Ill. 60187.

LONG BEACH, CALIF. Harold Penrose has resigned as pastor of the Los Altos Brethren Church to assume the position of Director of Development for Biola Schools in August.



DEFIANCE, OHIO. Pictured above is Rev. Maynard G. Tittle, pastor of the Grace Brethren Church, with his wife, receiving a certificate from Dr. Clyde M. Narramore on completion of a one-month intensive course in pastoral counseling at the International Headquarters of the Narramore Christian Foundation in Rosemead, Calif. The stated purpose of this seminar is threefold: first, to help each minister counsel more effectively; second, to give each minister information regarding professional referrals; third, to enable each participant to gain a better understanding of himself.



WARSAW, IND. Shown above is an artist's sketch of the proposed new $225,000 sanctuary addition to the Community Grace Brethren Church. The existing building, housing the church as well as the Warsaw Christian School, is at the far left, and the new sanctuary area seating 460 is on the right above. In addition to the sanctuary, an education-administration wing will be built. Construction is currently in progress on the project which has been designed by the Brethren Architectural Service. General contractor is Jerry Carey, Church Service and Supply Co., Warsaw. Mark E. Malles, pastor.

STERLING, OHIO. Twelve inches of rain in Northern Ohio on July 4 resulted in over three feet of water in the basement of the First Brethren Church. Sunday school had to be canceled, but 64 drove through flood waters to attend the morning worship service. An old piano, some wicker chairs, part of the DVBS material, and an old refrigerator were ruined. The fire department brought equipment four different times to pump out the water. Robert P. Combs, pastor.

September Bible Reading Calendar

SEPTEMBER		
DATE	MORNING	EVENING
1	PSA. 148 TO 150	I COR. 11:16-34
2	PROVERBS 1, 2	I COR. 12
3	PROVERBS 3, 4	I COR. 13
4	PROVERBS 5, 6	I COR. 14:1-20
5	PROVERBS 7, 8	I COR. 14:21-40
6	PROV. 9, 10	I COR. 15:1-32
7	PROV. 11, 12	I COR. 15:33-58
8	PROV. 13, 14	I COR. 16
9	PROV. 15, 16	II COR. 1
10	PROV. 17, 18	II COR. 2
11	PROV. 19, 20	II COR. 3
12	PROV. 21, 22	II COR. 4
13	PROV. 23, 24	II COR. 5
14	PROV. 25, 26, 27	II COR. 6
15	PROV. 28, 29	II COR. 7
16	PROV. 30, 31	II COR. 8
17	ECC. 1, 2, 3	II COR. 9
18	ECC. 4, 5, 6	II COR. 10
19	ECC. 7, 8, 9	II COR. 11:1-15
20	ECC. 10, 11, 12	II COR. 11:16-33
21	SOL. 1, 2, 3	II COR. 12
22	SOLOMON 4, 5	II COR. 13
23	SOL. 6, 7, 8	GALATIANS 1
24	ISAIAH 1, 2, 3	GALATIANS 2
25	ISAIAH 4, 5, 6	GALATIANS 3
26	ISAIAH 7, 8, 9	GALATIANS 4
27	ISA. 10, 11, 12	GALATIANS 5
28	ISA. 13, 14, 15	GALATIANS 6
29	ISA. 16, 17, 18	EPHESIANS 1
30	ISA. 19, 20, 21	EPHESIANS 2

DAYTON, OHIO. Betty Lou and Russell Mills presented a concert of varied sacred music and testimony June 29, at the North Riverdale Brethren Church. They are associated with the Eric Hutchen's Hour of Revival team in England, and broadcast regularly over the British Broadcasting Company. Jesse B. Deloe, pastor.

LOS ANGELES, CALIF. The Sunday school of the Community Brethren Church held a grand open-house program for the predominately Catholic community June 15. The attendance for the service was double that of 1968, and set a record for Sunday-school attendance. Approximately 40 new families and 80 individuals were reached. Rev. and Mrs. Leo Polman conducted a one-day Stewardship Conference June 29, which has already resulted in an increase in offerings. Nearly two years ago the church finances came out of the red following a similar conference and have remained in the black ever since. Ron Graff, pastor.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

BOWMAN, Eugene, a member of the Meyersdale Grace Brethren Church, Meyersdale, Pa., was called home to be with the Lord June 13. Robert L. Burns, pastor.

DARR, Effie, 80, a member of the First Brethren Church, Johnstown, Pa., passed away July 2. She was the church pianist-organist for more than 65 years. Wesley Haller, pastor.

LEATHERMAN, Wilson, a member of the First Brethren Church, Rittman, Ohio, went to be with the Lord July 6. After a short illness and extensive surgery, God called him home. He had served as treasurer of the church. Charles W. Turner, pastor.

ROBERTS, Clara, 78, slipped into the Lord's presence July 1. She was a member of the First Brethren Church, Dayton, Ohio, and spent much of her time piecing quilts, which she sent to the Brethren Navajo Mission. G. Forrest Jackson, pastor.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Sharon Rose Miller and Steven Scott Camp, June 7, Calvary Brethren Church, Kettering, Ohio.

Gretchen Leidy and Rodney Metzler, June 14, First Brethren Church, Martinsburg, Pa.

Eudora Kae Fausnight and Guy Paul Halter, June 21, Grace Brethren Church, Canton, Ohio.

Judy Mars and Roy Polman, June 21, Lakewood Baptist Church, Lakewood, Calif.

Cheryl Suzanne Kennedy and Robert Luis Dowdy, June 28, Grace Brethren Church, Canton, Ohio.

Linda Chase and John Woolven, June 28, Community Brethren Church, Whittier, Calif.

Marliese Ann Stutzman and Robert Lloyd Poskitt, July 26, First Brethren Church, Washington, D. C.

Keys to Personal Evangelism

By John D. Talley

One of the great adventures in the Christian experience is that of the proclamation of the good news with the purpose of bringing men to Christ—the art of being "fishers of men." The masterful fishermen of fish learn by personal and mutual experience plus scientific investigation how best to catch fish and catch them in the most effective means. So it is in the great adventure of fishing for men. We need to learn from the experience and knowledge gained by our fellow ambassadors for Christ how best to reach the man on the street, in the church, and at the office for the Saviour.

There is no attempt to do away with the convicting work of the Spirit of God or the instructions of the Word of God which are absolutely necessary to the conversion of the soul (John 16:7-11; Rom. 10:17). It is my personal conviction, however, that our acquaintance with human behavior and the techniques of persuasion can be used to great advantage by the Holy Spirit and benefit our success in reaching men for the Master. With this in mind let us consider some tips on personal evangelism.

I. Enthusiasm and Influence

Generally speaking, the amount of influence one person has on another is equal to the enthusiasm conveyed by the individual who seeks to persuade the other. X amount of enthusiasm = Y amount of influence. The salesman and the propagandist is well aware of this equation. The Christian should also be aware of it and it will cause proper emphasis to be placed on the spiritual life of the saint. God can, and does, use human enthusiasm. The Holy Spirit can electrify our ability to be enthusiastic, which actually becomes enthusiasm of the Spirit.

The man who spends hours on his knees before the throne of grace—the man who meditates day and night in the Word of God will become enthusiastic about Jesus. A man who witnesses often and begins to bear fruit will become enthusiastic—success promotes enthusiasm. It is a *continuing* process and as the late Peter Marshall used to say, "the battery of our soul needs recharging." If the recharging does not occur our enthusiasm runs down.

Caution should be taken, however, against what I call "make-up enthusiasm." You cannot fake your way—you will communicate your falsehood. I remember a young man who saw the importance of enthusiasm but faked his way with the "make-up" smile and the "make-up" handshake. This resulted in communication to the other person that he was a fake and thus he was limited in his witnessing because the message was associated with a fake messenger.

Become acquainted with your product (the Saviour) and you will become enthusiastic about Him and thus will influence others to want to know Him. You become acquainted with your spiritual product by means of prayer and study. Thus the key to enthusiasm about the Saviour is *prayer* and *study*. Enthusiasm is influencial in winning men to Christ.

II. Familiarity and Communication

Have you ever been to the store to buy something that you knew absolutely nothing about and found that you were at a loss to relate to the salesman who waited on you? Have you ever caught yourself becoming very much the center of attraction when discussing a subject with which you were familiar? You noticed that you were winning your point and convincing the others. Then you grew confident and were able to think more clearly and give even better explanations to prove your point. Familiarity brings confidence and this communicates and is an element in persuasion. Familiarity with a subject is a persuasive instrument in itself, but familiarity also produces confidence which is an extremely influencing and persuasive tool.

It behooves us, in light of this truth, to be extremely familiar with our subject. Our subject is the Saviour and the good news of the Gospel. It becomes important for us to know our facts and know them well enough to apply them with confidence. This familiarity comes by three avenues: (1) study, (2) prayer, and (3) experience in witnessing. If we lack familiarity with our Lord personally, and the facts of the Word, and experience at witnessing, we will be ill at ease and thus not communicate well. The moral of this truth is: we must get about the business of witnessing, praying, and

Chaplain (Capt) John D. Talley is now stationed at Fort Lee, Virginia. He is a member of the Grace Brethren Church, Fort Wayne, Indiana.

studying. One point of emphasis—we gain confidence in witnessing by witnessing, and the more confidence we gain, the more persuasive we are. The key to communicating in a persuasive way is familiarity with our Saviour by *witnessing, prayer, and study.*

III. The Process of Learning and Persuasion

There are three types of learning; formal, informal, and technical. Formal learning comes when a mistake is made and a tone of voice familiar to all of us says, "don't do that" or "you can't do that." Informal learning is by imitation of a *model.* A little girl asks, "Mother, how does a woman get a man to marry her?" The answer is, "When you get bigger you'll find out." We learn by models established by society. This is informal learning. Technical learning is the teacher to student relationship. In witnessing the *tone of voice,* the *situation,* and the *method* all effect the learning process because each of these conveys an attitude which is favorable or unfavorable to winning a man to Christ. You learn, primarily by experience, how to use each type of learning process to your own advantage.

If a person to whom you witness rebels at formal learning, quickly back off from that approach and try the informal process. If a man comes to you with a question you probably can use the technical method. The informal method can be used with success with both formal and technical learning. Experience is the best teacher of which process or combinations will be most effective in your witness.

It should be pointed out at this juncture that generally *people cannot be taught who feel that they are, at the same time, being attacked.* Even with your possession of correct knowledge, there is not a guarantee that a change of false or dangerous attitudes or opinions will come about.

Also we need to realize that often we will deal with men who just refuse our witness—there is a law called the Law of Reverse Reaction. Often I have dealt with individuals and came to realize I was running up against a stone wall, no matter what I said they would reject it. No amount of facts or persuasion would move them, the result—I simply stopped trying. The Spirit was not at work in these lives or the human behavior process of reverse





reaction was at work. If either is the case you are at that moment wasting your time.

We must be careful in our approach. Our tone of voice, the situation, and the method of approach can hinder us. The key to the approach of teaching effectively in our witnessing is *experience* in dealing with men.

IV. Affection and Prestige and Influence

As a child we learned quickly and easily from our parents because of the circumstances which existed in the normal child-parent relationship. The child looks to the parent as all-knowing —smart, the wisest person around. From this childhood behavior we young people, or adults, maintain this trait. Thus we follow the leadership of adults for whom we have affection or who have prestige in our eyes. On the other hand, when resentment is felt towards a person or a type of personality, there exists the contrary tendency. Because of this fact about human behavior we begin to realize the importance of personal testimony.

We must be persons who are above reproach, vessels fit for the Master's use; people who are not stumbling blocks. The Scripture emphasizes this repeatedly.

There is one important point I find that Christians so often fail to realize. Our efforts at proper testimony are, let us say, "unbalanced." Our testimony involves our social contacts with the natural man. We do not want to compromise our convictions, but we want to be gracious to people who do not understand. We should not push our personal convictions on the unsaved or show contempt for their lack of conviction. We must realize their condition—love for men demands we act lovingly and compassionately toward them. Have you ever heard a young person say, "he turns me off"? Often that is a reaction which results from a lack of a loving attitude on the part of a saint. *Affection and respect reap affection and respect in return.* Our balanced testimony is the result of love for God and love for the lost.

The point here to be made is that in order to effectively reach men we must present a proper testimony: one which brings us favor with God and man (Luke 2:52), a balanced testimony. We need a testimony which is produced out of love for God but also love for men. If we show contempt, or a holier-than-thou attitude we lose the affection and prestige we need to influence and win men to Christ. The key—love God and men—then your actions will be governed, bringing about affection and prestige for you in the eyes of others which will give you an advantage in winning men. One point —ask God for the ability to really *love* men.

Conclusion

The avenues by which we win men are: enthusiasm for Jesus, familiarity with the message, effective teaching methods, affection and prestige. The keys to how to gain these avenues are: prayer, study, experience, and love for God and men. ▼

CSB Moves Forward . . . With Brethren Help



Mrs. Tom Cooper . . . tracking the churches

Brethren people are on the job at Christian Service Brigade headquarters in Wheaton, Illinois. In fact, they are represented in almost every area of operation in the boys' club program, staffed by over fifty persons in the home office.

Take Mrs. Tom Cooper, for instance. She works in the Church Service Department. She has the monumental task of keeping records of the churches that use the Brigade program, all the men who have been commissioned for leadership in local clubs, and the circulation of *VENTURE* and *BRIGADE LEADER* magazines to all boys and leaders.

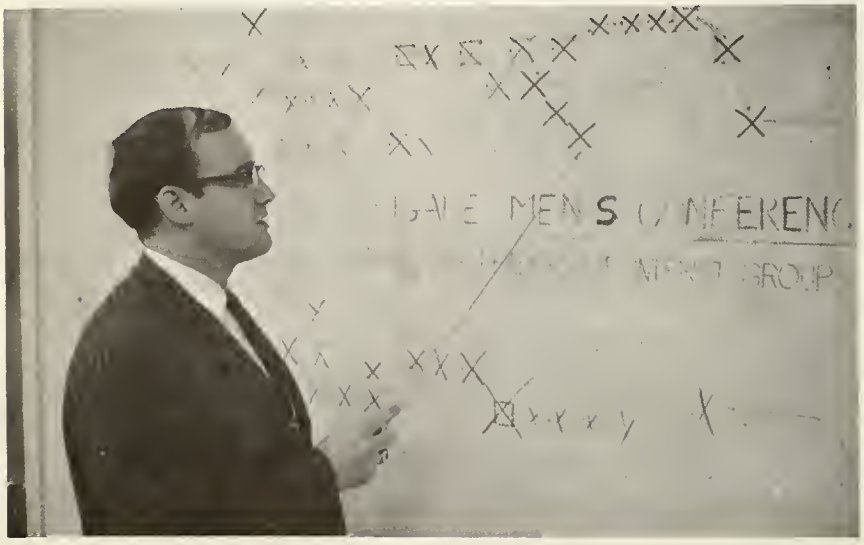
Do you need an order for Brigade supplies? Brethren people go into action. JoAnne Bush assists in handling orders and processing monies; her husband, Dave, is supervisor of shipping and receiving. Then Sam Wolf and Bob Deloe package and ship the orders.

"Winning and Training Boys for Christ," is the CSB motto. Bruce Baker plays a major role in the national leadership training program at NORTHWOODS. Men and Noncoms (junior leaders fifteen–eighteen years of age) get laboratory training in the Northern Michigan setting under his direction. Missionaries and candidates, national youth workers, and mission personnel study methods of adapting the Brigade-type ministries to overseas cultures. At present, Brigade "brother" organizations conduct boys' programs in fifteen countries.

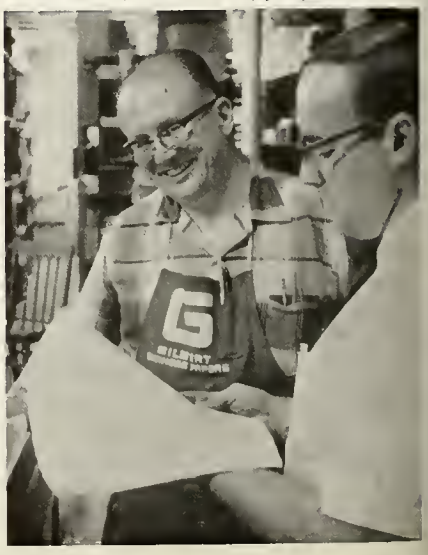
Meanwhile, back at the office, it's Ray Dalton who keeps things running smoothly. He serves as Director of Services and Systems and coordinates all office services including data processing, shipping and receiving, church and membership services, and development of improved services.

To meet the changing demands of the new decade, Christian Service Brigade has invested deeply in time and effort to update the program. Dick Kelley has been digging deep in research and study in an overall revamping of the Brigade program. He is part of the team that produced new hand-

Dick Kelley . . . research brings new materials



Bob Deloe (left) . . . shipping them out





Ray Dalton (at right with his secretary) . . . serves as director of services and systems—coordinating all office services

books for the Stockade program for eight-eleven year olds a year ago. Due to be released at Brigademen Conferences throughout the country this fall are new materials for the Battalion program for twelve-eighteen year olds.

The first step of "Project 70," is the updated materials which are geared to help local churches prepare for the 70's. Not only will teenage boys be more readily challenged to meet head-on the problems of the new decade, but men will also be alerted to expanded horizons of man/boy relationships. The 70's are coming, and Christian Service Brigade wants to motivate and prepare each local church to influence boys to accept Christ as Lord and follow Him into Christian manhood.

All men are encouraged to attend the Brigademen Conferences this fall. New materials will be unveiled. Brigade staff will be available for help and counsel. Christian men will encourage other Christian men in this life-changing ministry. Over fifty conferences are planned. For location of the one nearest you, write to: Christian Service Brigade, Box 150, Wheaton, Illinois 60187.

The Brigade program is an integral part of the Christian Education Department of the Grace Brethren fellowship. About forty Brethren churches include a Brigade program in their ministry to youth. ▼



"Little Mack" bridge (below) was one of the unusual achievements at Northwoods. Bruce Baker (sitting on fence at right) . . . oversees operations at this vital camp-conference ground for a variety of summer visitors.



Called to Sew

I was told about a wonderful ministry of one of our sisters in Christ and I'd like to share it with you.

Her name is Mildred Soverns, "Grandma Soverns" to most who know her. She was eighty-nine years old on April 5. She lives alone. Her glasses are highly magnified as she doesn't see too well, and walking is a difficult task, but she surmounts the obstacles with determination and with the help of her daughter-in-law, Helen Soverns, and grandchildren, Caroll Ann and Linda. She is a member of the Norwalk Brethren Church (Calif.) and attends Sunday school and church services. One of the services which she helped with until she was eighty-five was the preparation of food for the Love feast. She also attends all WMC meetings.

Her ministry? She continues to use her sewing machine as long as she has pieces of material to sew together. She started her work of making baby quilts in 1954. Then in 1960 she started making little dresses and slips because some of the material was in such large pieces she didn't want to cut it all up and sew it together again. To date she has supplied 920 blankets, 160 dresses, 15 slips, and 25 quilts to our Navajo Mission. Five quilts and 25 dresses have been sent to Mexico. Forty quilts and 8 dresses were given to the Albert Balzers to take back to Africa. She has made 23 aprons to put into the missionary chest, and some were sent to Mexico. She has rolled 1,200 bandages and sent them to various mission points. She has also made some beautiful baby blankets for some of the new babies at the Norwalk church.

Pieces for quilts from sewing scraps have been given to her by women of the church. A few of the ladies have donated flannel which is needed for the back of the quilts. Larger pieces which are used for aprons and dresses are also given to her by ladies. Although Mrs. Soverns has been ill recently, she is still working for the Lord in this pastime and hopes to continue for as long as the Lord allows.

I could not help but compare Mrs. Soverns with Dorcas of the Bible, who faithfully and humbly served God with the sewing of garments. Certainly she had an unselfish heart, full of love for the Lord. To "Grandma Soverns" God has given a talent and she too, has used it for His glory.

We thank you, Mrs. Soverns, for manifesting your love unselfishly for the Lord in this way.

When comes the snow, and the cold winds blow
In the primitive land of the Navajo,
Sometimes we're caused to wonder whether
The babies can live through such inclement weather.
It seems we have funerals every year
Of babies who die of pneumonia here.
No wonder we feel it's a happy day
When warm baby quilts can be given away.
For far away in Norwalk town
Lives a lady who can't lay her needle down.
No doubt some babies lives have been saved
Through the hundreds of quilts Mrs. Soverns has made.

Dedicated in Christian love by Vivian McClellan

Note—The preceding poem was written by Mrs. McClellan as a tribute to Mrs. Mildred Soverns. ▼



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Assistant SMM Patroness—Mrs. Gerald Polman, 824 N. Verde Ave., Rialto, Calif. 92376

The Victorious Life—California Style

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (I John 5:4).

With this verse for our theme, the thirty-eight WMC councils of the Southern California-Arizona District began their 1968-1969 terms with an Officers' Workshop in September. Our new president, Mrs. Dorothy Carter, shared her experiences at national conference with us; then we divided into groups for instruction in our various duties.

At our fall rally, held at the Community Brethren Church of Whittier in October, we saw the slide tape *The Forgotten Navajo,* and heard Ruth Blake's testimony of her volunteer work there. The Lord blessed us with a project offering of over six hundred dollars for beds and other furnishings for the Navajo Guest House. That afternoon Chaplain Lee Burris from Fort Irwin, California spoke to us on "The Chaplaincy as a Mission Field."

The year 1969 began with a luncheon and workshop for the presidents and pastors' wives at the Grace Brethren Church of Anaheim. We all enjoyed the opportunity to become better acquainted, and share the blessings and problems of the past six months.

Our February rally, at Los Altos Brethren Church of Long Beach, took advantage of the date, February 13, to stress the Fifteenth Day of Prayer, against a Festival of Missions background. Prayer groups met in rooms decorated to suggest each of the mission fields. Miss Margaret Hull, nurse from CAR, was our featured speaker. Once again we achieved our project goal of over six hundred dollars for the Argentina Bible Institute printing equipment and books.

The Community Brethren Church of Whittier was again the host church for our May rally, held in conjunction with district conference. Miss Thais Good, missionary and teacher at the Girls' Christian Academy in Ethiopia, told us of her service there. There was an election of officers after which Rev. David Hocking conducted an installation service. We were thrilled to learn that once more we had received our project offering of six hundred dollars —this time, for the Christian Education Department.

We look forward to the coming year with its new challenges, projects, and opportunities to serve Him with keen anticipation.—*Bettye Crump* ▼

Rev. David Hocking installing the new district officers.



How to Run a Good Race

1 Would you like to be a successful participant in a race? Do you want to be a winner? If you answer in the affirmative, let us offer some hints on "how to."

2 A winner needs good food and lots of rest. Let's consider John 4:34; 6:51 and Matthew 11:18. If we are to be fed what we need, we must first of all be in the will of the Lord. Our meat should be to do His will, not to spend idle hours doing things displeasing to Him. Remember, too, that Jesus is the living bread and offers the bread of life to us. Secondly, we cannot have complete rest until we go to the Lord and lay all the weight of sin and cares at His feet, and be willing to leave them there.

3 After food and rest, the runner needs workouts and practice. Consider with me then Hebrews 12:1. After we willingly shun the burden of sin and let the Lord carry the weight, let's put patience to work, so we can run the race at the proper time, in the proper manner, and not jump the gun.

4 After a day of strenuous exercise, you need a little outside diversionary entertainment to relax our rigorous schedule. So let's take a look at Ephesians 5:19. What is more relaxing to the Christian race-runner, than to sit quietly and absorb the beauty of songs written in praise and adoration of our precious Saviour?

5 There is always the need of proper incentive to get a person to do his best for the Lord. Turn in your Bible to II Timothy 4:8 and I John 2:25. In all the world, what could be more rewarding to the runner, than to run the race well, and find at the finish line crowns—rewards, and the positive fact and possession of the eternal life promised him during the racing preliminaries and the running.

6 As you ponder these "how to" hints, remember, "I can do all things through Christ which strengtheneth me" (Phil. 4:13), and "they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).

—Editor's Note: This condensed devotional study was written by Helen Hofforth, and was taken from the Northwest District WMC News.) ▼

"The Craters Reminded Me of Hell..."

By Mrs. Mabel Peek

For our twentieth anniversary of service at the North Long Beach Brethren Church we received round trip tickets to Hawaii—we were pleased they were round trip tickets—it meant they wanted us to come back! Now, all we had to do was find time to fit the trip into our busy schedule. That day finally became a reality on February 24. A group from the church, and our family, bid us (George and Mabel Peek, and Bob and Helen Lighti) aloha at the Los Angeles International Airport and in just five and one-half hours we landed at Hilo, on the island of Hawaii.

Our tour of the old city of Hilo was most enjoyable. A few years ago, just north of Hilo, there had been a tidal wave and many people lost their lives because they wouldn't obey the warnings that were given over the loudspeakers. I thought of God's warnings that He has given to the world of His coming judgment, and of the people who do not heed these warnings! But let us keep on warning them.

Early the next morning we drove to the Kilauea Crater—what a sight and what a smell—sulphur! The recent flow had put a three-mile long bed of lava across the road—it was still hot! I signed a guest book at the Crater House and in the space for remarks I wrote, "It reminds me of hell, the place where I will never go," then signed my name and the verse found in John 3:16. We drove south around the island over miles and miles of lava beds. We saw the black-sands beach (made from crushed lava), and the city of refuge, where people could stay until they were tried for a crime (like in Old Testament times). We drove on to Captain Cook's monument and finally we arrived in the quaint town of Kona. This is a world-renowned fishing resort. We arrived late in the afternoon and heard the church bells ringing out the gospel hymns—it sounded wonderful! One evening we attended a Hawaiian program at the Hilton Hotel and I met a young man who worked there. As we talked, he asked, "Don't you think the world is getting wicked?" I assured him it was. Then he asked, "Do you think it will ever be better?" It was then I could tell him of the Saviour's plan to return to this earth and to set things straight. I presented him with God's plan of salvation and I believe he trusted Christ.

The next morning we flew to Maui, just twenty minutes away—or one hundred miles—that's traveling! We ate breakfast at the airport and then drove to Haleakala, an inactive volcano—but again, I looked into this huge, deep, dark crater and thanked God for my salvation. I signed the guest book in the same manner as I had done before. We enjoyed this island—had a fine hotel, and we tried turtle steak—it was good.

On to Honolulu for a week, but we decided this was not the place to end a visit to the islands. However, the last day was such a happy one that our opinions were changed. For, you see, we visited our two Brethren churches there. On Sunday morning we attended the church in the home of our missionaries, Ed and Virginia Leech—they are wonderful people—serving God with great love and dedication. What a joy it was to meet their group and have my husband share God's Word with them. Their Sunday school is held in four homes in the neighborhood. The beginner, primary, and junior departments meet in a front room and two carports, and the young people and adults meet in the Leech home.

In the evening we attended a Hawaiian covered-dish dinner at the home of our faithful missionaries, the Foster Tresises, where the other fine group of believers meet. We also enjoyed this time of fellowship. For dinner this night they brought their special Japanese dishes. One was squid and octopus salad, and you could actually see the little suction cups on the pieces of octopus. We laughed and said, "We really don't think we can eat that." They laughed and said, "We really brought the beans, and the potato salad for you mainlanders," and that saved the day! God is blessing the efforts of both of these groups. The problem is to find land so they can build a church to attract others. Let us pray that God will direct them to just the right spot. Land is very expensive and difficult to find.

Our last morning was spent under a large, old banyan tree on the beach front of our hotel. As we sat there eating our breakfast we thanked the Lord for the grand vacation He had given us and for His Word that is being proclaimed on the islands. Besides the testimony given by The Brethren Church, Youth for Christ meets on Saturday nights, and there is a Christian radio station there, too.

Now, let me share with you one incident that thrilled my heart and still does. One afternoon I took the car and drove around downtown Honolulu. I had heard about some sacred pools that the kings of Hawaii had used for swimming. I had asked many people where they were, but no one could help me. Finally, I met a man, whom I later found out was in the House of Representatives, and he led me to the pools. It was quite an out-of-the-way place and I am sure I would have never found it myself. I thanked him, gave him a tract, and invited him to visit us in California. As I drove along the freeway towards Diamond Head, where we were staying at the Moana, I decided to go to the Christian Bookstore and get a modern version of the New Testament to send to this man. I wrote in the front of the Bible, "Thank you for showing me the way to the sacred pools—now let me show you the way to heaven." I signed my name and copied the words of John 3:16. I have since heard from him, and I am praying for his salvation.

When you take trips, remember God is depending on you to share your faith along the way. At least, take some good tracts along and don't forget to give them out with a smile! ▼

Welcome to the 30th Annual Conference of the Women's Missionary Council

THEME:

"The Master Calleth"

SESSIONS:

Tuesday, Aug. 12

through

Saturday, Aug. 16

Winona Lake Auditorium

LADIES!

Plan to purchase your supply of

WMC STATIONERY

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Pick it up at Conference time or order direct from the Herald.

MISSIONARY BIRTHDAYS—OCTOBER

AFRICA—

Mrs. Edwin D. Johnson October 4
Mission a N'Zoro, Bocaranga via Bangui, Central African Republic

Kimberly Joe Cone October 14, 1953
B.P. 36, Bossangoa via Bangui, Central African Republic

Karisse Ann Cone October 16, 1957
B.P. 36, Bossangoa via Bangui, Central African Republic

Mrs. Hans Scheidegger October 17
Mission Evangelique, Yaloke via Bangui, Central African Republic

Mrs. Roy B. Snyder October 20
B.P. 240 Bangui, Central African Republic

Daniel Eugene Peters October 27, 1955
B.P. 13, Bozoum via Bangui, Central African Republic

Joseph Edman Beaver October 27, 1963
B.P. 240 Bangui, Central African Republic

Mrs. Harold L. Dunning October 29
B.P. 13, Bozoum via Bangui, Central African Republic

ARGENTINA—

Viki Joe Cover October 9, 1955
Marcelo Alvear 703, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S.A.

BRAZIL—

Rev. Timothy H. Farner October 2
Caixa Postal 861, Belem, Para, Brazil

Sharon Marie Schwartz October 2, 1960
Caixa Postal 861, Belem, Para, Brazil

Rev. George A. Johnson October 5
Caixa Postal 861, Belem, Para, Brazil

Edward Douglas Miller October 8, 1952
Caixa Postal 368, Belem, Para, Brazil

FRANCE—

Jacqueline Sue Julien October 19, 1964
Chateau de St. Albain, 71—Lugny, France

HAWAII—

Mrs. Edmund M. Leech October 2
98-404 Ponohale St., Aiea, Hawaii 96701

MEXICO—

Sharon Louise Churchill October 5, 1959
2758 Caulfield Dr., Imperial Beach, California 92032

Jonathan Paul Dowdy October 12, 1962
5864 Teal Lane, El Paso, Texas 79924

Martin Paul Guerena October 31, 1960
Apartado 8—961, Mexico 8, D. F., Mexico

IN THE UNITED STATES—

Timothy Roy Burk October 8, 1958
11259 Pope Avenue, Lynwood, California 90262

Mrs. Bill A. Burk October 18
11259 Pope Avenue, Lynwood, California 90262

Rev. Marvin L. Goodman October 22
P. O. Box 588, Winona Lake, Indiana 46590

Snakes in Your House?

By Mrs. Betty Dell

"Of course not!" you exclaim, with a "such nonsense" expression (that is, unless you live in Africa).

But wait—are you sure? God's children once had snakes in their midst due to the common crime of *murmuring* (Num. 11). Maybe we have "housewive's complaint." It may only seem that housewives complain more than others—so often we can't remedy the things that we don't like. Sometimes our husbands can take some positive action toward their problems, while we have to adjust to our situations.

Every Christian wife knows that the last independent decision she made was when she said, "I do" (and I hope that wasn't independent of God's direction). After that, any decision or purpose she has must be passed by the "Boss" or it may be nullified. In Old Testament times, a woman's solemn vow could be canceled by her husband, and she wouldn't be held accountable to God (Num. 30:8). Our husbands are considered our lords today, just as much as then (Eph. 5:23-24; I Peter 3:6).

But does this apparent relinquishing of personal liberty breed snakes in our home? It shouldn't. It is God's provision for our weakness. It isn't fashionable to consider women as "weaker vessels," but it is still in God's Book (I Peter 3:7). The modern trend is to isolate and display the feminine strengths. Of course, we have strength; but the term "weaker vessel" is comparative, and it is easily illustrated by any open-minded woman in nearly all given situations involving the two sexes. (Try to talk a traffic cop out of a ticket without benefit of feminine wiles!) We are made to complement, but never dominate, our men.

To take this from God as the blessing He meant it to be is to know the security of the Lord. In Ephesians 5 God draws us a picture of Jesus and His church, and it is the bridegroom and a bride. Our husbands, being stronger, don't have the easier job—with strength goes added responsibility. Imagine being asked to imitate the love of the Son of God! And especially to give that kind of love to a faulty wife. And we are only asked to obey and respect our "Head."

As wives, of few or many years, we have ample compensation for our seeming loss of liberty. We gain love by the strong one; and financial, moral, social, mental, and spiritual support, and protection.

So let's do a thorough cleaning, and sweep out all the snakes. Here are some bristles for your broom:

"I will . . . , that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (I Tim. 2:8-10).

"A woman shall quietly learn with complete submission. I do not allow a woman to teach, neither to domineer over a man; instead she is to keep still" (I Tim. 2:11-12, Berkeley Translation).

". . . I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11).

"Let your conversation be without covetousness; and be content with such things as ye have" (Heb. 13:5).

"Do all things without murmurings . . ." (Phil. 2:14). ▼

Your dollars perform magic!



LADIES! August is the last month for your dollars to assist in reaching our WMC goal for general and publication offering!

SMM Rally Reports

Instead of having individual SMM groups send reports, this year we thought we would like to learn about SMM rallies. I have received letters from five district secretaries. Each district had many fine features—special music, special speakers, and business meetings. Each district also had some distinctive features. Let's take a look at these districts. Perhaps you can use their ideas in your SMM rallies.

Ameri-Mex District

This group had a special project offering for the Shargels, missionaries attending language school in France. Mrs. Shargel is a former SMM president of the district.

Secretary Sandra Haag sent three suggestions which have been used in past rallies.

1. Have a quiz on the Bible and missionary studies, so you remember them longer.
2. Invite the board members of neighboring SMM districts to visit a rally and share ideas and activities, possibly in a panel discussion.
3. Have organized games for the girls, while the officers have their board meeting.

Northcentral Ohio District

This group had an attendance contest at each rally.

They had a talk by Pam Walters, a finalist in the SMM Girl of the Year contest.

One of their special speakers was Mrs. Evelyn Johnson from Brazil. She spoke on, "What a Christian Is" from Colossians 2:3:

a. Mind through which Christ thinks
b. Voice through which Christ speaks
c. Hand through which Christ helps others
d. Heart through which Christ loves the unlovely

Northwest District

This district presented awards for displays which each local group had brought.

Miss Kuzzar, a missionary to Brazil, was their special speaker.

Northeastern Ohio District

One of the SMM groups put on a skit about a SMM group which had wandered away from the Lord and then found help in prayer.

Their special speaker was Mrs. Everett Cattell, a former missionary to India. She challenged the girls to follow Christ instead of following fashion, customs, and other people.

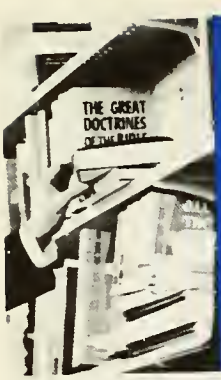
Southern California—Arizona District

Their speaker was Mrs. Walter Haag, who brought four SMM girls from Mexico with her.

This district had a cake and cookie baking contest. The results were later used for refreshments.

Picture cakes which the girls baked





Pick of the Vital Books

Dwight P. Baker,
Book Review Editor



COMP.
Grace Theological Seminary
Box 397
Winona Lake, Indiana 46590

Jesus—Human and Divine

H. D. McDonald (Grand Rapids, Michigan: Zondervan Publishing House, 1968), 144 pages, $3.95.

This little book provides a good introduction to New Testament Christology. The author holds two doctoral degrees from the University of London and has served as a pastor as well as lecturer and dean of faculty at the London (England) Bible College. He has been in the United States on numerous occasions as a visiting professor at various seminaries.

The eight chapters of the book are devoted to a survey of the Biblical data for the true humanity of Jesus as well as His deity, and a discussion of His redeeming work. At the end of each chapter and occasionally at the end of sections within chapters there is appended a short bibliography for further reading.

The first chapter lists much of the Biblical evidence of our Lord's genuine humanity and shows how the Early Church faced denials of this humanity. Chapter three contains an interesting discussion of the title "Son of Man" and shows the messianic significance of the name.

The price seems a bit high for such a brief work, but the volume contains much helpful information and will stimulate the thoughtful reader to further study of this fascinating subject.—*Dr. Homer A. Kent, Jr., Winona Lake, Indiana*

Guide to Survival

Salem Kirban (Wheaton, Illinois: Tyndale House, 1968), 275 pages, paper, $1.95.

Kirban's abuse of eschatological themes is a shoddy, slovenly, tawdry piece of propaganda. I wish that Christians would quit reading and cease publishing such sensationalistic scenarios of how the world will end.

Him We Declare

Cuthbert Bardsley and William Purcell (Waco, Texas: Word Books, 1968, c1967), vi, 145 pages, $3.95.

"At the heart of all Christian experience, then, is an encounter with Jesus Christ." So opens chapter two. It is the first breath of fresh air in a book that starts with reminiscences of "quiet people" whom the authors have known, people who manifested a piety which set them apart from other men.

But if the start of chapter two is fresh air, the remainder is more choking staleness as the authors describe the piety they see in "not-so-quiet" people. Francis of Assisi is tolerable. Charles de Foucard, Theresa of Avila, Hannah Whitehall Smith, and William Law are sweet but shallow. But the painter, Van Gogh, is incredible ("The best way to know God is to love many things").

The action starts in chapter three. The previous quotations, character sketches, and platitudes did not seem worth "the piety they were written on." But with the description of the authors' personal experiences, the book begins declaring Him. My heart was stirred as it frequently is when a person gives testimony to the circumstances that surrounded his acceptance of Jesus Christ. For Purcell, "the one way left was to make an act of unconditional surrender to a Christ who . . . could be known at all in any depth of reality only if that surrender were made." Bardsley relates, "Unemotionally—indeed in a somewhat matter-of-fact way—I accepted Jesus Christ as Lord, feeling sure of his forgiveness for my sins. . . ."

But then the bombshells. Page 115 ends with these words: "Certainly any faith based upon the Bible as an infallible book or upon the Church as an infallible body, is no longer tenable. It is a long time now since various Samsons pulled down those twin pillars of former certitudes."

This disclaimer of belief in the infallibility of the Scriptures ushers in a chapter which clearly depicts the Holy Spirit as an impersonal force (even though a passage is quoted using seven personal pronouns!). The whole picture is now complete: We declare a relationship with Christ because without an infallible Word and a personal indwelling Spirit, the "relationship" is all we have left to declare with certainty.

It is strange, then, that on the very last page the authors observe that Billy Graham's ministry is evidence of the "keen desire for preaching with authority, conviction, and power." Why can they not see that the authority comes from the Word, the conviction comes from the relationship, and the power comes from the indwelling person of the Holy Spirit?—*Dr. Larry W. Poland, Miami, Florida*

Any of the books reviewed on this page may be ordered from the Brethren Missionary Herald Co., Box 544, Winona Lake, Indiana 46590. We pay postage.

BRETHREN MISSIONARY

HERALD

August 23, 1969



30th Anniversary—

"Holding Forth the Word of Life"

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I'm Engaged!

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August 23, 1969

Volume 31, Number 17

Home Missions and Grace Schools Issue

COVER PHOTO: Rev. Lester E. Pifer in front of a map showing the churches in the United States which are under the direction of the Brethren Home Missions Council.

MEMBER EPA EVANGELICAL PRESS ASSOCIATION

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Support Your Local Pastor

Pastoring a church is a worthwhile and rewarding full-time job. With a mutual understanding of this fact by the pastor and the congregation, the Lord's work should move smoothly, and pastor and people should be happy.

However, the pastor should meet his full schedule prayerfully—planning the use of his time in such a way that he will get the important duties accomplished. On the other hand, the congregation should not expect the pastor to be an errand boy, doing lesser things to the neglect of the more essential. The pastor should be a strong leader, inspiring his people to be active in soul-winning. The people should respond with a Spirit-led, dedicated service that will produce spiritual fruit for the Lord.



One of the basic essentials for achieving such progress and mutual satisfaction is a perfect understanding of the congregation's financial remuneration to its pastor. Too many churches pass this off as a non-spiritual matter to be considered once in three years as the pastor's call comes up for vote. It is much more than that. The stewardship of the church in this situation is a spiritual matter of great importance, and is one of the means whereby spiritual perception can be measured.

It is to be assumed that the pastor's call is from the Lord and that his real reward comes in souls won, saints built up in the faith, and progress by the church in general. But this does not mean that the pastor's financial needs should be neglected, nor that his needs are less than his peers in the congregation. Food, clothing, and the necessities of life cost him as much as they do other people in a given area. Housing is a very real problem to him. His children need to be educated, and he should be building some form of retirement program.

The solution to this problem should be approached in a business-like manner. Setting up guidelines by which an equitable salary figure can be established by the congregation is the ideal method. If the officers of the church are not sure as to how to approach the situation, there are helpful sources of information available. But information should be obtained and the matter dealt with regularly to be sure the pastor is cared for adequately. A feeling of satisfaction most surely will result from knowing that an equitable consideration is given for a job well done. Enough should be done for the pastor that he does not have to be constantly concerned about financial matters. In addition to salary the church could well provide for the pastor's automobile mileage in the interest of the church, and church business, to the extent of at least eight cents per mile. Sharing with him in retirement plans, and caring for his hospitalization policy are fringe benefits that can mean much to him and his family. If the pastor attends a conference to represent the church, that church should care for his expenses.

A church will be wise to provide the pastor a monthly amount to apply toward the purchase of a house. If he owns his own home he will build up equity, thus accumulating something for his family. And if he owns a home in the community he will be more inclined to remain in that pastorate for a longer period.

Whether the pastor's call is renewed annually, his financial remuneration should be. The statistical report for this year shows that the increase in the overall pastors' salaries was 1½%. Conditions change from year to year. Yet the national cost of living increase for the past year is at least 6%. If the pastor's salary is not increased by 6% this year, he is actually taking a cut, and no church would want such a thing to happen to their own fine pastor.

God's people long for great spiritual blessings from the Lord. Too often we miss these blessings by failure to be thoroughly Christian in all of our relationships. Let us prayerfully study and reevaluate regularly the pastor-congregation relationship. ▼

By Lester E. Pifer

Happy 30th Anniversary!

"Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness" (Ps. 150:1-2). In deep appreciation and praise to our Lord we approach the 1969 conference which marks the thirtieth anniversary of The Brethren Home Missions Council and its undiminished efforts to evangelize America.

From its very inception this missionary enterprise was developed upon a firm, Biblical foundation. "The Message of the Brethren Ministry" has been the outline and framework of the message, couched upon a literal interpretation of the pure Word of God. The approach has always been Biblical, evangelistic, and missionary. The desire to win the American family to Christ has been evident in all aspects of the total church and educational program.

Living in the midst of a changing world, when other denominations are straying from the faith, when questionable and unbiblical procedures are sometimes used, our home-mission organization has remained true to its basic fundamental beliefs in the Word and the principles set forth there by God for His church. Extreme care has been used in the selection of personnel to insure that each missionary be a true believer, committed to Christ, and a soul winner with missionary spirit and vision.

The original board of directors, under the careful leadership of Mr. Roy Patterson, the president and legal counsel, and Rev. R. Paul Miller, executive secretary, adopted the statement of faith and purpose. They set in order the policies and procedures which have proved through the years to be successful in evangelization of communities and the establishment of Brethren churches and Sunday schools across our nation.

Progressively the missionary outreach has extended from a mere nine points to a high of fifty. God has used the organization to spread the testimony of our church into twenty-six of these fifty United States. Special efforts have been made to reach isolated groups within our continental borders. The Kentucky Mission work was established in 1939, Spanish American Missions in 1946, the Navajo Mission in 1948, the Jewish Mission in 1950, and the Negro Mission at Fremont, Ohio, in 1953. The Gospel, through a Bible-teaching ministry, has touched the lives of a multitude of people in these thirty years. Thousands of decisions of one type or another have been made. New branch churches have been started and a large group of full-time workers in all phases of the Lord's service has been recruited.

To offset the spiraling, inflationary costs, high architectural and contractual fees, and shortage of available funds for church building, new methods were initiated under Dr. L. L. Grubb's leadership. The Brethren Construction Company was formed in 1952, the Brethren Investment Foundation in 1955, and the Brethren Architectural Service in 1956. Here we have coupled dedicated, talented personnel with organized facilities to provide better designed, more practical and yet more attractive buildings at a lower cost. Pairing consecrated servants of God and the investments of God's children has brought an unusual blessing of God upon the whole program.

During these thirty years we have faced many problems: limited num-



The Brethren Home Missions Council board of directors standing and administrative personnel kneeling: Standing l to r: Paul Dick, Gordon Bracker, Richard DeArmey, John Aeby, John Mayes, George Wilhelm, Gene Witzky, Kenneth Teague, Vernon Schrock, Chester McCall, Harold Bolesky, J.H. Mohler, Harry Shipley, Edison Yoder. Below: Lester E. Pifer, Robert W. Thompson, Frank J. Poland, Kenneth Rucker.

The Brethren Home Missions Council has seen many "mighty works" since its start in 1939.



Lester E. Pifer, Executive Secretary, Brethren Home Missions Council



Home Missions office staff with the exception of Rev. Robert W. Thompson, western field secretary, who was not available for the picture: Seated l to r: Sherwood Durkee, Frank J. Poland, Lester E. Pifer, Kenneth Rucker, Ralph C. Hall. Standing l to r: Wanita Ogden, Esther Ormiston, Raymond Clouse, Florence Figert, Ralph Nelson, Kathy Herman, Warren Zellner, Louise Blankenship, Fred Byers, Mary Hammers, Jerri Willson, Donald Hinks, Marilyn Vnasdale.

bers of trained personnel, rising costs of materials, upgrading of methods, materials and design, and only a slight increase in annual income compared to an escalating economy. However, in spite of these problems, God has been faithful in His abundant provisions—more and more of God's people have come to our side in prayer and gift support, to enable the steady expansion of the ministry. A large share of the member churches of the National Fellowship of Brethren Churches has emerged out of the home-mission effort.

God has provided excellent leadership through these years. Much commendation is due Dr. R. Paul Miller, now at home with the Lord, and Dr. L. L. Grubb, presently pastor of a new home-mission work in Orange, California, for their inspiring and strong leadership from 1939 to 1965. Much credit is due the directors who have spent many hours each year in working with each of the executive secretaries in laying out the plans, dealing with the problems, and serving in various ways at a sacrifice of time and energy. The missionaries as well as the administration and teaching personnel will reap abundant rewards for willing and tireless service.

Today we face three critical areas, the rapid approach of the second coming of Christ, the urgent need of a degenerating America, and the means to continue to expand this ministry into areas as directed by the Holy Spirit.

The Bible says, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). Conditions in America today —lawlessness, crime, anarchy, and rebellion indicate a dire need. The apostasy of the modern church, the lack of respect for the Bible and the amazing growth of atheism points up the Antichrist spirit of this age. America is a needy field! Our nation cannot wait!

At the moment there are forty-five mission points and well over a hundred missionaries serving in this effort. There is a list of other areas waiting for help. Opportunities to build new testimonies for Christ are numerous. Twenty-four states without a Brethren church beckon. We must have your help to meet these challenges. Forty-five miles-of-dimes dedicated to Christ will enable us to continue the program and planned expansion for 1970. How far will Brethren Home Missions go this year? God's people hold the answer. We can only use that which God supplies through His children. Perhaps it should be asked this way: How far do you want God to evangelize through you and your dimes in this thirtieth anniversary year? ▼

THE HIPPIE DOES HIS THING IN TAOS

By Robert W. Thompson



Just twenty miles from Santa Fe, New Mexico, the lovely Sangre de Cristo mountains cup to provide the delightful setting for the quaint little town of Taos. Here in this quiet mountain community a cosmopolitan group of Americans make their home. As you observe the early Spanish influence in the buildings and the narrow winding streets so characteristic of yesteryear, you sense that time has reversed itself and you are living in a previous generation. The new blends with the old to make this peaceful town a popular attraction.

Thousands of tourists come annually to see the many points of interest that characterize the area. They have always been welcomed by the gentle inhabitants of Taos. Always, that is, until the recent migration of Hippies from all over America. The filthy customs and unsanitary habits of this subculture quickly disrupted the quiet routine of Taos and created an atmosphere of suspicion and hostility. Local merchants and businessmen found conditions intolerable because of increased pilferage, rude conduct, and the ever-present threat of picketing, which often took the form of indecent exposure and obscene placards.

The exact reason for the sudden popularity of Taos as a Hippie-haven is not exactly known, but to quote one of their own it was wholly because of its "spiritual atmosphere." An encounter with these cultural deviates proved to be interesting but rather confusing. It was apparent that their peculiarity included more than bare feet, long hair, dirt, and dark glasses. These were simply outward manifestations of an equally incongruous mentality. All attempts to converse with them by using the traditional rules of dialogue soon ended in a feeling of hopeless frustration. In addition to a vernacular uniquely Hippie in origin, there was also the added confusion resulting from the use of familiar terms that had taken on entirely new meanings. Familiar religious phrases commonly used among Christians had taken on a totally foreign connotation. Since all rules and laws have been eliminated, there is literally no framework of reference to which one can appeal.



The Canon Brethren Church and Rev. Robert Salazar have a consistent Bible ministry for all the Taos residents . . .

Authority seems to be in a fog of uncertainty as to the reason for such conduct and any number of socialogical explanations have been proposed. However, any elementary Bible student familiar with the Epistle to the Romans could easily detect the similarity between those Paul refers to in his introductory remarks and the Hippie phenomenon of today. In reality, it is a way of life that purports to function entirely on the primitive impulses of an unrestrained and uninhibited nature. Such a philosophy cannot possibly succeed because it fails to take into consideration the utter depravity of the human heart. Licentious immorality and ungodly activity are a natural by-product of such a nature.

Taos is to be congratulated for the early diagnosis of a dread disease and the immediate remedial action. Left uncurbed and untreated such a malady could well develop into an epidemic. The civic-minded organization designated SPOT (Society for the Preservation of Taos) is making every effort to control and prevent the spread of the Hippie influence.

Such efforts are necessary and even commendable, but to those who believe the Word of God, only the life-changing message of redemption can bring about a permanent cure. The Canon Brethren Church, under the able leadership of Rev. Robert Salazar, recognizes this fact and is squarely set for the defense of the Gospel. It regularly and consistently carries on a Bible ministry for all the residents of the Taos area. No one class of people is excluded from its scope of influence, and the daily radio program makes readily accessible the facilities of the Brethren church.

Here, in a historic setting which once provided a resting place for the weary Conquistadores, and later, became the trail's end for the great American Kit Carson, there is yet need for hardy pioneers. Not the buckskin variety who set out to conquer the West, but those who want to see victory over the sin and the flesh. Such an opportunity is open to you through The Brethren Home Missions Council which is occupied today in extending the frontiers of The Brethren Church throughout the United States. ▼

Rev. Robert Salazar and two local Hippies . . .



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45 MILES OF DIMES

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1970 GOAL OF $396,000.00 FOR BRETHREN HOME MISSIONS



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220 yds = $1100.00

440 yds = $2200.00

880 yds = $4400.00

1760 yds = $8800.00

(one mile)

30 YEARS IN BRETHREN HOME MISSIONS

1939 - The Brethren Home Missions Council - Incorporated

- Executive Secretary - [illegible]

- Kentucky Mountain Missions and eight mission churches

1944 - Executive Secretary - Luther L. Grubb

1946 - Spanish-American Mission, Taos, New Mexico

1948 - Navajo Indian Mission, Counselor, New Mexico

1950 - Jewish Missions, Los Angeles, California

1952 - Brethren Construction Company

1955 - Brethren Investment Foundation

1956 - Brethren Architectural Services

1965 - Executive Secretary - Lester E. Pifer

1969 - First church in Alaska

- 26 states with N.F.B. Churches

- Over 100 churches assisted by Brethren Home Missions

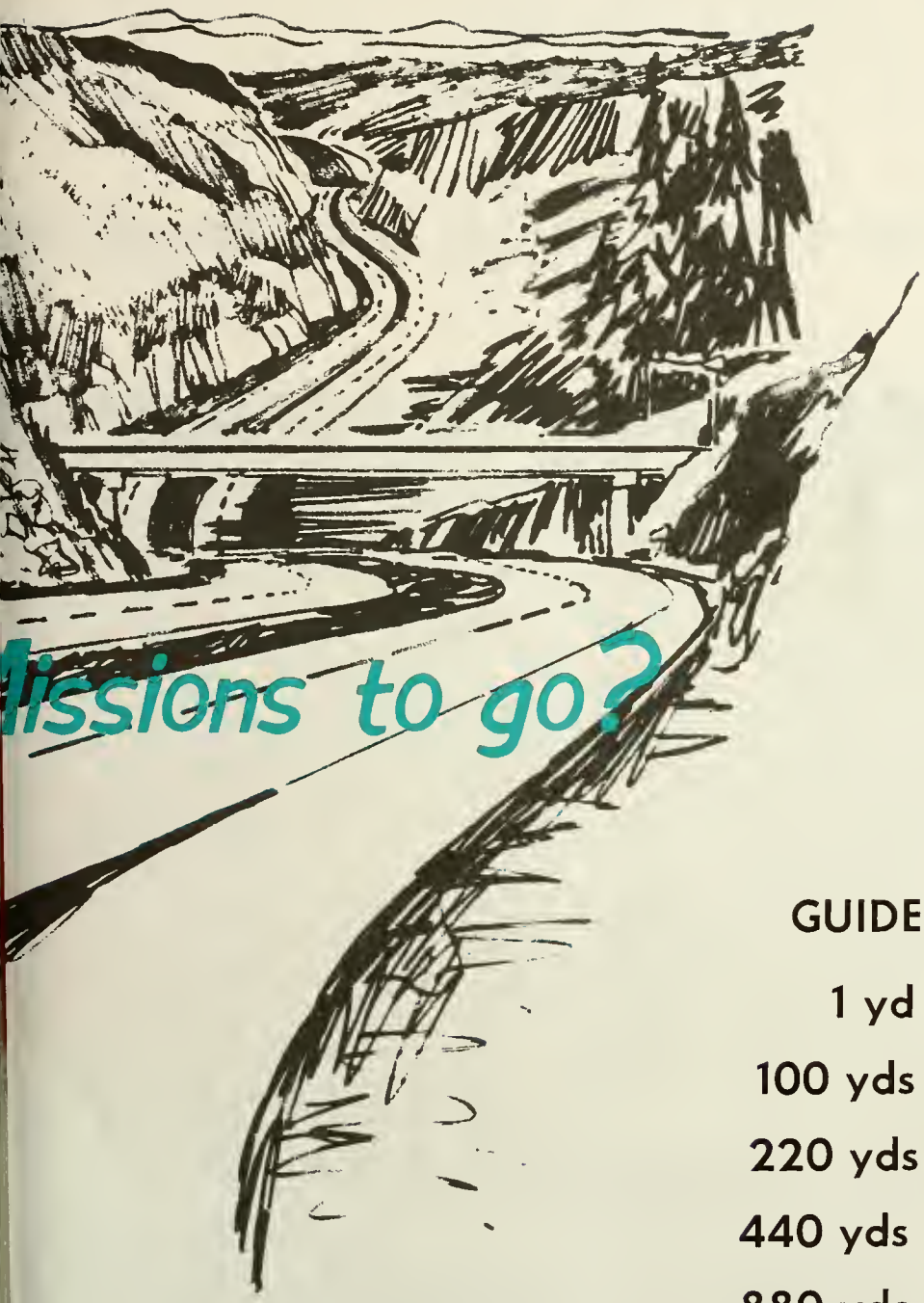
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220 yds = $1100.00

440 yds = $2200.00

880 yds = $4400.00

1760 yds = $8800.00
(one mile)

RIPON TAKES OVER "READY-MAD

The Ripon Brethren Church meeting place.



JILDING



By Howard Mayes, pastor

The Grace Brethren Church, Ripon, California, moved into their new church home on June 15, 1969, and dedicated it the same day. This was possible because the facilities were "ready made" as someone so aptly described it. It was a day with a full schedule and full of blessings. The first assembly was for the Sunday-school hour at 9:30, and then the classes moved to their rooms for the study of God's Word. At eleven o'clock the first message was delivered from the pulpit of our new church home. And what better way to bridge the gap between noon and the dedication hour than a fellowship potluck meal? On the hour of three, the dedication service began and many of the townspeople were on hand to hear Rev. J. Paul Miller, pastor of the La-Loma Grace Brethren Church, Modesto, California, as the dedication speaker.

The new church home that we dedicated was a part of a Christian high school that was operated by an organization affiliated with the Christian Reformed denomination. The school was developing a larger, twenty-six acre campus nearby and wished to sell the present campus. With the sale of this property the high school could be added to the elementary and junior high departments already on the new campus. It was the leading of the Lord that we were able to purchase these two acres on the main street of Ripon for the price of $45,500.

The building we occupied and dedicated on June 15 contains 12,000 sq. ft. of floor space, including an auditorium that will seat 300, six large classrooms, kitchen, rest rooms, office, and library. There is ample room for off-street parking. For recreation there is a double basketball court and a large grass playing field. It is located almost directly across from the local public school on the town's main street and about halfway between the center of town and the city limits. "Ideal" is the description of this location for a young church in a small town.

The Lord closed a door in our face prior to the time of getting the present property. We made a survey of the available land and was vitally interested in a parcel of undeveloped land near the city limits. An offer to purchase the parcel was made and the church leaders and I were excited with the possibilities. We could visualize in our imagination a Brethren church building being erected—but this would be years in the future. Our offer was refused! In the meantime, we learned of numerous annexation and drainage problems. Faced with these obstacles, the board of trustees felt led to recommend to the congregation that no immediate action be taken on purchasing this property. With this action taken it was only a matter of hours until God opened the door to secure our present plant.

The Grace Brethren Church of Ripon began as a Bible class in the sum-



Pastor Howard Mayes and the Ripon congregation

mer of 1966. The teacher was Rev. Lyle Marvin, then pastor of the San Jose church. Sunday morning services began on April 2, 1967 and at that time Mr. Richard Skiles was called to serve as a lay pastor. The local American Legion Hall was secured and provided an adequate meeting place. The infant congregation enjoyed many experiences of Christian growth and spiritual victories at this location.

The group applied to The Brethren Home Missions Council for assistance, and we were accepted as a home-mission church in their annual meeting during August of 1968. At the same time I was approved for a full-time ministry. This was made possible by the help of Brethren Minute-Men in our Fellowship. The first Sunday of the new year 1969 we closed our charter membership with twenty-six people affixing their names to the charter.

The Nor-Cal District, of which we are a part, has been a great help in the starting of this new testimony for Christ. Brethren throughout our Fellowship have helped us through their gifts to Brethren Home Missions and by investing in the Brethren Investment Foundation. Without the help of all these, and especially the Brethren Investment Foundation who placed the funds in escrow, we could not have occupied and dedicated our new church home.



The Ripon junior high Sunday-school class

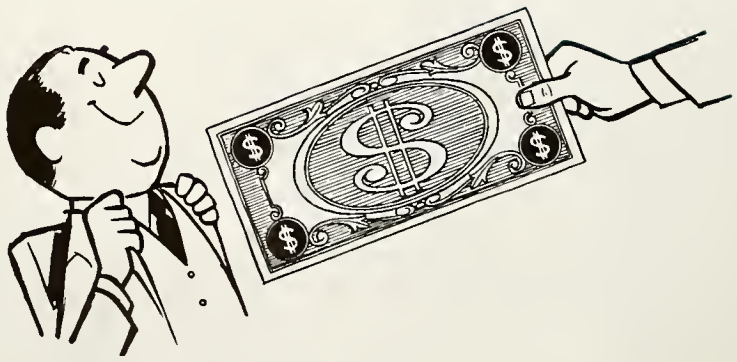
Our existence as a church has been short, but it has been exciting to see the Lord work. Representatives of the Christian Day School were present for the dedication and were extremely happy that the building they built and dedicated was to continue to serve the same purpose—to honor and glorify Jesus Christ through the presentation of His Holy Word, the Bible.

The dedication day did not end with the dedication service. Rev. Martin Garber, a missionary to Africa, and a onetime resident of Ripon just returned from the field a few days before and was present for a missionary-gospel hour at 7 p.m. This is a mission church with a missionary vision.

A quote from the local newspaper account would best express our feelings for the victories at Ripon, California, that led to this occasion. "Perhaps the most significant note of the entire day was to be found in the words of the Doxology which began and closed the services of the day, 'Praise God from whom all blessings flow.' "▼

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I Will Miss Your Light

By Sally Neely

Missionary, Brethren Messianic Testimony, Los Angeles, California

After Rev. and Mrs. Bruce Button left for Beaumont, we moved into the Mission residence, a much larger place than our four-room apartment. Although it is quieter where we are now, we do miss our apartment and our neighbors—some very nice people. We had come to be a part of most of them.

One of these neighbors, Mrs. G., is a little lady of seventy-five years of age, and very picturesque with her black eye patch worn because of glaucoma. As we would go out and in, there were times we would meet this one taking her walk or waiting for the mailman. On many of these occasions we talked. We listened to her story of different things that happened in her life, her children, and grandchildren. Of course, she was interested in our life, too, always asking if we had heard from our children.

One day another neighbor told us Mrs. G. was in the hospital. When my husband paid her a visit, she was delighted to see him. He asked her if he could read the Scriptures and pray, to which she gave her consent. So he read a Psalm and had prayer. On the next visit we went together and how overjoyed this little lady was to see us. Again, John read the Scripture and remembered her in prayer. She was moved to a convalescent hospital and no one seemed to know exactly where. After asking around, we finally had things pinned down to a certain section. For about two weeks we went in and out of these convalescent hospitals asking for her. Our search brought success—for one day we found her. Her face reflected happiness when she saw us come into her room. After we talked, John again read a Psalm, and lifted her to the Throne of Grace. Each time he had done this she was so profuse in her thanks and upon leaving her room, John would always say, "Refuah Shelemah," which is to say, "May God grant you a speedy recovery." How her face would light up when she heard this expression. After a few months and a few more visits, Mrs. G. came home. We looked in on her a few times, and now back in her own home we could talk more freely of the Messiah. She would always tell us that she looked for the light in our apartment each night. You see, even though we were out, we would leave the light on and this made her feel like she had a friend close at hand.

When we were going to leave last summer, she was concerned because we were going away. Even though we informed her we would be back, Lord willing, she would say, "Oh, I am going to miss the light." Then, came the day we were to leave and she was watching us. She said, "Three times you blessed me in the hospital, now I am going to bless you." And, she gave us her blessing for a safe trip and asked us to hurry back so she would not have to miss the light.

On the hottest day it was our lot to arrive back in California. As we came up our driveway, there was Mrs. G. and some other neighbors sitting out in the court sipping ice water. When they realized it was our car, they all shouted and got off their chairs to greet us. I was kissed by all the ladies, and John was welcomed back with much handshaking. And, with typical Jewish hospitality, ice water was brought out for me to drink. We had not expected a reception like this, but it was good to be back among them again. Mrs. G. exclaimed, "Now, I'll see the light again."

There have been many opportunities to talk to this dear lady. She would stop us and ask something which would lead into a good conversation. After she listened to a radio-discussion program on religion, she would have to ask John questions. We praise the Lord for the good openings this has given us.

She felt very bad about our moving away. "It will not be the same without you. I have come to depend on seeing you and I'll miss your light, too." I assured her that new neighbors would move in and she would have their lights for company. According to her, this would not be the same. (May our light so shine that she may see Christ.) We then promised to get back and visit her.

This dear one is on our call-back list. John has called on her several times since we moved; she is still the dear little lady, asking questions and discussing things of the Scriptures.

How we yearn for this one to really see the Light, our Lord Jesus as her Messiah! She would not have to miss the light then because she would have the Light of the World as her own Saviour and Comforter. Pray for her, that this might soon be a reality. ▼

Church News

SAN BERNARDINO, CALIF. The Grace Brethren Church stepped up its summer boys' and girls' work in Summer Enrichment, DVBS, Pioneer Girls and Christian Service Brigade. Summer Enrichment, a program sponsored by the church's day school had an enrollment of 82, and convened five days a week all day from June 30 to Aug. 22. It included academic instruction, Bible time, recreation, crafts, and field trips. The DVBS ran one week with an average attendance of over 200. Captain Earl and Aunt Tillie Messick directed the school, using a program including gospel magic, memory work, puppets, and flannelgraph lessons. Every Tuesday afternoon during July, the Pioneer Girls of grades three through six attended a day camp on the church grounds. They engaged in a variety of planned activities including crafts, drama, nature studies, games, and a newspaper production. James S. McClellan, pastor.

COLUMBUS, OHIO. Rev. and Mrs. James Custer announce the birth of Timothy John, July 22, 1969.

ELKHART, IND. The financing goal of $36,000 for an addition to the rear of the annex of the Grace Brethren Church was reached in four weeks. The church has unanimously approved construction to begin as soon as possible. Another $5,060 must be raised to meet the total cost of construction. Rev. Ralph Hall, Brethren Architectural Service, was present for the groundbreaking which was held after the morning worship service July 27. Gordon W. Bracker, pastor.

ENGLEWOOD, OHIO. The Board of Trustees of Grace Brethren Village announces that zoning approval for construction of the village has been granted by the city council of Englewood. The money for the purchase was borrowed, and approximately $10,000 is now owed on it. The fund drive resulted in $26,000 in cash, and $14,000 in faith promises.

ELIZABETHTOWN, PA. Special speaker for the evening service of the Grace Brethren Church June 29, was Mr. Dean Steinhart, principal of the local high school. Mr. Steinhart also conducted a question and answer session with parents at the 6:30 hour. A reception was held for Rev. and Mrs. Warren E. Tamkin on Sunday afternoon, July 20, sponsored by the WMC of the church. This was in honor of Pastor and Mrs. Tamkin's 20th wedding anniversary and 20th anniversary in the ministry. The pastor's parents, Mr. and Mrs. Elmer Tamkin of Waterloo, Iowa, were present for the occasion. Rev. Thomas Figart, Dean of the Lancaster School of the Bible spoke at the services of the church July 27. Warren E. Tamkin, pastor.

CHANGES. Changes of address are reported for Rev. and Mrs. Dale Brock, 8830 Ben Hur Ave., Whittier, Calif. 90605, phone 213-693-6383. Rev. and Mrs. Quentin Matthes, 5416 Butterfield Dr., Fort Wayne, Ind. 46805. Rev. and Mrs. Richard D. Sellers, 4909 Arrowhead Blvd., Indian Heights, Kokomo, Ind. 46901. Please change your *Annual.*

HAGERSTOWN, MD. An addition has been made to the family of Rev. and Mrs. A. Harold Arrington, pastor of the Calvary Brethren Church—Timothy Vincent was born May 30.

FORT WAYNE, IND. The membership of the First Brethren Church has risen to 232. Twenty-two percent of this membership has been added during the past two years. M. L. Myers, pastor.

NOTICE. Due to an oversight, the author's by-line was inadvertently omitted from an article which appeared on pages 10 and 11 of the *Brethren Missionary Herald* dated July 26, 1969. "The Day the Plumbing Failed" was written by Rev. John Neely, of our Brethren Messianic Testimony in Los Angeles, Calif.

MANSFIELD, OHIO. At a business meeting July 26 the congregation of the Woodville Grace Brethren Church unanimously approved the remodeling and carpeting of the sanctuary. Robert D. Kern, pastor.

HAGERSTOWN, MD. Dr. Robert J. Billings was guest speaker at the Grace Brethren Church services July 27. Dr. Billings is associated with Heritage Christian Academy, Hagerstown's new Christian Day School. He also taught the Friendly Bible Class during the Sunday-school hour. Robert B. Collitt, pastor.

LOS ANGELES, CALIF. About 750 Brethren attended Brethren Night at Dodger Stadium June 9. All the names of the Brethren churches of the district were listed on the giant message board, and Jerry Franks, artist in residence at Grace College, presented a fifteen-minute concert before the game, as well as playing the national anthem for game opening.

WASHINGTON, D.C. Guest minister at the First Brethren Church for the first three Sundays in August was Mr. Willis Bishop of Washington Bible College. He brought a series of messages entitled *Six Simple Lessons on the Book of the Revelation.* Charles G. Thornton, pastor.

MANSFIELD, OHIO. The largest Daily Vacation Bible School in the history of the Woodville Grace Brethren Church concluded with an average attendance of 220. A staff of 35 conducted the school. Robert D. Kern, pastor.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	*Date*	*Pastor*	*Speaker*
Omaha, Neb.	Aug. 31-Sept. 5	Merlin Berkey	Allen Herr
Lansing, Mich.	Aug. 31-Sept. 5	Randall Poyner	Nathan Meyer
Sidney, Ind.	Sept. 7-14	A. Rollin Sandy	Dean Fetterhoff
Sinking Spring, Ohio	Sept. 7-14	J. Paul Reno	Lon Karns
Cheyenne, Wyo.	Sept. 7-12	Robert Whited	Allen Herr

SEAL BEACH, CALIF. Meetings with Rev. Allen Herr June 1-8 resulted in one decision for salvation and 20 rededications of life. Mr. and Mrs. Rush Quesinberry, faithful members of the Grace Brethren Church, celebrated their 50th wedding anniversary by attending "Brethren Night" at Dodger Stadium with other members of the church. A reception was held at the church June 15. Thomas D. McClellan, pastor.

HOLLINS, VA. The average attendance for DVBS at the Patterson Memorial Brethren Church was 118. An offering of $134.87 was given to purchase a filmstrip projector for Brazilian missionaries. More than 28 are now enrolled in a Moody Correspondence Course on Wednesday nights. A junior choir fellowship is being formed and will begin musical training in September. The Southeast District junior camp was attended by 75 campers, with 11 decisions for Christ recorded. Rev. Ron Jurke, pastor of the Grace Brethren Church of Greensburg, Pa., was special speaker. New features added to the camp this year were: instruction in archery, riflery, horsemanship, and swimming. Ron Thompson, pastor.

BANGUI, CAR. "I have been asked by the Field Council which includes all the Africa missionaries to express our appreciation for the forty *Favorite Hymns of Praise* songbooks which the Herald Company's Free Literature Fund gave to the Africa work. They were a real addition to our singing at this year's field conference. There are many new songs that are so singable and have good messages. We recommend the book highly!"—Roy B. Snyder.

WESTMINSTER, CALIF. The Westminster Brethren Church had a very successful DVBS July 28-Aug. 1. The top attendance was 475 with an average daily attendance of 439. There were 228 decisions made for Christ. The missionary offering goal was $100 to buy bunk beds for the missionary children's dormitory at Bata, Central African Republic, but the children gave $202 all together. Co-directors of the school were Joyce Clifford and Dee Peek. Douglas E. Bray, pastor.

1970 CUSTOM TOUR OF THE BIBLE LANDS

The Brethren Missionary Herald cordially invites you to join Rev. Ralph J. Colburn and Rev. Charles Turner in a twenty-two day tour of Bible lands, beginning March 30, 1970. The tour is priced at just $1,095 per person, round trip from New York. Just a few of the points of interest to be visited include Rome, Cario, Jordan, Beirut, Tel Aviv, Jerusalem, Samaria, Capernaum, Ephesus, Athens, Corinth, and many others. Write today for a descriptive brochure outlining this exciting tour! Address your request to BMH Tours, Box 544, Winona Lake, Ind. 46590; Rev. Ralph J. Colburn, 3490 LaJara St., Long Beach, Calif. 90805; or Rev. Charles Turner, 44 S. First St., Rittman, Ohio 44270. A time payment plan is available for those who may desire it. (Note: This tour would be an ideal gift for your pastor and his wife . . . some of our Brethren churches may wish to consider sending them as a token of appreciation for their ministry to your church.)

REMINDER! The Brethren adult teacher's quarterly for October-December will be the new paperback book by Dr. John Davis entitled *Conquest and Crisis, Studies in Joshua, Judges and Ruth.* It will be listed on the regular Sunday-school order blanks which have been mailed to all customers. (See the full page advertisement on page 23 of this issue which describes this new publication by BMH Books.)

LONG BEACH, CALIF. Dr. Paul Fink, on leave of absence from Grace Seminary, will be the interim pastor of the Los Altos Brethren Church while he works on an advanced master's degree at the University of Southern California. Mr. Mark Levering, youth pastor of the church, has resigned his position to enter Dallas Theological Seminary Aug 17 to complete his studies.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Helen M. Reuter and Henry G. Rempel, Mar. 23, Bell Brethren Church, Bell, Calif.

Carol Sizer and Dennis Reed, June 14, Grace Brethren Church, Toppenish, Wash.

Linda Parks and Al Jackson, June 20, Grace Brethren Church, Toppenish, Wash.

Mary Flint and John Cobbett, June 21, First Brethren Church, Long Beach, Calif., Thomas E. Hammers, officiating.

Barbara Kent and Roland Samuelsen, July 5, First Brethren Church, Dayton, Ohio, Jesse B. Deloe, Jr., officiating.

Earlene Parks and Jim Beichler, Aug. 1, Grace Brethren Church, Toppenish, Wash.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

BLOOM, Agnes, 89, a faithful member of the Grace Brethren Church, Washington, Pa., went to be with her Lord July 18. She knitted hundreds of articles of clothing for several of the Brethren home-mission stations and the Brethren work in Africa. Shimer E. Darr, pastor.

DARBY, Etta Mae, 82, a faithful member of the Grace Brethren Church, Lake Odessa, Mich., for more than 55 years, went to be with the Lord July 10. Richard Cornwell, pastor.

DESHONG, Roxie, 67, passed into the Lord's presence July 18. She was a faithful member of the Grace Brethren Church, Hopewell, Pa. Sheldon W. Snyder, pastor.

Our Sorrow—Our Joy

By Mrs. Joseph Marston



Mark

We were an average middle class, happy family—or so I thought, with three boys: Jim, twenty-one years of age and married; Jerry, eighteen, a senior; and Mark, thirteen, and in the eighth grade—also the sparkle in our family. Mark was the one who gave so much love to everyone, did most of the work around the house as he said, "Mom works all the time and Jerry can't help it if he's lazy." (I work full-time in a factory and part-time at my folks' fruit market).

We didn't go to church much. Life was too busy—or so we thought—what with working and having friends over on Saturday night. Jerry and Mark went to Sunday school with neighbors for a while. They each received a Bible for attending regularly. Mark was proud of his Bible, and he memorized so many verses. He would say, "Mom, I wish you would go to church with us." But soon we didn't even get up to send the boys to Sunday school. Sometimes I would see Mark kneeling, saying his prayers at bedtime.

Then it happened! On September 14, 1968 Mark was gone! He and his best friend, Terry Waddell, were killed by a car while riding a bicycle. "Oh God, how can I bear this?" Rev. Robert Poirier came to see us. In my shock I began to listen as he read Scripture to us, telling all about our Lord and all of His promises to us if we believed and gave ourselves to Him. Then I knew our precious, lovable Mark was happy and with the Lord.

My husband, Joe, and I read the Bible daily, and prayed that God would give us the strength to bear our sorrow and to try to understand why. We went to church now at Grace Brethren every Sunday. I was amazed at how I was beginning to understand the Bible in this new Bible-teaching church. I just couldn't find out enough about Jesus Christ and how much He loved us; especially *how He loved little children.*

Then I gave myself to the Lord—and it came to me that God took Mark to heaven while he was a child of God, in his love of the Lord, with no help from his parents, and in this way all of his loved ones were turning to God in their sorrow.

Then on December 4th, just three months after Mark went to heaven, Jerry was in a serious car accident. We called Pastor Poirier and Grace Brethren members and then turned to God and read the Bible. We prayed day and night that Jerry might not leave us also. God listened to our prayers, just as in James 5:13-16, and Jerry began to recover. The doctor said nothing but a miracle could have saved Jerry as his liver just lacked an inch of having been torn in half.

We now attend church at Grace Brethren, Berrien Springs, Michigan, every Sunday for Sunday school, both morning and evening services, and life has never been so rich.

I walk and talk with the Lord daily and I have a contented, happy feeling from within. *I have been born again*! I am happy in my work for Him at the church. Joe and Jerry are growing in the Lord—Joe recently dedicated his life completely to the Lord. Jim and his wife haven't yet turned to God but my daily prayer is that they, too, will soon see the light.

We are in the process of adopting two children between the ages of six and seven. We have so much love to give; we know these can't take Mark's place, as he will always have a very special place in our hearts, but we now feel joy with our sorrow, knowing he is with God in our heavenly home. ▼



The Marston family: l to r: Jerry, Mr. and Mrs. Marston, Jim. Kneeling: Mark and his dog.

reader...

Dear Sir:

In the April 5, 1969 *Herald* there was an article "Too Many Churches" by Richard Kriegbaum. You invited comments. Will we be given any report of the reaction to such an article? I would be interested in hearing about it.

Sincerely in Christ,
Barbara Hulse

Dear Sir:

This is the comment we wish to make regarding the article in the April 5, 1969, *Herald* "Too Many Churches," by Richard Kriegbaum. Because of our experiences during forty years of ministry in various areas of God's work, we heartily agree with most of this article. "The indiginous church is stronger spiritually and responsible" has proven true, and it certainly is more able to meet emergencies. It has been our experience that a Spirit-filled man is essential in the carrying out of God's commission. Many men without college or formal seminary training have proved to be strong in the Lord. In some areas, this type of leader can fit more completely into the church members' lives. Assurance of the Holy Spirit in a person is a first requirement for effective Christian service of any kind. Often we have stood in awe at the faithfulness, witnessing, and counseling of such God-led people. Also we have seen these qualities in educated men, thank God, and know they are the ones who must bear the greatest burdens of the church, in all its outreach.

We feel that the uneducated servant of God should not be discounted or discouraged, and should be used where his services can be effective for the Lord.

Small groups are the ideal ones for a growing Christian to practice his faith and to gain understanding of how God works with men. This is necessary for Christian growth. We believe in education, having seen our children through college and seminary, four having served in their capacity in the ministry. But we know that the first requirement is gaining Christ as personal Saviour and Friend, to be an effective witness for Him.

Again, special appreciation for Pastor Kriegbaum's article.

Yours because we are His,
F. C. and Pearl Rohrer

Dear Sir:

I have before me the *Missionary Herald* of April 5, 1969 and the article entitled "Too Many Churches" by Richard Kriegbaum. Since you have asked for comments on Mr. Kriegbaum's views I take this opportunity to make some observations.

Initially, I think the article was not the type of article which should appear in our *Brethren Missionary Herald* publication. It would have been more acceptable, and suitable, to the *Pastor's Herald* since it contained views which in themselves seemed contrary to what we commonly believe to be the Brethren position. Although one could not negate the validity of "all" that Mr. Kriegbaum has said I am certain that many individuals, both laymen and pastors, will interpret his views differently. In a day when we need a cohesiveness in our Brethren fellowship it does seem improper to aggravate further a devisive atmosphere.

It furthermore seems to be a subtle attack on our existing home-missions program in the Brethren church. I feel confident that Mr. Kriegbaum did not intend this, but I'm sure his remarks will be construed as such. Listed below are some of the statements, references, and innuendos which I personally find objectionable.

1. First of all, in his first paragraph he insinuates that the statistical figures of attendances are not correct.
2. His statement "since we strive to provide a seminary graduate for every one of these groups we have too many local churches and too many spiritually dead ones" seems to be a rather egotistical evaluation of the present *status quo.*
3. By what God-given discernment does he determine what local congregations are "extra"?
4. Is he indicating that all of our Brethren churches below 200 are not led by the Holy Spirit?
5. In one sentence he derogates the importance of the pastor and then on the other hand indicates that his job is so important that only a few are actually qualified.
6. Where did he learn that the first important step for revival is "forming small groups" within a large group? Perhaps no single factor in church history has caused so much havoc in the local church as this one concept.
7. His classifications of denominational distinction as "narrow sectarianism" does seem to me to be rather presumptious.
8. How does he explain the fact that if the logical size for a congregation is one-hundred-fifty, more or less, the apparent success of some of our more progressive churches?
9. His reference to the church in Africa seems a little ironic in the light of our present dilemma in that country.
10. It would be interesting to hear Mr. Kriegbaum's recommendation and instruction on how we would ever decide who was to be the "professional ecclesiastical executive."
11. Like so many others he throws about the expression "human traditions" without any explanation as to what he is referring to. Frankly, if I'm to break loose from the "stagnation" of such a condition I ought to know exactly what it is I'm to break loose from.
12. I'm still waiting to see one successful church that made it without the direction and leadership of one of God's "undershepherds."

Perhaps there are other things in the article with which I disagree but I think I have included the major issues of objections. I frankly hope that articles such as this that are so divergent from our more accepted and customary methods of operation would not appear in the *Brethren Missionary Herald.* If some of our men have ideas to present perhaps it would be a good suggestion to present them in the *Pastor's Herald.* It may be that I am overly sensitive as the Western Field Secretary of the Brethren Home Missions Council. But I do not agree at all that simply because a church is small that it cannot be a wholesome, mature, and robust spiritual church.

Yours in Christ,
Robert Thompson

Dear Sir:

In my opinion, Richard Kriegbaum is to be commended for his thoughtful (although possibly abrupt) article on the subject of the local church. I feel also that you are to be commended for your willingness to print it since it is quite untraditional and likely to be criticized.

Mr. Kriegbaum perhaps reflects a certain amount of naiveness and inexperience in respect to the pastorate as he quite dogmatically sets forth his proposals. However, I am glad that someone who is thinking such thoughts has been willing to get them down and communicate them. His reference to the folly of people merely

"going to church" instead of "being the church" is extremely well put. Pastor's are probably as guilty as anyone in encouraging this with our passion for showy statistics and the success image. We have been rather content to not tamper too much with the impression that many Christians carry—that the Christian life consists primarily of regular trips to the sanctuary where the head count and the offering is taken.

I find there is an increasing willingness to bluntly question some of the church traditions. I'm inclined to feel this is good although I'll confess I'm a little frightened at some of its dangers. Recently I've encountered three or four cases where families have withdrawn from the larger assembly to gather in home-study groups. It is unfortunate when individuals feel that they must forsake one for the other and especially unfortunate when their motivation, partly at least, is an inability to work well with a group in which they themselves are not leading. However, there is more involved than just that . . . there is some genuine fatigue I believe with this business of "holding services" where, in the minds of most, the performance of the pastor determines the quality of the thing and where vital personal involvement is at a minimum.

We need to be extremely cautious in knocking down old structures, but we must also be alert to the possibility that some of the old structures might be rotting and ready to collapse on us. Certainly a bold willingness to be led of the Spirit without slavish regard to what this might do to "business as usual," is absolutely vital to obeying the Christian commission.

Sincerely in Christ,
J. Paul Miller

Dear Sir:

I noticed that you invited comment on the article written by Richard Kriegbaum. There are some worthwhile principles set forth in Brother Kriegbaum's article but I feel that basically his ideas do not fully fit the scriptural pattern of things.

Of course I do not speak with much authority, but in reply to his article I would like to see the following article printed in the *Herald.* ("God's Plan for Leadership" by Oswald J. Smith). Dr. Smith is a man of experience and authority. ("God's Plan for Leadership" will appear later in the *Herald*—Ed.)

In a day when there is disobedience to higher authority of all kinds, Christians, of all people, should be an example of such obedience and respect to those whom God appoints to be the leader. This applies also to the boards in our church which are often limiting the work that God wants to do through his called one, the pastor.

In Christ's service,
Richard Sellers

Dear Sir:

I liked Richard Kriegbaum's article. He has gotten a start on some good ideas. I think another rewriting or two might have enabled him to shift his presentation somewhat so as to strengthen his case. (Or maybe that idea comes from the fact that I did not agree with every one of his points). But no matter, we need more articles that challenge (whether they fully persuade us or not, the act of reexamination is valuable) thinking that is accepted mainly because it is habitual. Keep it up. The *Herald* should lead, not merely follow, the thought of the brotherhood. On an associated theme, your editorial in a recent *Herald* asserting that our primary thrust must be the declaration of our positive beliefs rather than labeling and castigating all the things we may happen to be against said something that has needed to be said.

Dwight Baker

Dear Sir:

Just finished reading the article, "Too Many Churches," regarding which you invite comments. So while it's all more or less fresh on my mind, and since I needed to write anyway, will get off a few thoughts:

1. I'm not sure whether he was advocating the unification of denominations or not, although in one part I got the impression that he was. But even if it were limited to fundamental groups, I don't think it would work.

2. Referring to the church building as "the church" and attending the services as "going to church" seems to me to be a matter of just using the wrong terminology. Even though we don't express ourselves correctly—which, of course, is a bad habit—I think we know what we mean. It would be better to say it correctly; but to me, at least, it doesn't seem important enough to make an issue of it.

3. The author has a good point in regard to the general inactivity of the members and the practice of sitting back and letting the pastor do it all. And if one man had to pastor several congregations, the members would be forced into fuller participation.

4. From the context I wasn't sure; but the title, anyway, gives the idea that the author is in favor of fewer church buildings, having several congregations use the same facilities. But one of the purposes of the local church building is to reach the neighborhood, and this purpose wouldn't be accomplished very well with only a central church. Well, this plan would be all right, perhaps, in small cities; but I doubt that most people in the really large cities would be willing to fight traffic for such a long time to get to church services. Home Bible classes are good for adults and even young people; but kids need graded classes—VBS, and so forth, which require larger facilities and more personnel.

5. In the first paragraph of the middle column of page 16 he states that after Paul established a church, he left it, after which the members were on their own. But what about Ephesus? I understand that after the initial gathering together of a few believers it was left in the hands of Aquila and Priscilla, later Paul returned and pastored the church for three years, and after that Paul sent Timothy—who wasn't a local boy—to pastor the flock.

6. Can we limit ourselves in methods to only what we find mentioned in the New Testament? This is also Watchman Nee's position—as I'm sure you know—but it would eliminate a lot of valuable tools such as literature, gospel broadcasts, Bible correspondence courses, and so on. Personally, such a view seems much too extreme and unnecessary.

7. The author is very right when he says that congregations fail in good measure to seek the leading of the Holy Spirit. But it doesn't seem that people who don't learn to discern the Spirit's leading day-by-day in their own lives would be able to discern His leading in church affairs. So the problem would be how to bring this about in the lives of at least the majority of the members.

8. The general plan for the church that he suggests seems to be much the same as that followed by the Plymouth Brethren; but this denomination hasn't grown more rapidly than a lot of others whose plan is quite different, and its people aren't more spiritual.

Well, I guess that's enough on that subject.

Sincerely in Christ,
Bertha Abel

The Last Act of Glorification

By Leo Polman

The chief end of man is to glorify God and enjoy Him forever. A will can be the last act of glorification. Certainly no other can be later in time! The following brief questions and answers are offered with the hope they may prove beneficial to you as you care for your business—and God's business.

Q. What happens if I die without a will?

A. If you have no will, the state statutes dictate how the property will be disposed of—this will depend on number and relationship of heirs, where property is located, and how title to property is held. But what is more important—you have no choice. The state statutes prevail unless you have made a will.

Q. Isn't the state law fair and equitable?

A. That depends on your particular circumstances. The statutes are rigid and inflexible. They are designed to facilitate orderly distribution of property, with little consideration for individual or family requirements, and certainly *no* consideration for the Lord's work. It ought to be the desire of every Christian to include the Lord and His work in their will. Often the statutes require distribution to persons other than those the testator would have chosen and in shares other than what the testator might have desired.

Q. Do I need to have an attorney prepare my will?

A. Not necessarily, but strongly recommended. There are many pitfalls to a handwritten will, which is the only kind you can do by yourself. Even it must be technically and legally correct.

Q. If I decide to change my will, what must I do?

A. There are two ways to revise a will: By use of a codicil or amendment; By revocation of former will and preparation of a new one.

Q. When is the best time to make a will?

A. *Now,* or at the first opportunity. There is a great satisfaction in knowing you have provided for the orderly distribution of your worldly goods with maximum tax savings. And much spiritual gratification to know God's purposes are included.

Q. What is meant by "capacity to make a will"?

A. 1. A person must be of legal age and 2. Be of sound mind—which requires that he comprehends he is making a will; he realizes the property he disposes of is his; knows the person who naturally will be expected to claim on his estate.

Q. What are the dangers of a will being contested?

A. There are at least six reasons for contesting a will: 1. Not properly executed (or incorrect in form or procedure). 2. Testator did not have capacity to create the will. 3. Testator was acting under influence of others. 4. Testator was defrauded. 5. Will is claimed to be a forgery. 6. Revoked by rule of law (subsequent events as marriage or births may render will inconsistent with state statutes regarding distribution of property.

Q. How much property should I have before making a will?

A. Practically everyone should have a will. Obviously, anyone with personal desires as to property disposition and with preference as to certain heirs must have a will.

Q. What is the cost of a properly drawn will?

A. Very little. Most competent lawyers will draft a will for as little as fifteen dollars to fifty dollars. If the estate is very large and the tax complications dictate that trusts are indicated, the cost may be somewhat more.

Q. Who should receive my church bequest?

A. This is for you to decide. If you would like to discuss this with your pastor or anyone representing the national boards, or the Brethren Financial Planning Service, which represents all our boards, be free to contact any of these in complete confidence. Remember, your estate is allowed a deduction for the amount given to any of your church boards.

Q. Is a life insurance program a substitute for a will?

A. No. Life insurance is only one kind of property which a person may own. If a life insurance policy is payable to an individual, the will of the insured has no effect on the proceeds. This is also true if you name one of our Brethren boards as your beneficiary, thus you are able to continue supporting the Lord's work beyond your lifetime.

Q. Does a will reduce inheritance and other taxes?

A. Yes. A properly prepared will may reduce the taxes that have to be paid.

If you have any questions, or desire help, we hope you will not hesitate to write or call any of our boards or your church or The Brethren Financial Planning Service, Leo Polman, Stewardship Counselor, 1562 Golden Rain, Apt. 44C, Seal Beach, California 90740 (Telephone 213-431-4617).

A Letter from Carol

I'm Engaged!

I'm promised to the man of my dreams, and he's promised to me. The wedding date is set and preparations for the day are nearly complete. You are all invited, of course. As soon as he finishes our home we'll be married. He wrote and told me about the gown he chose for me. "It's snowy white and the finest linen," he wrote. Knowing him, I'm sure it will be like none other.

I wish you could meet him. He's wonderful. He understands that I have rough days and bad moods, but he doesn't scold me if I get all wrapped up in something and seem to forget about him. It hurts him a lot, I know, for there's something that's just not quite right. But whenever I get snapped back to reality and realize what I've been doing to him, he forgives me and forgets all about it. He gets along well with my close friends, too—there's never any jealousy. And considerate! He's always giving me little gifts for no reason at all except that he loves me. He's wonderful!

And his letters! They're simply marvelous. They don't have a lot of mushy stuff in them—he's not that type. But all the same, every word speaks volumes. One part is especially precious. He's quoting himself in a conversation with his father and says (just before he went away), "And now I am coming to you. I say these things while I am still here, so that my joy may be made full and complete and perfect in her—that she may experience my delight fulfilled in her, that my enjoyment may be perfected in her own soul, that she may have my gladness within her, filling her heart." Isn't that wonderful! It and other excerpts have gotten me through some long hours at the factory! It fits perfectly into that verse in Ephesians about husbands loving their wives as themselves. He's surely God's choice for me!

You may be wondering where he is now, since I mentioned he's away. Well, he's with his father—but only for a while. They are building the house we'll live in there close to the new city. There's quite a clan that all live right close together. As soon as he's finished his business there, he's coming back for me. I'm not sure when that will be, but from his letters I'm expecting him any day now. He left a friend to "take care" of me while he's gone—and the friend has been as wonderful as my beloved. They're two of a kind.

You know, it's funny; ever since I've known him (and especially since he told me how much he loves me), my whole life has been changing. Little habits I'd wanted to break for a long time don't bother me like they used to. And he makes the little inconsistencies show up—and then he helps me straighten them up. I don't know how he does it. He doesn't nag or anything—just keeps loving me when I goof and pretty soon I get so involved in him that everything else falls into place.

Well, by now you're probably tired of all this love-talk. Oh, oh! I nearly forgot to tell you who he is. His lovely name is Jesus Christ. One girl I told asked me if I wasn't scared to be on such close terms with God; but I'm not. Jesus put it this way: "There is no fear in love, for perfect love casts out fear." And our love (thanks to Him!!) is perfect, so there's no fear involved. Just his wonderful self.

Well, must close. Sometime I'll tell you more about him—he's my favorite topic of conversation! ▼

Love

Carol

(Ed. note: Carol Meisberger, writer of this letter, is a sophomore at Grace College. She attends the Sidney Brethren Church, Sidney, Indiana.)

Worldscope

EPA SPECIAL—When the astronauts' moon boots took their first steps toward a new horizon, they triggered far-ranging theological speculation about the limits of man in the universe God created.

Dr. Harlow Shapley, eminent astronomer who has directed the Harvard Observatory for 30 years, concludes that "high-life locations," or places where conditions would permit the development of a high form of life, probably exist on 100 trillion planets of the universe. "We are not alone," he says, "although generations of theologians have sounded like it, and civilized man has acted like it."

Conservative scholar, Dr. Charles T. Feinberg, dean of Talbot Theological Seminary of La Mirada, Calif., does not believe scientific advances are out of place. "The scientific spirit is a spirit we should have," he told the *Los Angeles Times.*

The Rev. Paul D. Urbano, minister of All Saints Episcopal Church in Phoenix, Arizona, expressed amazement that anyone would think that now a new "astro-theology" must result from man's confrontation with space and probing toward the new world it contains.

"I always thought we *had* an 'astro-theology,'" he wrote in a recent article for the *Arizona Republic.* "Christian theology was never 'invented,'" said Father Urbano. ". . .A lot of humanly imagined nonsense has, of course, got mixed up with it. But its foundations are in revelation, and revelation is God telling us something which, without revelation, we could not know."

NEW YORK (EP)—A total of 103 heroin users died in New York City between May 30 and June 30—twice the usual number for a month, according to the *New York Times.*

Negro teens accounted for a disproportionate number of deaths, the Medical Examiner's office reported.

HARRISBURG, PA, (EP)—A proposal to legalize Sunday liquor sales in restaurants and hotels in Pennsylvania, subject to local option, was defeated in the House of Representatives.

The House vote against the issue was 106-88. Under terms of the bill, cities, boroughs and townships would have voted on whether to permit Sunday sales between 1 p.m. and 10 p.m. in restaurants and hotels which receive at least 55 percent of their gross income from food and non-alcoholic beverage sales.

JERUSALEM (EP)—The entire length of the Wailing Wall (now often called the Western Wall), Judaism's most sacred shrine, will be excavated and made visible for the first time in nearly 2,000 years, archaeologists announced here.

The wall has been an object of pilgrimages by Jews since ancient times, but only 30 meters (about 100 feet) of it were accessible before Israel occupied East Jerusalem in 1967 and another 50 meters (162 feet) were cleared.

Archaeologists also believe that the still buried wall covers the remains of the main entrance to the Temple Mountain, site of the Temple of Solomon. This gate was the chief means of access to the Temple from the city proper in Biblical times.

ST. LOUIS, MO. (EP)—There is little mention of heaven and hell by modern theologians attempting to define salvation, says a professor who delivered a paper at the Fourth National Faith and Order Colloquium here.

Dr. John B. Cobb, Jr., theologian at the School of Theology at Claremont, Calif., where he is Ingraham Memorial Professor of Theology, stated that: "Very few 20th Century Protestant theologians think in terms of heaven and hell." He said the emphasis on defining what salvation means in this life rather than after death drew no voiced challenges from the large number of religious thinkers from conservative churches—Greek Orthodox, Roman Catholic, Southern Baptist, and Missouri Synod Lutherans.

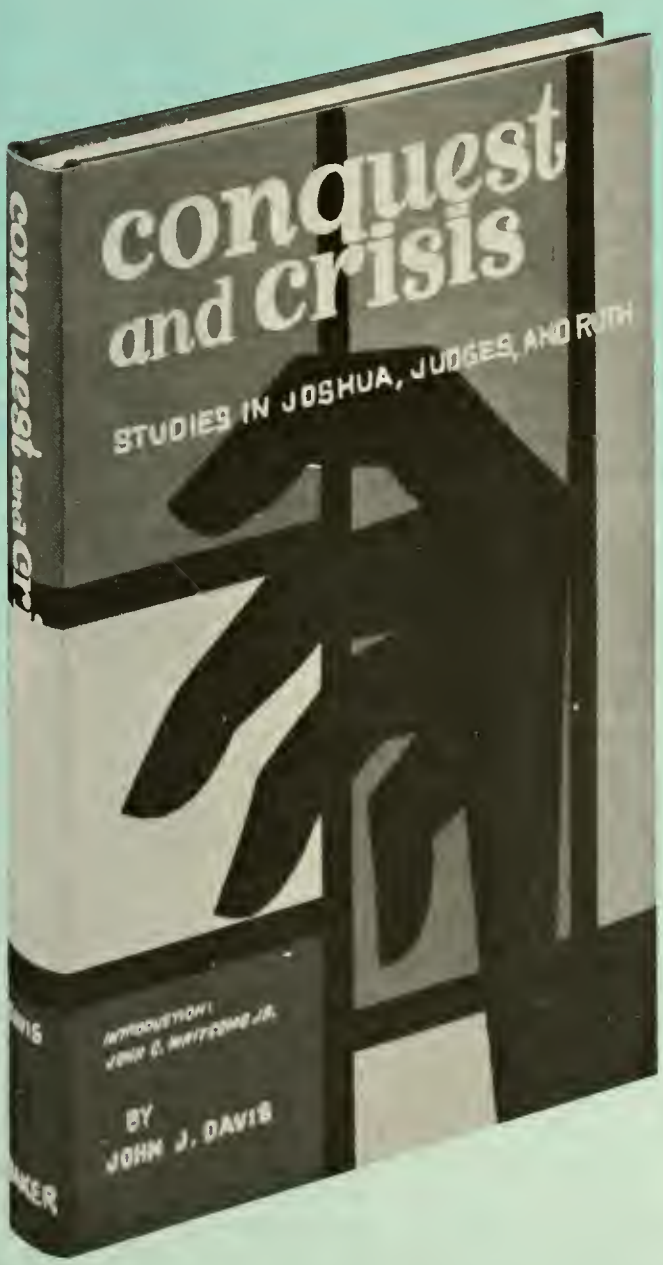
In an interview with the *Los Angeles Times* at his office, Dr. Cobb opined that some participants may have kept silent on the subject, possibly because it is less fashionable today to speak of salvation from the fires of hell.

His paper said concerning the expectation of "rewards and punishments, heaven and hell," that "hardly anyone today thinks seriously in such terms."

LOS ANGELES (EP)—Some 25,000 copies of the booklet *Good News by a Man Named John* were distributed by the Pacific Region office of the American Bible Society to as many boys at the National Boy Scout Jamboree at Farragut State Park, Idaho.

Some 2,000 New Testaments in *Today's English Version* were made available to the boys, according to Dr. Dean S. Collins, executive secretary of the ABS office here.

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The author is Associate Professor of Old Testament and Hebrew at Grace Theological Seminary, Winona Lake, Indiana.

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The President Speaks...

By Dr. Herman A. Hoyt, President
Grace Theological Seminary and College

A Clear Sign of the Times

To spiritual people schooled in the prophetic Word, the surging wave of ecumenicism spreading across the world is a clear sign of the times. The recent visit of the Pope to the headquarters of the World Council of Churches located in Geneva, Switzerland, gives new impetus to the movement. This visit has provided the occasion for a new round of discussions all across the world. No pope in more than four hundred years has visited this land of John Calvin where the Reformation took such firm root.

The visit of the Pope indicates that there is a growing spirit of cooperation between Protestantism and Roman Catholicism. On the television program, "Lamp Unto My Feet," featured by the Columbia Broadcasting System on Sunday morning, June 22, the subject "How One The Church" was discussed in dialogue by Dr. John Coventry Smith, representing the National Council of Churches, and Monsignor Bernard F. Law, representing the Roman Catholic Church. The remarks of both were open, but restrained and carefully measured. It was evident that neither wishes to venture too far out on a limb.

The panel discussion leader ventured the question concerning the explanation for this growing spirit of friendliness. At least one representative suggested the leading of the Holy Spirit. To most people this will sound most plausible. But to those who know the prophetic Scriptures there will immediately come to mind the fact that there is a great evil spirit who is moving in the minds and hearts of the apostate (I John 4:1-6). It will also be recognized that when this ecumenical organization finally comes to its full form, the true church in which the Holy Spirit actually resides and works will be gone (II Thess. 2:6-7). The church that will be left on earth is described as a harlot full of the most degrading wickedness (Rev. 17).

The erosion of Biblical theology in the thinking of ecclesiastical leadership, both Catholic and Protestant, and among the laity, is paving the way for the promotion of this movement. Without spiritual guidelines to measure the doctrines and direction of this movement, people are thrown back upon human limitations. Cooperation, conciliation, brotherliness seem right, as over against fragmentation, hostility, and bitterness. It never occurs to them that the light of the Word of God has been extinguished, and in its place there is now darkness; that the redeeming power of God in Christ has been scuttled, and in its place now there is the putrifying influence of the old nature which finally leads to perdition; that the predicted triumph of the true church has been lost, and in its place there is now the gradual formation of the harlot church which will come to a miserable end (Rev. 17:16-17).

The ecumenical discussion now in vogue all across the world is having its effect upon people, even upon those belonging to conservative Christian circles. There is a plausibleness about the reasoning that appeals to the human mind, and its effect is like wine that causes the person to glow with warmth, yet at the same time gradually produces a stupor of unreality. When this movement comes to full form, the Scriptures declare that "the inhabitants of the earth have been made drunk with the wine of her fornication" (Rev. 17:2). This can mean only one thing, namely, that the vast population of the earth will have been swept into this ecclesiastical organization, blissfully unaware of the fact that they are destined for destruction and perdition.

The Growing Intimacy With Government

A further sign of the times is the growing intimacy of this whole ecumenical movement with the political structure of the world. The Scriptures clearly indicate that there is interrelation and interaction on a wide and gigantic scale. With this organization "the kings of the earth have committed fornication" (Rev. 17:2). So powerful does this organization become that the potentates of earth cannot move without reckoning with it. This harlot sits "upon a scarlet colored beast" (Rev. 17:3), and "reigneth over the kings of the earth" (Rev. 17:18).

The explanation for this apparent transition in the area of concern must be traced again to the blacking out of Biblical theology. Having lost sight of spiritual matters, there is only one other direction in which to turn, and that is to the social, that area which is pre-eminently the concern of the governments of the world. Any right-minded person cannot help but see that the chief concern in the whole ecumenical movement is in the social, racial, and cultural areas of life. Gradually the whole spiritual area is disappearing entirely from view by being interpreted in terms of the social.

This means that the church must become more involved in the political and social structure of the world. This involvement is growing out of measure in these days, and this is further evidence that those who get caught in the toils of this monstrous movement are in deadly peril. It is further evidence that all those churches and church interests that take their stand for Biblical and conservative Christianity may well expect to feel the lash of criticism from this movement, and the restraining influence of government where the ecumenical church will be exercising its power.

Growing Hostility for True Saints

The outward professions of brotherliness, kindness, and altruism of the ecumenical movement are not to be trusted. These may appear to be genuine as viewed by men, but the quality of these professions have yet to be tested. Revelation brings to the attention of the people of God a scene which gives the lie to all this empty profession. "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration" (Rev. 17:6).

An analysis of this statement reveals two things: first, this movement has no concern for holiness of life, hence it does not hesitate to destroy the saints. The saints are holy ones, as the word means. An organization whose offerings to the world consist of abominations and filthiness of her fornication (Rev. 17:4) cannot possibly look with favor upon holiness or even tolerate it. This will lead to persecution of those who walk in holiness and even to death. A perusal of past history will help to verify what lies ahead.

In the second place, this whole movement will be geared to destroy the faith. This will take its most virulent form in the killing of the witnesses of Jesus. The word martyrs means witnesses. This means that for the testimony of their faith for Christ, these saints will be put to death. Even now the hostility of this movement is being expressed toward those circles of believers who hold to "the faith which was once delivered unto the saints" as set forth in the Bible. At present, in this country, this hostility is being expressed in veiled and subtle forms. But as the integration with government proceeds and material power falls into its hands, this movement will become far more bold and open in its attack upon true believers.

Witnessing, as we do today, the demonstrations of violence in riot and revolution on campus, street, and factory, it is not beyond the realm of possibility that the same unreasonable, impassioned outbursts may be felt by the people of God within the very near future. In a day when peril besets upon every hand because of the low level to which the morals of the people have fallen, and all this promoted by the loss of truth in the proclamation of the professing church, there is no guarantee that the true church will not feel the lash of hatred and destruction which smolders beneath the ecumenical movement.

This is a day when God's people need to be examining themselves whether they be in the faith, and girding up the loins of determination to promote the true faith with grace and gratuity. ▼

A Word of Appreciation, Explanation

One never realizes how many friends he has until he is laid physically low upon a hospital bed by the providential hand of God. Then from far and near come expressions of goodwill and wishes for recovery. This has been my experience over the past month. Almost from the beginning there has been a ceaseless flow of get-well cards, expressions of sincere sympathy, and promises of prayer on my behalf. Even long-distance telephone calls from all across the country have reached me on my hospital bed. Any number of flowers have been sent in to flood the atmosphere with beauty and fragrance.

To this vast throng of friends and comforters, beginning with the good brethren at Portis, Kansas, I want to send my sincere appreciation. These expressions of goodwill not only give me encouragement for recovery, but new enthusiasm for the duties I will undertake once more. Your continued prayers will be a constant undergirding for what lies ahead.

As is often the case, the first attempts at diagnosing the physical condition are not always correct. This took place in the hospital at Smith Center, Kansas, on June 11. At first it seemed that I had suffered a light heart attack, but almost instant recovery from the original condition suggested the possibility of something else. Then another attack, which did not respond to efforts to treat the heart, gave even stronger indication that it was not the heart.

Removal to the hospital at Warsaw, Indiana, on June 24 for closer observation very shortly revealed that the condition was a highly inflamed gallbladder. The second attack would not permit any further delay in dealing with the situation, so an operation was performed on June 26. This proved just preliminary to final surgery which will take place approximately four months from now.

The first surgery was to relieve the inflammation and distension of the small intestine in the region of the gallbladder, and to provide a means for draining the gallbladder in the months ahead. Once all the inflammation is removed and there has been sufficient reduction of weight to facilitate further surgery, the gallbladder will then be removed.

I was permitted to return home July 9 and from this point on will be convalescent. It goes without saying, that an operation of this dimension reduces one's strength until it is scarcely possible to move about. For one who is used to moving in high gear, this is indeed a slowing down of activity.

All of us are thanking God that the original diagnosis was not the final one. God in His providential grace has preserved the heart, and through the good offices of doctors and nurses is now providing the means of recovery. My wife joins me in expressing gratitude to God for all of you in this hour of need, and for the recovery I have now experienced, by July 14, as I write this brief missive.—*Dr. Herman A. Hoyt, president* ▼

What's Wrong With Our Youth?

(or someone)

"It's probably some kid," is a comment you hear often when something wrong happens . . . a car races through a red light, vandalism is found . . . "I just pity the world when these kids take over." But the adults not only say that about youth in general, but also about their own children. "I can't understand them—that awful music, that long hair." "They don't listen to anything I say." "He's going to make a mess of his life and I'm not going to stop him."

If it ever was true that children were seen and not heard, it certainly was not in my generation. With growing power since the turn of the decade, the teens and youth of America have become a force to be reckoned with—as advertisers, for one, well know. They style their cars for youth. The hairdo styles start there. They buy 45 percent of all soft drinks, 81 percent of all single records, one quarter of the wristwatches. The girls spend $2 billion a year on clothes alone. The over 24 million teens in our country also steal a lot. Of the 157,000 cases of shoplifting a week, over half are pilferers under 21. The crime rate has risen among the youth for so many years, and J. Edgar Hoover has expressed his alarm for so many years, that if it didn't happen we would be more alarmed ourselves.

A lot of teens in our country have three main interests: 1. Members of the opposite sex. 2. Things you can buy to impress members of the opposite sex, and 3. Places you can go to see members of the opposite sex. And while some of the interests in this area are healthy and normal, some of them have gotten out of hand. The good teen gets labeled a goody-goody and the bad is "in," "with it," "neat." If Booth Tarkington wrote his book *Seventeen* today he would have to call it *Thirteen!*

The generation gap has always existed, but it has never been as wide a gap as today. Some parents say, "I love her but I can't understand her." The teens say they love their parents but they don't always like them because "parents can't understand us."

If they face greater problems than ever, teens today also face greater pressures. School is harder than it has ever been, and the need to go to college is bigger. The school vies for more extracurricular time also, and usually

gets it. Sorry about that, church and home.

Some parents push their young children into a social whirl before the children want it; other teens mind the pressure of the draft over their head, and the pressures they put on each other to be in stuff at school—in the "in" group.

The whole problem reminds me of the airplane whose engines had conked out—much to the dismay of every passenger who heard the failure. After the fourth engine quit, the pilot came out of his cabin with his parachute on and said, "Don't worry folks, I'm going for help."

A lot of people have headed for help for the youth problem, but I'm not sure if they will be back or if they went to the right place.

Our society has *not* done a whole lot for its youth, except to rush them through a lot of things they could best have gone at slower, publicize the bad ones, show that society itself is rotten at the core, and show many things on screens which would have been better left unseen.

Neither will the schools deal with them because they have to stay away from teaching eternal values—or so the court says. In this area we have many who are very interested in their students; but we also have our share of the kind who laugh at the Bible, smile at the immorality present in the high school, and leave the job of teaching Truth, with a capital "T," to the Church and the Home and the Teen itself.

I. Church

The Bible admonishes, "Not forsaking the assembling of ourselves together." But each year 17 percent of teens attending evangelical churches overlook that command and drop out —and think of the number who never start in the first place.

You have to admit that the church faces a gigantic task in this matter. As I sat with my friend-wife at a recent, exciting basketball game, we watched mobile cheerleaders who had perfected their motions after hours of hard work; dedicated, conditioned, sometimes toothless, players who had given up time and cake to play so well; and loyal high-schoolers who yelled and jumped and rooted as if their lives depended on a win, and I guess they did.

And the church must compete and invite these same teens to a Bible study or a prayer meeting, where no cheering is allowed. . . .

But teens need both . . . and *I wish more of them realized that their lives depended on that Bible study and prayer, on Christian fellowship and advice. And I wish more of their parents believed that.*

Titus, chapter two, verse six: "Exhort to be sober minded." This is partially the job of the church. Through its youth groups, study and discussion groups, Bible school classes and individual guidance it seeks to show teens what eternal values are . . . and what really counts after all is said and done, and you are dead and gone.

From my standpoint many of the churches of the nation have missed the boat here by trying to go along with bad trends of the day, and agreeing with the new theologies that say bad things are good if you have the right motives. I have talked to youth leaders who as much as laughed as they referred to the sinful habits of their youth, almost braggingly implying that their teens were wilder than yours.

By Knute Larson

Pastor, Grace Brethren Church
Ashland, Ohio

If we believe anything about God's future for us, we must never depart from our task to teach the seriousness of life, of dating, of studies, of home-life, of Bible study and prayer, of Christian witness.

"Flee also youthful lusts . . ." (II Tim. 2:22). This is that serious attitude about life which involves convictions about things that are wrong for you to say and do. You can't teach the Bible at church without teaching negatives—they are all through the Bible. And the church must help point out what youthful lusts are and help point teens to Christ as the strength to overcome.

This does not mean that negatives become our major emphasis . . . but far too many churches have let the clear teachings of the Bible about what's wrong slide down the drain with the nation's morality.

Sometimes this involves the church's sponsoring events just so the youth have a better place to go than somewhere else . . . and I'm glad to be a part of a church here that has a busy program for its youth—not a perfect program—but a good one.

No one likes rules just to have rules, but the Bible gives reasons to stay away from lusts—and so must the church.

In many youth groups where I have been, teens have rebelled against teachings of the church because they learned that certain things were wrong just because someone said they were wrong—so don't do it. The Christian youth must see it in the Bible, see the reasons, and if he is sober minded he will accept the Lord's negatives for him.

"Let no man despise thy youth; but be thou an example . . . in word, in manner of life, in love, in faith, in purity" (I Tim. 4:12 ASV). This is the positive teaching of the church: To show that the Christian life, even when you are in high school, is the most rewarding life, the happiest, the most respected. To show that the Christian life is not an unhappy struggle to keep yourself away from certain things as it is a happy growth to know Jesus Christ better in every area of life —to march with Him in doing good—to stand out in your school as someone who has the courage to be an example of what's right—in word, manner, and life.

II. Home

The first reason youth dropped out of church—and this survey was in conservative churches—was "the inadequacy of Christian training and encouragement in many homes." The church has a hard time trying to do in a few hours of a week what the home does not back up the rest of the 168 hours in the week.

From the Hippies on one extreme to the youth who think only of money and things on the other, America's young have learned perverted values at

home. But, not all of them, for in the Christian homes, that are Christian all week, youth learn to enjoy life by being sober minded, running from lusts that harm the brain and heart and body.

"Sober minded." The home teaches what there is in life to be serious about. It either teaches something good or bad. By its practice it may teach that money or television is the most important thing in life—or it may teach that loving and knowing and serving Christ is primary.

If the things of today are the only interests of the homes' leaders, one has a hard time getting a sober outlook on life.

"Flee youthful lusts." That's not an easy problem at all—for any home. But no matter what influences are in society and at school, the home must be a society and school that teach how to follow righteousness, faith, love, peace as you call on the Lord together out of pure hearts. The father in the Book of Proverbs says to his son, "I have taught thee in the way of wisdom; I have led thee in right paths. Enter not into the path of the wicked, and go not in the way of evil men." He warns his son, "To deliver thee from the way of the evil man."

Read again I Timothy 4:12: *Home* must not despise youth, but *help* be and example in word, manner of life, love, spirit, faith, purity.

This is the positive element—not easy when everyone is so busy. Often it's "hurry up," "good morning," "good bye" . . . Off to school or baby-sitters . . . home after school to the radio or TV but no parent . . . a quick dinner sort-of-together with a few complaints about what didn't go right . . . then the rush to get ready for a school or church activity, or an errand, or homework or TV—or both.

When can the positive be taught? Parents must make the time, and so must the children and youth. Teach with life and words. New *Campus Life* magazine quotes teens as saying, "Often we're forced to do things we really don't want to do, all the time being hypnotized with the word success, success, success." One 17-year old said, "My father and I have only two topics of conversation, cars and marks." That must be changed in the home, where communication between parents and youth is a two-way street.

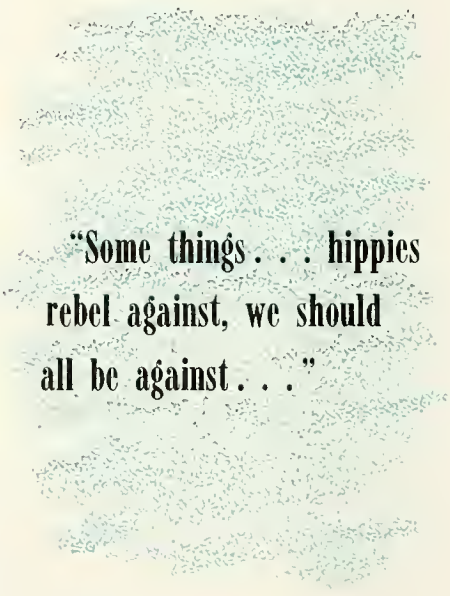
III. Youth

The church and home must improve —but the final decision still belongs to youth. You ultimately decide whether to look at life seriously, stay away from youthful lusts, and be an example of believers.

The church can run itself ragged making its schedule plus emphasizing the spiritual. And parents can go to any amount of sacrifice to make the home really Christian . . . And you can be completely uninterested and unaffected . . . The decision is yours.

Be Sober Minded

Not too many youth are these days. So I challenge you to go against the tide, to walk in step with Christ, not with the crowd when it's wrong.



God is not old-fashioned. Don't try to push Him aside. You can't fake Him out of position. His will is still what you should be most serious about. He is eternal and true.

Flee Youthful Lusts

There are some occupational hazards in being young. Daily temptations and problems. There are people, and activities, and magazines, and programs, and lanes, and thoughts—you should just plain flee from.

Be an Example

You will be if you're serious about life and if you make it a point to flee youthful lusts. Add to that positive words and deeds of love, faith, and purity.

Conclusion

Well, let's do some churchcleaning and housecleaning and come up with better answers for the youth of today. Some of the things in the establishment which the Hippies rebel against should be things we are all against and for good. Inconsistencies of parents and older people have too long driven kids to care little about what they do.

Someday we're going to have to wake-up and decide that the message of Jesus Christ and of right and wrong is still for today more than anything else. Sure, we need new methods to reach people—sure there must be better ways for young people to have fun and make their way in life. But they must also be told, by someone who cares, that certain things are right and wrong and that it does matter that you do the right things and stay away from the wrong . . . that Jesus Christ gives you a way to go that is good and eternal . . . that He gives you something to live for here that scrubs up your conscience and makes you able to help other people.

Maybe then there won't have to be so many parents crying and saying, "What did we do wrong? Why, we gave him everything." Everything but what he wanted, yourselves. Maybe if your home gets back to Jesus Christ there will be fewer kids saying they can't trust anyone over thirty—or that their parents' way of life is out of it.

Crown Jesus Christ the Lord of your life, teenager . . . take Him at His Word, for He has never broken it. If you want to get somewhere in this life and the next, follow Jesus Christ who said, "I am life." Quit playing "footsy" with disaster and sin.

And parents, quit being just *religious* and become *committed to Christ,* and a true, workable faith that shows in whatever you do at home, and everywhere else.

There is so much to lose, if you reject Him, but so much to gain if you will crown Jesus Christ in your home. Crown Him by obeying Him and honoring Him as Lord of Life.

Sure there's something wrong with our youth—or someone!

But we can make it right with the help of Jesus Christ.

—Pastor Larson received the B.A. degree from Grace College in 1962 and the B.D. degree from Grace Theological Seminary in 1966.

MEET SOME SATISFIED CUSTOMERS

I read with interest the April edition of the *Trumpeter* with the excellent testimonies from students attending Grace College. No one can tell a success story better than those who are a part of it. As a pastor in the Southern Ohio District, I am pleased to urge my young people to attend Grace College. First Brethren now has six students whom we assist in their schooling at Grace with the prospect of several more in attendance next fall. It is wonderful to see the spiritual maturity in the lives of many of these college young people, and I am sure that their training at Grace College has made a valuable contribution in this area.

As Brethren people we have every reason to be proud of our college which God has raised up to train our young people in these days of unrest and lawlessness. The administration and faculty are to be commended for the leadership which they give to our school. They are deserving of our faithful prayer support that they might hold the standard high in this day of compromise. The greatest investment you can make in the lives of your children is to encourage them to put Grace College at the top of their college list. Brethren parents sending their children to Grace College will prepare Brethren young people to face the challenge of the "NOW" generation.

—by Rev. G. Forrest Jackson, Pastor of the First Brethren Church, Dayton, Ohio.

On the next page are excerpts from some of the student testimonies which appeared in the April, 1969 issue of the *Trumpeter*, published by the Southern Ohio District Fellowship of Brethren Men.





Jim Bowling and Karen Grove*

When it came time to decide on which college to attend, Grace was foremost in our minds. My fiancee, Karen, and I, talked it over and we agreed that we didn't want the type of atmosphere offered at a state school. We were both born-again Christians and Grace College had the very thing we were looking for: top-notch education in a Christ-centered atmosphere. After being here for two and one-half years, we have really grown to appreciate and even love our school. Karen and I are thankful to be a part of Grace College and are looking forward to that time when we are alumni and Grace is a fond memory to both of us. (*Married, June 14, 1969)

Becky Winders

Two years ago I came to Grace as a very scared, but determined, freshman. I had many problems because the transition from high school to college was, for me at least, very slow and sometimes painful. But the Lord helped me and eventually the problems were overcome.

Now I thank God for having brought me to Grace. Since I came, He has continued to answer all of my prayers and has provided me with everything I have needed. He has led me into secondary education with a teaching major in English. Some day, I hope to further my education and receive a degree in sociology, if the Lord so wills. I thank God for Grace College, an institution where the Gospel is believed and conveyed to everyone.

Ruthanne Ward

The opportunity of attending a Christian college is something I wish every Christian person could have. The things I have learned and will learn, not only academically but socially and spiritually, are going to be valued for the rest of my life.

Academically, it will be the basis for a career in teaching. Socially, it teaches you how to live and get along with other Christians. Giving becomes more important than taking. Spiritually you learn to depend totally on the Lord. The power of prayer, the joy of keeping in touch with the Lord at all times becomes a big and wonderful reality.

Perhaps the best part is seeing friends who you thought were Christians, truly come to know Him. With the presence of Christians in every aspect of life here, it is very hard to shun and ignore the Lord. He becomes a real person, when before He might have been just a being or thing.



Penny Puls

It's difficult to express what Grace means to me. Grace has become my second home for nine months of every year. It has become the place where I have popped more popcorn than any girl on the second floor, gained fifteen pounds, met people from all over the world, laughed, cried, studied, relaxed and grown up just a little in the process. Yes, I could give the usual testimony of how wonderful it is to be at a Christian college, and this would be very true. But, "old G.U," is more than this, much more. Grace College is people, people who care. They care about my education and about my intellectual growth, but more important, they care about my Saviour and what He means to me. I thank God for Grace College, and the preparation I am getting for life.



Vickie Zickefoose*

I suppose the most influential factor in my coming to Grace College was the choir and gospel teams which visited our church. I saw in those kids a deep, meaningful testimony of the Lord Jesus Christ as they gave their message in song to us. I knew then that I wanted to be associated with young people of that caliber. In addition to that, Grace offered the education I wanted. So, after much prayer and consideration, the Lord showed me that I was to come to Grace. I am majoring in Elementary Education, looking forward to the next two years of college, anticipating many exciting things that the Lord has for me both here at Grace and after graduation. (*Vickie is the new editor-in-chief for the 1969-70 *Heritage*.)



Dave Brickel

To me Grace College answered my need for a college, and I recommend it to anyone. It is a school where education is Christ-centered. For me this is the best education possible. This is not to say that we do not have our problems. The devil seems to hit the Christian the hardest in a Christian school. Continue to pray for us, for we need your prayers very much.

Grace News

Parking Facilities Need Expansion

Now that restrictions have been lifted at Grace Schools so that freshmen and sophomores, as well as upper classmen, may have automobiles on campus, it has become necessary to enlarge parking facilities.

Additional space for fifty cars has been provided at Beta Hall (men's residence) and eighty cars at Philathea Hall (educational building). Parking space is now available for close to five hundred cars.

Regardless of their class, students must meet certain qualifications to be eligible for the on-campus car privilege.

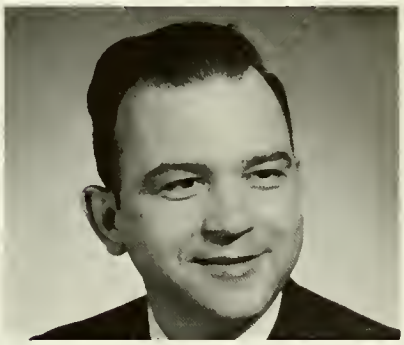


Finks Take Leave of Absence

Dr. and Mrs. Paul R. Fink will both be doing advanced degree work at the University of Southern California during the 1969-70 school year. Dr. Fink, on sabbatical leave from the seminary, will be enrolled in the Advanced Master's program for Instructional Technology in the School of Education. He will also be teaching some speech labs at Biola College and serving as interim pastor at the Los Altos Brethren Church.

Mrs. Fink, on leave of absence from the college, will be working on her Master's degree in the field of speech at the University of Southern California School of Speech. She will have an assistantship there, teaching two classes in basic speech. Their address will be: 14648 Bora Drive, LaMirada, California 90368. Phone: 213-941-1062.

Dr. Paul Fink



Teaching in the absence of Dr. Fink, will be Mr. Robert Ramey, a Th.D. candidate in the post-graduate division of Grace Seminary. He was formerly registrar, director of admissions, and teacher at Detroit Bible College where he designed and developed the homiletics and Christian Education programs. He is a graduate of Moody Bible Institute and earned his Th.M. degree at Dallas Theological Seminary.

* * * * * * * * * * *

Mr. Lee Kantenwein, a Th.M. candidate in the seminary, will continue in the homiletics program where he is serving as lab assistant. He is a graduate of the Bible Baptist Seminary in Clarks Summit, Pa., holds the Bachelor of Divinity degree from Grace Seminary and serves as pastor of the Calvary Baptist Church, Oswego, Indiana.

Mrs. Mary Fink





Library Fund Progress Report (June 30, 1969)

Library Fund gifts received	$345,138
Warsaw Community Fund Drive for Library.	50,114
Total cash and unpaid faith-promises received to date	407,501
Approximate amount still needed	342,499
Revised estimated cost of library project	750,000

(Including building, furnishings, landscaping, sodding, walks, campus lighting, increased cost of materials and services.)

Lancer Basketball Camp

The new Lancer Basketball Camp 1969 at Grace College, July 13-26, under the leadership of Camp Director, Chet Kammerer, enrolled more than one hundred 4th to 8th grade boys from Indiana, Michigan, Ohio, and Pennsylvania.

Members of the coaching staff assisting head coach, Kammerer, were: Roland Fletcher, '63 Grace alumnus and assistant basketball coach at Grace; Lane Moody, head basketball coach at Wheaton Academy in Illinois and a '58 graduate of Cedarville College; Ed Fleener, whose Manitowoc High School team won the 1968 Wisconsin state championship; and Ron Galbreath, a member of the Clarion State College coaching staff in Pennsylvania.

Guest coaches were Keith Dougherty, Elkhart; Tom Sittler, Pierceton; and Boag Johnson, Warsaw, all from Indiana high schools.

Campers lived in Beta Hall (men's residence) and ate their meals in Alpha Hall dining commons on Grace campus. Grace athletes served as counselors.

The boys received instructions in the fundamentals of basketball during morning and afternoon sessions with league games in the evening.

Ten trophies were awarded in the junior and senior divisions for the: most valuable player, most improved player, best set shot, best foul shot, and the best hustler.

The morning huddle was conducted by Rev. Charles H. Ashman, pastor of the Winona Lake Brethren Church, and the evening huddle by Evangelist Bill Smith.

As founder of the Lancer Basketball Camp, which is to be an annual event, Coach Kammerer has a sincere interest in seeing young talent developed to its full potential and dedicated to Christ.

Homecoming Date Changed

The date for the 1969 Grace College Homecoming has been changed from the usual Thanksgiving weekend to Friday and Saturday, October 24-25, upon the joint recommendation of the Student Council, Alumni Relations office, Athletic Department, and in cooperation with the deans.

Featured sports event on Saturday, October 25, will be a soccer game between the Grace Lancers and Wabash College according to head soccer coach, Lloyd Woolman.

Highlighting the program will be the crowning of the Homecoming queen, campus decorations, possible parade, special musical groups, an alumni feed, and other activities designed to make it a gala event. Involvement of the entire student body and faculty, alumni and friends is planned.

Basketball Tournament at Thanksgiving

According to Chet Kammerer, head basketball coach, the Turkey Tourney, annual eight-team invitational basketball tournament is scheduled, as usual, for the Thanksgiving weekend, November 26-29.

Guests of the Grace Lancers will be teams from Bethel, Calvary, Cedarville, Geneva, Manchester, Marion, and Tennessee Temple Colleges.

COMP.
Grace Theological Seminary
Box 397
Winona Lake, Indiana 46590

BRETHREN MISSIONARY

HERALD

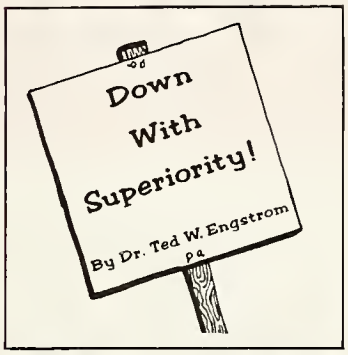
September 6, 1969



Missionaries Refresh at Seminar



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Laymen—Mr. Harold Jones

September 6, 1969
Volume 31, Number 18

Foreign Missions and WMC Issue

COVER PHOTO—missionaries on furlough and candidates were present at the annual Missions Seminar, which was held in Winona Lake, July 28 through August 1. Pictured, left to right, front row: Mrs. Wm. Walker, Miss Mary Cripe, Miss Bertha Abel, Mrs. Bill Burk, Mrs. Jake Kliever, Mrs. Don Miller, Mrs. Marvin Goodman. Second row: Mrs. Lynn Schrock, Mrs. Keith Altig, Miss Ruth Snyder, Mrs. Eddie Mensinger, Miss Rosella Cochran, Miss Carol Mensinger, Miss Lois Miller. Back row: Rev. Lynn Schrock, Dr. Wm. Walker, Rev. Keith Altig, Rev. Bill Burk, Rev. Eddie Mensinger, Rev. Martin Garber, Dr. Jake Kliever, Rev. Don Miller, Rev. Marvin Goodman. Also present but not pictured: Mr. and Mrs. Dan Hammers. (Photo by Ed Cole)

MEMBER EPA EVANGELICAL PRESS ASSOCIATION

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The Boards

"The boards? I couldn't care less. They're in Winona Lake. I've got work to do *here*."

You *should* care for they are doing your business. In fact, the various Brethren boards are working with *your* problems. Evangelism, Home Missions, Christian Education, Seminary and College. Also Foreign Missions, Publications, and Ministers' Retirement. And God is abundantly blessing in the work of these boards.

Second only to the Lord's blessings is the fine support given to the boards by the Brotherhood. Brethren people have prayed, and they have given of their funds. In view of this support it is essential that they be kept well informed.

Four of the boards are incorporated: Grace Seminary, Home Missions Council, Foreign Missionary Society, and the Brethren Missionary Herald Company. These corporations operate under state laws, but are directed by boards of trustees made up completely of Brethren men. These trustees are elected by the qualified voting membership of the corporation. The boards of the Christian Education Department, Ministerial Retirement, and Evangelism are "creatures of conference," which means they operate directly under the authority of national conference. Members of these boards are elected during national conference.

Of the one hundred total membership of the seven boards, sixty-nine are Brethren ministers and thirty-one are Brethren laymen. One board has one-half of its membership made up of laymen, one has five laymen out of a membership of twelve, and another has ten of twenty-seven. The other boards have three of nine, two of fifteen, one has two laymen out of a membership of eleven, and one has two out of twelve. This indicates that some of the boards have an equitable ratio of laymen to ministers, but others do not. Considering the fine capable laymen that we have in the denomination, some of the boards could well improve the situation. Most of the boards have slots which can be filled only with laymen. This is the ideal arrangement. One of the reasons given for not putting more laymen on boards is that their work responsibilities could hinder board-meeting attendance. I believe this is underestimating the interest and ability of many of our dedicated laymen. However, since laymen can make valuable contributions to the work of the boards, it would be advisable to consider this problem and endeavor to find a satisfactory solution.

There are approximately 80 percent of the executive offices held by ministers and 20 percent by laymen. As the lay membership on the boards is increased doubtless more laymen will be elected to executive positions, thus capitalizing on their executive abilities.

Some of the boards have discussed the matter of whether one man should be a member of more than one board. Naturally, one board cannot legislate to another in this matter. However, some boards do have a ruling that in selecting new nominees for election they will not consider a man who is currently serving on another board. This is commendable and could well be the worthwhile objective of all seven boards.

Some speak of certain boards as major and of others as minor. This is a statement like the designating of major and minor prophets of the Old Testament—it has nothing to do with importance, and little to do with size. It is a meaningless distinction since it is a work for Him—it is all *major* activity. We should look on the work of all in this light and support them accordingly. We should pray for this area of work, for the staff members, and we should give faithfully to each cause to assist in carrying on the ministry for our Lord. As we are faithful, He will bless with a rich harvest in all phases of the denominational work.

▼



Dead or Alive...?

By Rev. Raymond W. Thompson

Your Missionary Conference

"Our missionary conference set a new spiritual tone that has lasted and benefited all of our church activity." Or: "Missionary conference? Oh, yes, we did have some missionaries here, but it was the same old thing—not many were there to hear them. Our people just won't come out to listen to missionaries."

Both of the preceding statements were spoken concerning missionary conferences in Brethren churches during this past year. What was the difference? Much of it may be pinpointed by considering two simple factors: first, the attitude with which the conference was anticipated; second, the preparations which were made for the conference.

In general, there were three attitudes evident in missionary conference planning in Brethren churches last year:

1. *Pulpit supply.* The missionary was another guest speaker invited to fill the pulpit.

2. *Propagandizing.* The church was granting the Foreign Missionary Society the opportunity of presenting its program and of appealing for support.

3. *Participation.* The church had planned as an important facet of its annual programming a vital missions outreach of which the missionary conference was an inspirational and informative phase.

Preparations for the missionary conference will be dependent upon the attitude demonstrated in the church as it looks forward to the conference. If the conference is to prove of maximum benefit to the life of the church as well as benefiting the missionary, there are at least three areas which must be given intensive preparation in the church:

1. *The conference needs to be carefully planned.* The church must be praying about it. People should know something about the missionary program of The Brethren Church, the fields in which we are working, and the missionaries who will be present. Details should be worked out for accommodating the missionaries. A variety of meetings for all age groups may be planned; plans made to vary the program to include interviews with missionaries as well as people in the congregation who have an interest in missions; panel discussions; men's breakfast; ladies' tea; slide presentations; question-and-answer time; and many other interesting features which are suited to the particular church. The missionary cannot bring the conference with him. He can only embellish the conference which you have prepared. A pastor of a large church of another denomination recently related how his people had prepared so thoroughly for a missionary conference that when at the last minute the missionaries were unable to come, a very excellent conference was held without them.



2. *Involve everyone in your church in some way.* One church had the experience of having an unsaved visitor assist in preparing a booth representing a foreign land. That person came to the conference to see the booth in use, heard a missionary gospel challenge, and received Christ as Saviour. People who have worked to prepare the conference will be there to receive the blessing. Some churches use as many as twelve committees to work out all the details of the conference. The committee members in turn enlist everyone possible to share in some part of the preparation. People may not come out just to hear a missionary speaker, but people who have worked to make the conference possible will be there. And even more important, people who have prayed for the missionary and know about his field will be there to encourage that missionary as much as to hear him speak.

3. *Make your conference an important matter.* Speak about it often. Publicize it extensively with colorful posters, displays, and other means which may be available to you. Expect people to be blessed and awakened spiritually, not merely propagandized.

Missions is God's program. He blesses that which honors Him and fulfills His will. Your missionary conference may be the means of evangelizing your community for Christ and awakening your church spiritually or it may be only another obligation for the faithful few. You must decide which you want.



We're concerned about the home base!

Missions at Home

For years one of the great bugaboos to the first-term missionary has been a malady known as "cultural shock." Included in this are all the differences of speech, customs, and practices of the people among whom the missionary has gone to live and work, and the effect that this avalanche of differences has upon him. Place yourself in the missionary's shoes and you will understand the crushing sense of defeat felt by some as they cannot make the simplest purchase without embarrassment at their own awkward attempts to speak a strange tongue; not only this, but now they hear no other tongue. The food, the houses, the music, the way people act—these are all strange, only here these strange people with their strange ways are right and the missionary is wrong! The hurdle presented by "cultural shock" has defeated many an idealistic novice missionary and sent him home, or at least caused him months of doubt and discouragement.

Not the least of the shocking experiences of the new missionary is that of living among people who have decidedly different moral values than we have known in our society. Immorality—even as a part of religious festivities, lying, cheating, and stealing are practiced by respected leaders in the society. These and many other vices rampant among many peoples have often led missionaries to feel that they could not keep their children with them on the field. Thus, a good home was sought in this country where children could grow up in proper environment.

But tragedy has struck at home! Today many missionaries feel that the moral environment at home is little better than that on their field. A missionary, upon returning to the homeland recently, was reported as saying that the initial cultural shock of going to a foreign land was not nearly so great as the shock of returning home to see how moral standards had lowered during his absence.

Our nation needs sound, Biblical churches filled with zealous compassionate believers and pastored by plain-spoken men of the Word of God. The Foreign Missionary Society salutes The Brethren Home Missions Council in its purpose to confront the need of our day with churches and pastors and concerned people. May Brethren everywhere shoulder this responsibility of prayer, support, and action which is ours toward all the people of this great nation—our homeland.—*RWT* ▼

THE LATEST FROM GERMANY—

Rev. and Mrs. Roger Peugh and little son, Ryan, who left the United States in July, are now settled in an apartment in Radolfzell, Germany, for their study of the German language. Radolfzell, a small city of 20,000 population, is located in extreme southern Germany, right on Lake Constance, which lies between Germany and Switzerland. Eight miles away is Singen, which has a population approximately twice that of Radolfzell. The smaller city has no evangelical witness whatsoever, and in Singen there is probably just one gospel-preaching church, a Baptist church where the Peughs were anticipating good fellowship during their stay in that area.

Language study will be the first order of things for this new missionary family for perhaps a year, and then they will be ready to move into a definite testimony for the Lord.

Their address is as follows: Appartement-haus Mettnau, 776 Radolfzell, Strandbadstr. 86, Germany.



What Happened in Calvin's Geneva?

By Colette Steudler

Geneva, international city, located on the shore of Lake Leman, is the meeting place of the United Nations, the International Work Office, and the Central Headquarters of the Red Cross. It is also an agreeable place to stay because of its location and its historic monuments.

However, this city is not only famous for its present, but it also has a rich past in important events. We Christians must not forget that Geneva is the city of Calvin, the great reformer (born in 1509 and died at Geneva in 1564). It was Calvin who founded its university which is so well-known today. He organized in his time a Protestant republic at Geneva.

What happened on June 8, 1969? A crowd which grew denser and denser moved toward the upper part of the city where there is a public park carefully maintained with its multicolored flower beds. But it was not to admire the flowers that all these people penetrated the park. At this park there is a wall called the "Reformation Wall," which is a place of rendezvous. There sculptured in yellow stone are the statues of the four great reformers: Farel, Calvin, Beza, Knox. It is a remembrance monument so that no Protestant will ever forget

That is why a manifestation was organized on this Sunday by the Evangelical Alliance of Geneva in order to protest in calm and dignity, the visit of Pope Paul VI to their city.

Several thousand persons participated in the ceremony. Three different speakers addressed the crowd and the whole assembly sang in chorus the hymns dear to Protestants. At the end each one received a declaration specifying the position of evangelical Christians.

On Tuesday, June 10, the Pope arrived at Geneva, invited by the International Work Organization, at the occasion of the fiftieth anniversary of its creation. The Ecumenical Council of the churches seized this opportunity to take its turn to invite Paul VI to visit its center. At the close of this visit, a joint prayer was offered.

It would take too long to relate in detail all the events of that day. It is necessary, however, to underline the fact that Paul VI is the fifth Pope to visit Geneva, the last having come in 1472! Also, all modern means were put to work: journalists, European television, and appropriate literature. Portraits of Paul VI appeared on boxes of chocolates and on postal cards.

With such events announcing the coming of the Antichrist, it is urgent that every Christian take a clear position and maintain alive the faith that he has received as a heritage of the great reformers of the sixteenth century.

(FMS editor's note: The first papal visit ever to the continent of Africa has been made recently by Pope Paul VI, who has described himself as an "apostle on the move" and who is said to have a desire to visit every continent. Africa has 30 million Catholics, according to U.S. News & World Report, *and their numbers are growing each year, but this is supposed to be due simply to the increase in population, since the number of converts has decreased in recent years.)* ▼

Colette Steudler and her husband, Jean-Louis, are teachers in the James Gribble High School, operated by the Brethren mission in the Central African Republic. They have been enjoying their biennial summer vacation in their native Switzerland.

Declaration

of the Geneva section of the Swiss Evangelical Alliance

The Protestants of Geneva, spiritual sons of the Reformation and of the religious Awakening of the Nineteenth Century, assembled before the Reformation Wall this Sunday, June 8, 1969, *declare that which follows:*

At the hour when the chief of the Roman Catholic Church manifests by his visit to our city the interest that he shows to the world for the ecumenical movement, we measure the importance of this event for our Catholic citizens and we understand the welcome that they reserve for him.

We are mindful of the profound mutations which appear to be operating in the Roman Church and *we form the opinion that the Biblical renewal which is developing is bearing all its fruits.*

Nevertheless, bearing in mind the difficult situation of many Protestants in countries where there is a Catholic majority, and especially the danger of a superficial ecumenicity, we insist on raising our voices at the occasion of this day of June 10 in order to briefly recall the foundations of our faith, with the will to remain faithful to Christ and to His sovereign and fully efficacious Word.

We refuse to do this in a spirit of religious sufficiency, but in the hope that faith in the Son of God, delivered to believers once for all, will soon reunite in a common service, all those who love the Lord Jesus Christ.

Concerning the traditions and errors of men, we declare that we intend to submit to *the sole authority of the living Christ, who died and arose for our salvation, unique mediator, supreme chief of the Church to which the Holy Scriptures render testimony by the power of the Holy Spirit.* No other authority should pretend to govern the Church, and the only function of its ministers and of its faithful ones is to render testimony to this truth. That is what the reformers wished to accomplish and we deplore again that the official Church of that time did not receive this testimony.

If we are ready to dialogue with the representatives of all the fractions of Christianity, we are also convinced that unity requires a despoilment of all the deformations that men have caused the pure Gospel to go through under the impression of doctrines and of practices foreign to the faith. *Conscious of and humbled by our own infidelities, we beg the Lord himself to bring about that purification which can only lead to an authentic communion among all Christians.*

Persuaded moreover that the men of today, profoundly troubled by the violence which is spreading abroad in the world, by wars and risks of wars, by tensions between rich and poor countries, by the confusion of ideas and emptiness of heart, have more need than ever of the revelation of the love of God. *We confess in the faith, the free pardon obtained solely by the sacrifice of the Son of God, the new life which began with His resurrection on Easter Sunday and the restoration of humanity rendered possible by the intervention of a God who far from being dead, continues to work with the view of establishing His Kingdom of peace, of justice and of love.*

Strong in this promise and founded on the Lord of the Church, uniting our voices to those of the apostles, of the reformers and of all the martyrs of the faith, *we pray God to keep us faithful until the return of Jesus Christ, to proclaim the only name that has been given to men for their reconciliation with God and with each other.*

TO GOD ONLY THE GLORY ▼

THE CHILDREN'S PAGE



A NEW DOCTOR IN AFRICA

Dr. and Mrs. William Walker and their family are now in Africa, and the Africans and the missionaries are so very happy to have them there. They have needed another doctor for a long time.

The four older children—Karen, Linda, Janet, and David are attending the Missionary Children's School at the Bible Center, and Tina Marie is at home with her parents at Boguila—the Medical Center.

MHC at St. Pete

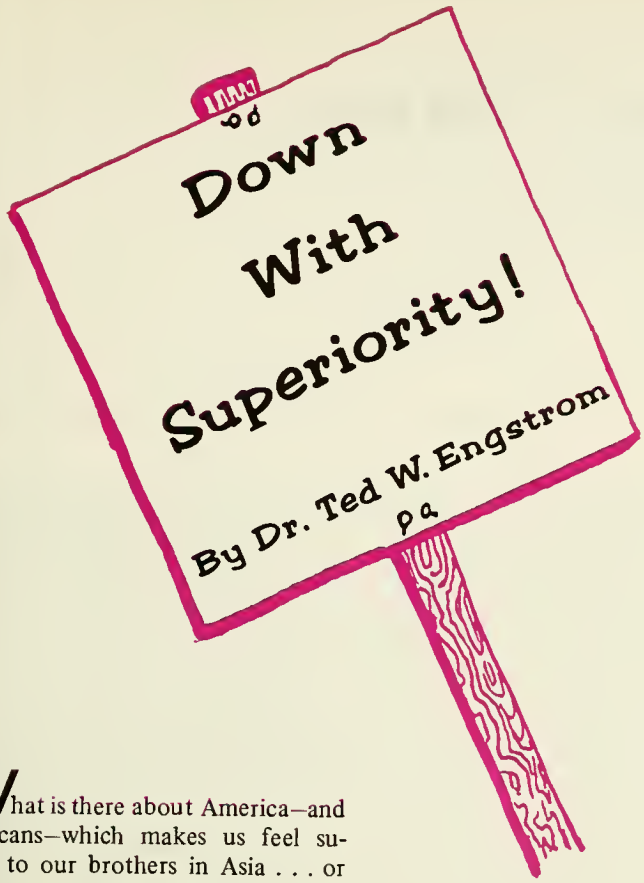
A brand-new Brethren church in St. Petersburg, Florida, has a Missionary Helpers Club which is off to a good start, too. These are the children pictured in the back row: Mike Richards, Juda Sierra, Cindy Richards, Cindy Mauck; front row: Richard Richards, Teresa Mauck, Kim Neier, Tommy Richards. Mrs. Robert Richards, also pictured, is their leader. Dr. Herman Koontz, who sent the pictures, was their pastor. Now they have a new pastor, Rev. William Tweeddale.





HARRY HELPER AND MARY MISSIONARY—





What is there about America—and Americans—which makes us feel superior to our brothers in Asia . . . or Africa . . . or Latin America? I know this is a generalization, but it is too often true to be ignored.

This superiority attitude creeps out in so many ways which seem innocuous to the offender but are deeply hurtful to the offended. For example, we are apt to call our friends in the national church in Tanzania or Korea or Bolivia the "natives" or "native Christians." Immediately this calls to mind half-naked "savages" or head-hunters or illiterate peasants. These are *people.* They would much prefer to be called "nationals" or "national Christians"—or Tanzanians or Koreans or Bolivians. Even when they do not comment on this problem, they cringe inwardly under our patronizing attitude.

Again, this attitude is often reflected in our exported Western-style literature for Christians, with little appreciation or understanding of the culture, ethnic background and history of the people we seek to reach. It is increasingly important that literature be written and produced by people who have this background.

These are our Christian brothers and friends. Although they may carefully note and keenly resent our insensitivities, most of them would never be so ungracious as to bring them to our attention!

No American traveler abroad would likely admit that he is part of the infamous "Ugly American" image. And perhaps he is not usually guilty of the gross blunders charged in that book. Yet, we are closely observed by Christians in the "younger" churches abroad (in what we so casually call the "mission field" but what is *home* to them), and an attitude of condescension too often shows through. Only a deliberate and constant awareness of this problem can eliminate it. As a matter of fact, we must also avoid the trap of simply "trying to do better" in our relationship. We must come to the full realization that these people *are* our peers, our brothers, our co-laborers with Christ. At the Cross of Jesus Christ, all ground becomes level.

Perhaps we need a new missions vocabulary. In fact, we may even need a new word to define "missions" or "mission." The national pastor in India, for example, ought never to be called the "assistant" to the missionary. He is an associate perhaps. Contrariwise, the missionary becomes his associate. There is no higher calling than that of servant. Our Lord himself most perfectly exemplifies this role, for "the Son of man came not to be ministered unto, but to minister" How important it is for us to assume this role—as fraternal colleagues, called to serve together.

We must accept people as they are, even as Jesus has accepted us. This problem of unconsciously feeling superior seems to loom large among evangelical Christians. The "we" versus "they" often seems to be a characteristic among evangelicals. Can we not learn to identify together? In the work done in the "ghettos" of the world's large cities we need to learn not only what we can do to help but also what "they"—whoever "they" may be—can give to us. They do have much to offer and give. Here is where our "phoniness" shows through.

As a friend of mine has said, "We must take the great commandment as seriously as we claim to take the great commission. The Gospel isn't just for the good guys. 'I bring you good news,' said the Christmas angel, 'which shall be to all men.' "

How can we correct our improper attitudes? Perhaps the starting point is to be honest with ourselves.

We of the WASP (White Anglo-Saxon Protestant) community are far too often unwilling to face the fact, for example, that the white race is not supreme. We have difficulty in accepting the truth that we stand equal—as sinners and as servants—before God.

We need to confess our sin in this regard. Facing the fact is the important start; asking God's forgiveness should follow. God help us to be transparently honest in every relationship as blood-bought children.

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The Proper Mixture

(Part Two)

(FMS editor's note: A missionary is reflecting concerning the training and service of the various house-boys who have assisted in her home during her missionary career. Part I concluded with this paragraph: "You ponder the difference between those who were faithful and those who could not be trusted. It seems the reason is given in Hebrews 4:2: 'The word preached did not profit them, not being mixed with faith in them that heard it.' A knowledge of what God says cannot produce the fruit of the Spirit unless that knowledge is mixed with faith.")

There were two boys in particular who were so outstanding in their ability to understand what you wanted and to see dirt without its being constantly pointed out to them, so dependable in their kindness to and watchfulness over the children, in their helpfulness on bush trips—and both were such good interpreters when it was necessary to deliver a message in two African languages. Both were so similar that occasionally the memory of one is superimposed on that of the other so you almost see them alike. Yet, what a difference between Jim and Mike!

Take Jim now. He came to you as a young teenager. He was intelligent, he was eager to learn not only how to do his household tasks but to read. It was before the days of government schools, so you would let him take time from his work in the morning to attend classes with other young people on the station. He made up the time in the afternoon, ironing or cleaning house when all the other Africans were taking their leisure. He studied hard and worked faithfully. Soon he was away ahead of the other students and you could give him extra studying to do on the side. He was so talented, he became so capable; you found him so understanding, helpful and honest. Everyone said, "My, you have a positive jewel in that boy."

Because Jim was such an excellent interpreter when your husband preached, putting the message in his own mother tongue, you and Hubby talked it over and prayed about it. Should Jim be serving the Lord as a pastor among his own people instead of just a steward in the household of missionaries? One day your husband spoke to him: "Ma'am and I have often wondered if you have ever thought of spending more time studying the Word of God so you can be a pastor and spend most of your time telling the Good News to your people? They listen to you so well and understand so plainly when you interpret or repeat to them what I have said. We want you to know that if you feel God is calling you to this kind of work we will only help you, although we know we could never find a helper that we could depend on or love more than you." Jim's slow, honest answer brought a heartache and renewed urgency in prayer: "Yes, Sir, I have very often thought of it. God has spoken to me several times. But . . . well, the good things of this world are very sweet and tempting to me." (He referred to what many Americans call "the good life.") Was it at this point where knowledge and faith parted company? He knew God had promised that if we put the kingdom of God first, all these necessary things will be added. He knew the promise, "my God shall supply all your need according to his riches in glory by Christ Jesus." Did it seem that God would fail to fulfill His promise because now he had his eyes on things more than on the Lord?

By Mrs. Harold Dunning

Not long after this happened you had a house guest. It was a hurried Sunday morning with a rushed breakfast so that church could be reached on time. The guest, after leaving the table to go to his room for his Bible, returned briskly. "Call your boy! He has just stolen a large sum of money from me." You were incredulous. You knew the guest must be mistaken, and to prove it you called, "Jim, come here a minute, please. Mr. Guest wants to ask you something." (Since your guest was a veteran missionary and much more experienced than you, you left things in his hands. Besides, you could not find the words to even suggest to Jim that he stole.) Mr. Guest said, succinctly: "Turn all your pockets wrong side out immediately." And there it was—a bill of large denomination. You still believed there was some good reason. True, it had been too near payday for him to have that much left to carry around—and yet Jim was taken to another room and searched more carefully by the two missionary men. They found nothing more, but under the keen gaze of Mr. Guest, Jim confessed and showed where he had hidden nine other bills of the same denomination in your children's room. You were actually ill with the shock of it. How had you failed Jim? Had he seen too much delight in your own eyes for some of your pretty things? Had you

There were two boys.

cautioned him too often, "Please be very careful of that"?

Where Jim had once been proud that he was trusted and respected, he now felt ashamed and bitter. He went away, sorrowing. You grieved for him, but he could not be reached. ("Oh, Lord, where is Jim now?") You have heard he is a storekeeper, usually under the influence of liquor. You long for an opportunity to go to this city so you can search for him and say: "Do you remember asking us to pray for you night and day? We still do, we still love you; and more than that, so does God."

Mike was a bright-eyed, friendly youngster who caught your attention. You asked him if he would like to be your "boy." He said he would, and he learned quickly and showed the same aptitudes you had seen in Jim. One day some visiting missionaries saw him, and the lady told you the story of his conversion. She had been holding children's classes (like Good News Clubs) and one day she was telling about how the Lord will return for us, catching to himself in the briefest moment of time all those who trust in Him. Suddenly Mike jumped from his place and ran away. The missionary was troubled; he had seemed to respond so well, and nobody could ever be more attentive and interested than Mike had been. Why did he leave so abruptly? What had she said to cause it, she wondered. Later she had a chance to ask him alone, thinking to apologize if she had said something to offend him, or to explain if he had misunderstood. "Oh, no, Ma'am," Mike said. "The thing is, I realized the Lord Jesus could come the very minute you were talking, and there was no time to waste. I ran to tell my mother and family because they did not know about Jesus and were not expecting Him." Oh, that more of us might respond with that same urgency to our Lord's command to tell to all around us the Good News! Mike continues to be a delight to the Lord and to the missionary for whom he works as carpenter. He continues his Bible study, and the last time I saw him he said, "Being a pastor is the greatest work." Pray for him that he might know and do the Lord's will for Him.

After a period of years in the States, when you knew you were returning to Africa, you prayed, "*You* know, Lord, I just can't train another fellow from scratch. You have promised to supply all my need; I'll need a good houseboy, and I can't see any proper way to get one. So I am depending on You. Somehow" And this is how He answered.

After you arrived on the station you were given the name of Chris, whom you had known in the past as a particularly loud teenager. What you remembered of him and what you had heard about him since had not filled you with desire to have him work for you. Oh, no, not him! But, all right, Lord, I do know something of the troubles he has had, and if You want me to help him in the home, I'll try. And at least he knows which end of an egg beater is up, and how to sweep a floor and hang clothes on the line. (And now you are ashamed of that grudging acceptance; how *could* you have thought the Lord would give you anything less than the best?) Chris is clean, quick, intelligent, and trustworthy; he also manifests a very sweet and humble attitude. What made him noisy as a teenager now shows up as a gay, happy spirit. In a household no longer containing youngsters, his singing at his work is a joy to hear—especially since he has a nice voice and an aptitude for music. He is the choir director, and frequently during the week there are moments when he can lay aside the chores and you can help him with how to conduct this number or how to be more sure of the melody in that song. Another missionary, who works with Chris in the choir, found an ancient portable organ for him, and still another missionary gives him lessons on Sunday afternoons—the only time when both of them are free at the same time. This organ is a very wheezy, wobbly, old thing, and you find his house unbearably dark; but he can be heard faithfully practicing, even in the night hours with a flickering light from a wick stuck in a can of kerosene. He spends time also in correspondence courses of the Bible and is trying to learn English and French, but he never shirks his household duties.

It is interesting to recall that Chris's father was brought to the Lord by the very first missionary, for whom he worked as a sawyer. And now Chris works for the daughter of that missionary! Chris and his younger brother were named for African pastors who have been faithful preachers of the Word for years.

Do pray for the missionaries as the Lord uses them to help their helpers. And pray regularly for these helpers that they may always mix with faith that which they learn from the Word of God. ▼

Church News

WINONA LAKE, IND. Dr. John Whitcomb and family express their deep appreciation to many friends in the churches who have prayed for Mrs. Whitcomb during this year of sickness.

DAYTON, OHIO. The First Brethren Church enjoyed a marvelous musical program for the Aug. 3 evening service. The talent included special guests: The Crusaders, teenage vocalist Diane Rumford, saxophonist Gary Long, and The Brethrenaires singing group. Dave Hacker did a fine job directing the service.

STERLING, OHIO. The DVBS of the First Brethren Church had an average attendance of 127 for the children and 32 for the junior and senior high. The total offering for the week was $230.27. It was given to the missionary work of Red and Selma Brown in Mexico. Robert P. Combs, pastor.



WINONA LAKE, IND. Pictured above are newly-elected national conference officers Rev. Wesley Haller (1), moderator, and Dr. John C. Whitcomb, vice moderator, discussing plans for next year's national conference in Long Beach, Calif. Other officers are: Rev. Clyde K. Landrum, secretary; Rev. Robert Kern, assistant secretary; Frank Poland, treasurer; Kenneth Herman, statistician. Elected to the Committee on Committees were: Dr. Homer A. Kent, Jr., chairman, Rev. Richard Grant, and Rev. Howard Mayes.

TROY, OHIO. On July 19, Rev. Michael Volvoski began his services as pastor of the Troy Grace Brethren Church.

NEW GRACE COLLEGE STEREO RECORD AVAILABLE

The Grace College Music Department has just released a new stereo record featuring the college concert choir with Prof. Donald Ogden; the brass choir with Prof. Jerry Franks; and the popular 1966-67 mixed quartet which featured Prof. Bill Schaffer and the Carolaires. Price of the record is $4.95, postage paid. You may order from the location nearest you: Herald Bookstore, Box 2385, Fullerton, Calif., 92633; or the Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590.

INDIANA, PA. A Grace Brethren Church has been started here under the direction of Rev. Robert Crees and Rev. Ralph Burns. There are currently 11 charter members meeting in a mobile home. On Aug. 5, the Singer Hill Grace Brethren Church presented a farewell, cash gift to Pastor Crees who will be assuming the pastorate of the Goshen, Ind., Grace Brethren Church. Rev. Ralph Burns, president of the East District mission board, is now directing the work. The church is praying for a self-supporting pastor.

TEMPLE HILLS, MD. Jim Dixon, son of Rev. James Dixon, pastor of the Grace Brethren Church of Greater Washington, will be featured on the cover story of the Sept. 21 issue of the *Power Life* take-home Sunday-school paper for upper teens. The article centers around Jim's career in dramatics and how it relates to his Christian life.

NOTICE. A *Conference Herald* news sheet was published each day of national conference by the Brethren Missionary Herald Co. Perhaps some of our readers who were not able to attend this year's conference would like to have a copy of each issue . . . the Herald will be glad to send them to you at no cost. Just address your request to the Missionary Herald, Box 544, Winona Lake, Ind. 46590.

October Bible Reading Calendar

OCTOBER		
DATE	MORNING	EVENING
1	ISAIAH 22, 23	EPHESIANS 3
2	ISA. 24, 25, 26	EPHESIANS 4
3	ISAIAH 27, 28	EPHESIANS 5
4	ISAIAH 29, 30	EPHESIANS 6
5	ISA. 31, 32, 33	PHILIPPIANS 1
6	ISA. 34, 35, 36	PHILIPPIANS 2
7	ISAIAH 37, 38	PHILIPPIANS 3
8	ISAIAH 39, 40	PHILIPPIANS 4
9	ISAIAH 41, 42	COLOSSIANS 1
10	ISAIAH 43, 44	COLOSSIANS 2
11	ISA. 45, 46, 47	COLOSSIANS 3
12	ISAIAH 48, 49	COLOSSIANS 4
13	ISA. 50, 51, 52	I THES. 1
14	ISA. 53, 54, 55	I THES. 2
15	ISA. 56, 57, 58	I THES. 3
16	ISA. 59, 60, 61	I THES. 4
17	ISA. 62, 63, 64	I THES. 5
18	ISAIAH 65, 66	II THES. 1
19	JEREMIAH 1, 2	II THES. 2
20	JEREMIAH 3, 4	II THES. 3
21	JEREMIAH 5, 6	I TIMOTHY 1
22	JEREMIAH 7, 8	I TIMOTHY 2
23	JER. 9, 10	I TIMOTHY 3
24	JER. 11, 12, 13	I TIMOTHY 4
25	JER. 14, 15, 16	I TIMOTHY 5
26	JER. 17, 18, 19	I TIMOTHY 6
27	JER. 20, 21, 22	II TIMOTHY 1
28	JER. 23, 24	II TIMOTHY 2
29	JER. 25, 26	II TIMOTHY 3
30	JER. 27, 28	II TIMOTHY 4
31	JER. 29, 30	TITUS 1

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	*Date*	*Pastor*	*Speaker*
Harrisburg, Pa.	Sept. 14-19	Earle Peer	Allen Herr
Leon, Iowa	Sept. 14-19	Glen Welborn	Nathan Meyer
Berne, Ind.	Sept. 21-26	Kenneth Russell	Nathan Meyer
Vandalia, Ohio	Sept. 28-Oct. 5	Everett Caes	Arnold Kriegbaum

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Cheryl Couser and Alan K. Arment, June 7, Xenia, Ohio. Rev. Lon Karns, officiating.

Catherine Whited and Dave Waller, June 14, First Brethren Church, Sunnyside, Washington. Rev. Robert Whited and Rev. John Mayes, officiating.

Jane Arlene DuToit and Gregory Alan Ryerson, June 14, Garwin Christian Church, Garwin, Iowa. Rev. Milton Ryerson, officiating.

Colette Bibler and John Collins, June 28, Findlay Grace Brethren Church, Findlay, Ohio.

Marianne McFredricks and Russell Watkins, July 19, First Brethren Church of Norton, Barberton, Ohio.

Sharon Richards and Steven Romero, July 19, LaLoma Grace Brethren Church, Modesto, Calif.

Marshelle Jacaly McNay and Charles Goodwin Davis, July 26, Community Brethren Church, Whittier, Calif.

Twila Hulbert and Michael West, Aug. 8, Findlay Grace Brethren Church, Findlay, Ohio.

Teresa Marie Cziraki and Richard Paul Dick, Aug. 16, Bellflower Brethren Church, Bellflower, Calif.

CHANGES. Rev. and Mrs. Robert Whited, 227 Copco Lane, San Jose, Calif. 95123. Rev. and Mrs. William Shelby, 1205 Glen St., Grandview, Wash. 98930. Please change your *Annual.*



BARBERTON, OHIO. DVBS at the First Brethren Church of Norton was a blessed week. There were 127 students enrolled with an average of 101. On the last evening there were 26 decisions registered, of which 22 were first time. The church also held the annual Sunday-school picnic July 26 with a good time for all in Orrville. Kenneth Cosgrove, pastor.



(Photo by Rev. Lester E. Pifer)

WINONA LAKE, IND. Record crowds attended the 80th annual conference of the National Fellowship of Brethren Churches, Aug. 10-17. Photo above was taken at one of the evening sessions when more than 1,400 were present. Special speaker for the conference was Dr. Jack Hyles, pastor of the First Baptist Church, Hammond, Ind.

A new high in number of delegates in attendance was recorded on Thursday of conference week when 711 were present. New attendance records were also set in the ministerial, laymen, and WMC meetings.

Delegates voted to hold the 1970 conference at Long Beach, Calif., hosted by Brethren churches in that area. Dates will be Friday through Friday, Aug. 7-14. The Christian Education Convention will begin Friday evening and continue through Sunday afternoon, with the conference moderator's address on Sunday evening. The afternoons of conference week and all day Wednesday until 7:00 p.m. will be free for sightseeing. The closing service will be the youth challenge hour on the following Friday evening. Theme for the conference will be "Come along to go Somewhere," and arrangements are in charge of the executive committee consisting of Rev. Ward Miller, chairman; Rev. Gerald Polman, vice chairman; and Rev. Jesse Deloe, secretary.

NEW MK'S! Still another Mensinger for Africa! Her name is Suzanne Lynn Mensinger. She was born April 9, 1969, and on August 15, 1969, Rev. and Mrs. Eddie Mensinger, missionaries on furlough from Africa, became her happy parents.

A third little MK has been added to the household of Rev. and Mrs. Martin Garber, also on furlough from Africa. Lynda Kay was born June 15, 1969, and was about a month old when she became a member of the Garber family.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

CROKER, Emma, 62, a member of the York, Pa., Grace Brethren Church for 23 years, passed away July 27. Kenneth E. Wilt, pastor.

SELL, Margaret, 87, was called home July 20. She was an active member of the First Brethren Church, Altoona, Pa., for over 50 years. Robert Russell, pastor.



Shown above is the official insignia of the National Fellowship of Brethren Churches, adopted by delegates at national conference in August. An official statement of faith was also adopted, and appears on page 23 of this issue.

By Robert Dungy



The Black Evangelical "Tells it Like it Is"

When a black evangelical is asked by a white brother in Christ to evaluate the relevance of the church to black people, he finds himself in conflict. He would like to "tell it like it is," but he is not sure what effect it will have on his questioner. Many Christians are not prepared to hear it "like it is." They become uncomfortable and feel that the black evangelical is either exaggerating or has a prodigious persecution complex! Because there is so little dialogue between black and white Christians, the author feels that a view of the church as seen by black people would be profitable. It is hoped that the following will in some way lead to a better understanding of black people by my white brothers in Christ, so that together we might share the exciting experience of making Christ relevant to all peoples.

For 350 years, black people have been exposed to the white church. For a short while, the church, her sense of justice and morality outraged by the evil system of slavery, raised her voice against that institution. Complete integration of black people into the spiritual life of our young nation was also advocated. In 1784, our Methodist brethren declared that slavery was "contrary to the golden laws of God" and ordered the liberation of slaves owned by Methodists within one year. In 1789, Baptists declared that slavery was a "violent depredation of the rights of nature and inconsistent with the republican government." The Brethren Church, in 1797, decreed that slaves owned by Brethren must be liberated.

These statements were noble indeed, but soon, as slave labor became increasingly essential to the economy of the South, the white church became strangely silent. She adapted quickly to the moral schizophrenia of an America which proclaimed the right of life, liberty, and the pursuit of happiness, while withholding these rights from black people. The church helped to bind the manacles of the masters upon the slaves by "proving" from the Bible that Negroes, under the curse of Ham, were ordained of God to be an inferior, servile race. Thus, early in the history of the young republic, the church became inextricably bound to American society so that black people have seldom been able to tell the one from the other. We saw our African culture systematically destroyed along with our family structure while the church gave her consent, with many ministers owning slaves themselves!

The Emancipation Proclamation technically set the Negro free, but, as history bears out, the manacles of slavery were merely exchanged for the chains of social, economic, and political discrimination. After reconstruction, the Negro was humiliated and terrorized. Between 1884 and 1925, 4,308 lynchings took place. For some time, one Negro was lynched every three and one-half days! Between 1918 and 1921, twenty-eight people were burned alive. During the past five years, at least forty Negro and white, civil-rights workers were murdered in this country with only three assailants being brought to trial. The silence of Christians was appalling!

"When denominations attempt to evangelize Negroes, the methods they employ are notable for their inadequacy"

As society systematically relegated black people to a status of inferiority by legislation and violence, the church alternately condoned and defended many of those acts. To the eternal shame of the church, she has been quilty of helping to weave racism into the fabric of our society.

When the Supreme Court declared Montgomery's segregated busses unconstitutional, our beloved Dr. Martin Luther King said:

> We tried to get the white ministerial alliance to make a simple statement calling for courtesy and Christian brotherhood, but in spite of the favorable response of a few ministers . . . the majority dared not get involved in such a controversial issue. This was a deep disappointment. Although the white ministers as a group had been appallingly silent throughout the protest, I still maintained the hope that they take a stand once the decision was rendered. Yes, there were always a few; but they were far too rare.

Black evangelicals have continued to be deeply disappointed by the anemic, otherworldly stand of the church while 22 million aggrieved black people make the herculean effort to cast aside the garments of inferiority imposed upon them by a sick society. The church continues to bless a status-quo which should be extirpated. Eleven o'clock on Sunday morning is still the most segregated hour of the week. The black American accepts the Lord Jesus as his Saviour just as his white brother must do—by faith. The same Bible tells both that Christ is able to transform their lives from utter failure to ultimate victory. The black American reads that "there is no difference . . . for the same Lord over all is rich unto all that call upon him." But when he seeks to fellowship with his white brother in Christ, he finds that many Christians are less ready to afford him equality than the society in which he lives. As fellow believers in Christ, black evangelicals have the right to expect more than white believers have been willing to give of Christian love and brotherhood.

When denominations attempt to evangelize Negroes, the methods which they employ are notable for their inadequacy. If a black family moves into a previously all-white community, the local church members usually tend to get a bad case of "Negrophobia." They make every effort to flee the scene before the Negroes "take over" and the value of the church building plummets to rock bottom. The usual rationalization is that "the present facilities are too small to meet the needs of the congregation." If the property cannot be sold readily, the denomination steps in and frantically seeks for a black evangelical to develop a "colored work" in the recently vacated neighborhood.

The most common approach taken by the church to evangelize Negroes is paternalism. Paternalism is the means by which Christians delude themselves into believing that they "love the dear colored people." Considerable funds are poured into the work as churches are built in the black community; but

the Negroes do not make a "positive response." White Christians are baffled when they learn that black people take umbrage at such an approach. What makes paternalism odious to black people is the fact that they are still placed in an inferior position where they must come hat in hand to receive of the white man's bounty. We are in the midst of the Black Revolution, which seeks to restore the dignity and self-respect which society has shorn from the Negro. Therefore, Negroes adamantly refuse to jeopardize their self-respect for the dubious fruits of paternalism.

Society has attached a negative connotation to blackness; the church has adopted the same evaluation. From the cradle to the grave, black people are constantly reminded that anything sinister, inferior, unlovely, and impure is equated with blackness. On the other hand, anything pure and lovely and righteous has the connotation of whiteness. When a Negro is urged to accept the Lord Jesus Christ, he is told that he must ask Christ to cleanse his black, evil heart by the blood, so that he will be "whiter than snow." One does not have to stretch his imagination very far to realize what goes through a black man's mind when he is implored to do this. Jesus takes on the all too familiar guise of a strictly white Anglo-Saxon Protestant middle class God, and heaven appears to be merely a glorified ghetto in the hereafter.

Because of the negative image of Christ and Christianity projected to the Negro community by the church, Negroes are increasingly viewing the church as a totally irrelevant institution. Rev. Albert B. Cleage, Jr., of Detroit declares in his book, *The Black Messiah,* that "We must put down this white Jesus which the white man gave us in slavery and which has been tearing us to pieces." Christopher S. Wren stated in his article, "Black Power Shakes the White Church," (which appeared in the January 7, 1969, edition of *Look*) that "Black churchmen have long felt that white theology was stacked against them, from the blond Jesus of the Sunday-school posters to the imagery of white as pure and black as evil."



Mr. Bob Dungy, *author of this article, is a student at Grace College, Winona Lake, Indiana.*

The picture which the author has painted thus far has been disturbing. But it is far better to destroy the myth that all is well than to conceal the truth that the Church of Jesus Christ has miserably failed to provoke black people to jealousy. Of great encouragement to us black evangelicals is the fact that notable exceptions to the above have existed throughout our history. Some Christians have been genuinely concerned and involved in taking Christ in all of His beauty to black people, but they have been far too few. What we must do is to make these exceptions the rule in the relationship of the church with black people. A fresh, vibrant Christianity subscribes to the Biblical concept that two segregated souls never meet in Christ. An artificial dismemberment of the body of Christ takes place as fellow Christians live in isolation.

The Negro Revolution without Christ is now operating as a ship without a rudder. Black Christians along with their white brothers in Christ, by His Spirit and His love as their common bond, will be able to give the moral and spiritual guidance which the movement needs.

We have been mutually deprived of the opportunity and blessedness of sharing our experiences in Christ with each other. We have both suffered because of this. Let us join hands and hearts as we glorify Christ by making Him relevant to all peoples in these confused times.

"Eleven o'clock on Sunday morning is still the most segregated hour of the week . . . and blacks are increasingly viewing the church as . . . totally irrelevant."



Break Up Fallow Ground

By Jim Wilson

One day last February a dental student came into the Logos Bookstore to buy *Perelandra* and *That Hideous Strength* by C. S. Lewis. He had been in a week earlier to get *Out of the Silent Planet.* A friend of his had recommended to him this C. S. Lewis triology since he had liked *The Hobbit* and *The Lord of the Rings* by J. R. R. Tolkein. We talked of these books and then I mentioned to him *The Chronicles of Narnia* and other books by C. S. Lewis. He borrowed a copy of *The Great Divorce.* He then admitted that when he had come in a week earlier he found himself afraid and uncomfortable when he saw so many religious titles. He said that he wasn't religious in any sense.

Before he left we listened to a folk-rock record together. We were friends when he left. He will be back to return the borrowed book and to buy some more and talk further. We did not converse about Jesus Christ or the Gospel and he did not buy or borrow any books directly teaching the way of salvation.

There is something that is wise, if not necessary, before sowing the seed of the Word of God. Here it is in Jeremiah 4:3, "Break up your fallow ground, and sow not among thorns." The Lord was not speaking about farming. He was speaking to the spiritual need in Israel. His illustration was apt. Farmers do not sow in unplowed ground. They do not sow in thorns and the weeds. The land is plowed, disked and harrowed. It is broken up so that the seed gets underground in soft, prepared soil.

Jesus gave an illustration of a farmer who sowed his seed at random (Mark 4:1-20). Some of it fell on the path, some in rocky soil, some among thorns. And some of the seed fell on good, broken ground, with no rocks and no weeds. When the seed was planted on good ground it brought a harvest of 30, 60 and 100 times the investment. None of the others brought forth fruit at all. Jesus' teaching is on the receptivity of the ground to the Word of God.

The command given to Israel through Jeremiah not to sow on unbroken ground or among thorns was because of the futility of it. It would be fruitless effort. Jesus also explained to His disciples that the Word of God was the seed and the soils represented the hearts of the people.

We are to sow in prepared ground and we are to prepare the ground. How do we prepare people to receive the Word of God? It is not done by sowing the Word on hardened hearts. First, we prepare the ground by loving people. We are surrounded by people most of the time. All of these people make up the ground to be planted. It may be easier to scatter the seed on this ground indiscriminately than it is to soften the ground first. But if we are hoping for fruit, it is necessary to soften the ground.

Our expression of love cannot depend on the loveliness of the people we are supposed to love. It must depend upon the source of love—God the Father—and our relationship to Him. Are we prepared to love the unlovely? If so, we will find ourselves sowing the wonderful Word of life into prepared hearts. This does not mean that there will be an automatic quick response. A long period of loving and understanding may be necessary. On the other hand it may be only a matter of minutes between the time you express love in warmth and understanding to a person and the time you have a prepared heart in which to sow the Word. It doesn't matter whether it is long or short, but it is a prerequisite to any harvest. It is not an option.

Second, we are to pray for the people. Paul wrote in I Timothy 2:1, 3, 4, "First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men. This is good, and it is acceptable in the sight of God our Saviour, who desires all men to be saved and to come to the knowledge of the truth." Pray for the person whom God desires to be saved.

For months we have loved and prayed for a Negro graduate student at the University. He has responded to the love but has refused to read any literature of any kind that was Christian. Recently he asked me for a copy of *His* magazine and he also borrowed a copy of Francis Schaeffer's *The God Who Is There.* We believe that the ground is broken and we can plant the seed. We are expecting a harvest. ▼



Jim Wilson received Christ in 1947 while a student at the U.S. Naval Academy as a result of the witness of Christian midshipmen. After serving six years with the Pacific Fleet he resigned from the Navy and worked with Officers Christian Union. In 1962 he opened a Christian bookstore near Anapolis and soon thereafter another near the University of Maryland. Last June he opened Logos Bookstore near the University of Michigan campus in Ann Arbor and sold $30,000 worth of books in the first eight months, speaking with hundreds of students. "Step One: Break Up Fallow Ground" is the first in a series of articles on witnessing by Mr. Wilson.

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By Charles Bergerson

MODERNISM IN MUSIC

This article will likely produce some contrary thoughts. Some readers will smile wryly and wish its writer would loosen up a bit. But it should also produce some appreciative thoughts on the part of those on guard against slipping away from scriptural moorings. In other words, what is here will be controversial, to say the least.

Be that as it may, let us launch forth on the premise of a beatitude: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Indeed, "one thing is needful" in this day, this generation and this world: a people whose God is the Lord, whose practice is faith, whose premise is the Bible, and whose hunger and thirst is for that righteousness which will answer for them in time to come when the awesome judgment seat of Christ shall loom before their sight. Let each reader face the question honestly: Do I really hunger and thirst after personal righteousness here on earth? Or do I simply accept all styles, mannerisms, fashions, forms and methods in an existentialist, come-what-may, what's-the-use attitude?

Music is one part of man's total experience and endeavor. The fact that music becomes more degenerative and depraved through the years has its telling effect, even on "religious" music. Along with music, morals become increasingly degenerate and depraved. This is witnessed in the blatant sexuality, dress, pornography, fornication and adultery of our day. These things should not exist among those who should "hunger and thirst after righteousness."

The lack of conscience and purity on the part of God's people is not a proper response to divine holiness which thunders: "Be ye holy: for I am holy." Indeed, the world is not "a friend to grace, to help me on to God," as the hymn writer pointed out. But far too often God's people become "enemies of the cross of Christ" and too easily partake of the "weak and beggarly elements" of this world.

One trend in music, sponsored by Christian recordings, is the use of the older swing style, the younger jazz style and the recent rock style of worldly musical performance. These recordings are sold in Christian stores, heard in Christian homes, and aired over Christian radio stations. They sound so much like the swing, jazz and rock which the world originated that such a fact alone should teach us to "put difference between unclean and clean," as the Scripture requires. The continuous "thump" of a swing beat; the delayed beat of the jazz syncopation; the delayed vibrato of a sensualistic holding note; the lush harmonies or disharmonies of dance media; the frantic "chug-chug" of gyrating motion; the empty religious sentimentalities of word and thought content; and the increasing triviality of vocal and instrumental arrangement and accompaniment are all symbols of uncleanness. The world originated this "musical dystrophy" to cater to false pleasure, dreamy vanity and sensual unreality.

Indeed, "the pleasures of sin for a season" have happened to Christian music! Christians in general, and preachers, teachers, and evangelists in particular ought to notice these trends of musical modernism. We must practice separation in our musical tastes as surely as in our doctrine. We must show our faith by our music.

The mania to perform the Lord's songs in the world's ways "is too much with us," as Wordsworth would say. Some Christian artists find themselves in marital and family difficulties and otherwise questionable situations. This parallels the allowance of unholy manners in arranging holy music, to say nothing of the more recent inclusion of today's songs of far lesser worth and musical fitness. In this writer's rather large library of recordings he discovers that the arrangements of hymns and gospel songs performed by some men of the world evidence more devotion, spirituality and effectiveness than do many arrangements performed by men thought to be of like precious faith with us.

Musical morality has become so reduced and hardened that standards of Biblical propriety, sobriety and purity are no longer applied. Verily, "the noise of them that sing," "the dancing" and the accompanying nudity are traceable to the fact that "it is a stiffnecked people." The Lord, rather than sending revival, would like to say: "Now therefore let me alone, that my wrath may wax hot against them" (Exod. 32:10). Let us hope that the Lord has some Moses around who can still intercede for this people, with the result that the Lord "repent of the evil which he thought to do unto his people."

Can it be denied that one can dance to some of the Christian music of today's recordings, with their thump and swing? Indeed not! And now the rock 'n' roll media are wrapping themselves around the very hymns and gospel songs to whose purity we ought to return! Even the theater organ of a generation ago, with its cowbells, brushes and castanets, has now found its way into some churches by way of its modern electronic counterpart. Un-

less this trend is stopped, there will be no Moses to intercede. And the modern religious music modernists include more than the Duke Ellingtons, the Church-O-Theques, the Richard Brautigans, the Brian Whitcombs, the Beatles, the Electric Prunes and the various assorted denominational preachers who mix jazz and Jehovah; they come quite close to some of the schools and parsonages who might otherwise be considered at least evangelical!

This writer has consulted his file on modern religious music again and again; he is constantly amazed at the blasphemy, the candor and the so-what attitude of it all. It would seem today that "my people love to have it so," even as sin was tolerated in Jeremiah's day. Sit down and reflect and ponder over the need for revival in music composition, arrangement and performance. Become another Moses and intercede before the holy, righteous God with whom we have to do.

Modernism in music is evident in the area of music publication as well as recordings. Until the past ten years or so, Christian publishing houses had published by and large good collections of gospel songs for solo and special group use. However, some Christian publishing houses are now including music which is performable in an intended contemporary style. One such song is indicated to be performed "in a folkrock tempo." Other songs are also decidedly performable in the same manner.

Trite and trivial wordage is increasingly evident in today's songs. Here are two of many examples:

"Though it makes Him sad to see the way we live,

He'll always say, 'I forgive.' "

No, He will not always forgive! He will forgive only if we confess our sins on the basis of the shed blood of the Lord Jesus Christ! Yet unregenerate people make themselves feel good in singing this, and Christians allow it.

The author (and composer of the music) of the following words portrays the dreamy vanity mentioned previously.

"Now He walks beside me day by day,

Ever watching o'er me lest I stray . . ."

Indeed the musician producing this music did stray from the ways of the Lord. He also produces music for the world as well as for Christian recordings, films and radio use.

The word or lyric content of so many modern compositions is subjective. It centers in "I," "me" and "my" in describing feelings, thoughts, desires and "commitments." Lyrics which center objectively in "Thee," "Thou," "Thine," "He," "Him" and "His" are increasingly disappearing. Subjective expression is replacing the objectivity of Christ, salvation, the Bible, the Holy Spirit, conversion, confession of sin and warnings of judgment to come. Many songs have claims such as "I will serve," or "I'll be a friend." This reminds one of Peter who said, "I will lay down my life for thy sake." After his denial and the crowing of the cock, as the Lord had said, Peter went out and wept bitterly.

The tendency is to glorify the Christian experience rather than honoring the Christ who makes the experience possible. Soon the Christian experience will supersede the person and work of Christ, even as existentialism displaces morality, "experiential-ism" displaces revelation. A proper balance ought to be maintained between the "psalms and hymns and spiritual songs," which very probably take precedence in that order. Come forth with good, objective lyric poetry, you writers, and let responsible music be the conveyance thereof!

With the decreasing rate at which Christians read and study God's Word, it is no wonder that it is so easy to accept triviality and triteness in the lyric content of today's brand of Christian music. We need to guard against spiritualized sentiments wrapped in worldly bundles of music. We must make a difference between belief and "commitment," between conversion and "getting through." Modernism in words set to music can find too easy an access into our hearing if we do not attend to the doctrine. We ought to have the Berean philosophy in regard to music, emulating the Berean Christians who "searched the scriptures daily, whether those things were so" (Acts 17:11). The result will be, as with the Bereans: "Therefore many of them believed."

In this writer's thinking, this modern Christian music does not properly represent fundamentalism, which is centered in the Godhead; the person and work of Christ; the Holy Spirit; the Word of God; and the works of God. Just as fundamentalism in doctrine is a position against the liberalization of doctrine, in the same way fundamentalism in music is a position against the modernization of musical expression. To say that music progresses and requires new forms and expressions equals an embarrassing admission that doctrine also progresses and requires new forms and expressions. Musically speaking, we need to listen to the word of the Lord to Jeremiah: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Tragically, however, there are musical modernists who immediately answer: "We will not walk therein." It is against such personages and their music that we ought to stand preferring the "old paths" of musical purity, certainty and objectivity.

We are thankful for the godly hymns and gospel songs that have been written, and for those which are still being written. But the inclusion of swing, jazz, thump, rock and chug in recent recordings and publications offers no continuing purity, sobriety nor objectivity in Christian music. It is tragic to read newspaper notices such as "Salvation Army Invades Pop Field"; or "Veteran pop music and record producers are forecasting a bigger future for Gospel than that enjoyed by the 1962 craze, the bossa nova"; or "Gospel singers have become the rage of show business personalities and cafe society"; or a sadly prophetic item, "There's no dance for pop Gospel yet, but I'm sure the kids will develop one." An Oklahoma minister wrote: "The present day 'sacred' music . . . gives assent to any easy kind of Christianity. There is little or nothing in the test that is spiritually challenging or profound . . . a sacred song literature of convenience."

The time is long overdue for revival in our music habits, allowances and appreciations. May such revival be zealously wanted by God's own people, and graciously given by that people's God! Let us forsake modernism in music and truly hunger and thirst for that which is righteous! ▼

Mr. Bergerson is Chairman of the Music Department at Faith Baptist Bible College, Ankeny, Iowa. Reprinted by permission from *The Baptist Bulletin*, March 1969 issue.

The Master Calleth

Introduction to Bible Study

As we read the Bible through we are impressed by the frequent mention of women and the part they played in the affairs of the church and nation. Although women generally played a subordinate role in human affairs, there are those who were outstanding in their character and in the tasks they performed.

The theme verse for our National Women's Missionary Council this year is: ". . . The Master is come, and calleth for thee" (John 11:28). As you study the lives of these Bible women you will enjoy seeing how they were called by the Master. Some displayed special trust in God, some had special tasks to perform, while others met emergencies and showed real courage for the cause of God. You will find women who, like ourselves, had weaknesses and strengths, but in the providence of God were used to minister for God as their lives and talents were yielded to Him.

The verse is equally appropriate for us today—". . . The Master is come, and calleth for thee." God has a work to do today and has been pleased to commit it to us. Within the range of our character, personality, and talent the Lord would call us to dedicate our lives for His work. Specifically the Scriptures say that ". . . ye present your bodies a living sacrifice, holy, acceptable unto God. . ." (Rom. 12:1).

It is with enthusiasm and encouragement to my own Christian life that I have studied and written about the lives, character, and service of these women of the Bible. My desire is that these sketches will be an encouragement and inspiration to each WMC lady. May our lives be challenged to a greater devotion and service for God who so sacrificially extended His love to us. Your thoughtful reading of the lives of these women as well as others in the Scriptures will draw you into a closer fellowship with the Master.



Special artwork accompanies lessons

Let us remember ". . . The Master is come, and calleth for thee."

—Mrs. John Mayes

About the writer of the Bible studies:

Mrs. John Mayes is the writer of the Bible studies this year. Rev. John Mayes, her husband, is the pastor of our church in Sunnyside, Washington. For most of her life, Mrs. Mayes (Marjorie) has lived in Southern California. Her home church through childhood and youth was the First Brethren of Compton. Rev. and Mrs. Mayes served our churches in Berrien Springs, Michigan; Paramount and Long Beach, California. She is the mother of four teenage children: Richard, Sharon, Joy and Ann. For four years, Paul and Susan Goodman (teenage children of Rev. and Mrs. Marvin Goodman—our missionaries in Central African Republic) have been part of the Mayes family. Before moving to the Northwest, Mrs. Mayes taught and was principal of the Brethren Elementary School in Long Beach, California. Along with the many responsibilities and activities of a pastor's wife, Mrs. Mayes is active in their church youth work, SMM, teaches a weekday home Bible class for women, and participates in WMC, of course!

Being a student of the Word, as well as a teacher, Mrs. Mayes has been well prepared for the writing of our Bible studies. From a child she has known and loved the Scriptures, and has used her time and talents in many phases of Christian activities.

(Editor's note: On behalf of all the WMC ladies I would like to take this opportunity to express our appreciation for these excellent Bible studies. I would also like to give recognition to the district committee responsible for the 1969-70 program packet. It is the Northwest District and includes: Mrs. George Christie (Yakima), Mrs. John Mayes (Sunnyside), Mrs. Phillip Simmons (Kent). Husbands who helped with their talents were: Mr. Ken Cowles (Grandview) who drew the silhouettes; Mr. Ken Jenkins who sketched the monthly illustrations; Pastor John Mayes who printed the Bible study booklet.)

By Edith Geske

Missionary to Her Home Town

Three years ago I was preparing to return to the Central African Republic for my fourth term of service. Shortly before my departure date a serious illness in the family suddenly changed my plans, and I never got back to the field. I knew that God had a purpose in permitting this, and that my place of service for the immediate future was to be at home. At that time, and since then, the Psalmist's testimony and prayer became, and has been, mine: ". . . in thee do I trust: cause me to know the way wherein I should walk . . ." (Ps. 143:8).

As the Lord led me in the past, He has now led me in various ways to walk in His way. I praise Him for leading me to a local group of believers who love the Lord and His Word. When both pastor and people invited me to serve as a Bible teacher I took it as from the Lord. It has been a wonderful privilege and experience to serve in this home-mission church. The teaching responsibility of college and career young people has been a tremendous challenge. I felt the need of spiritual wisdom and help from above. The truth of Philippians 4:13 became more real again as it was to me on the mission field.

Over a year ago the Lord led me back into the medical profession in a definite way. He provided a refresher course for inactive nurses which was held in my home town. My brother's health was improved, and I could be away long enough to take the course. A nursing position was awaiting me in a local hospital, where I have worked part time ever since.

There is a need for Good News Bible Clubs in my home town. Homes are available, but there are not enough teachers. A teacher-training class was held locally to help meet that need. I attended some of the classes, and as a result, am interested in reaching children for Christ. Will you pray with me that I might know God's will concerning such a club?

There have been times, during these past three years, when I was so sure that the Lord was leading a certain way. But then, the way would be closed, and the words "stand still" and "wait upon the Lord" would come to me. God is ever faithful to His promises! As He led in the past, I am confident that, "What-e'er I do, Wher-e'er I be, Still 'tis God's hand that leadeth me."—*Edith M. Geske* ▼

MISSIONARY BIRTHDAYS FOR NOVEMBER

AFRICA—

Rev. George E. Cone November 16
B.P. 36, Bossangoa via Bangui, Central African Republic

Mr. Gilbert Aellig November 28
B.P. 240, Bangui, Central African Republic

ARGENTINA—

Rev. Hill Maconaghy November 25
Quintana 353, Adrogue, F.C.G.R., Buenos Aires, Argentina

Theodore Nelson Fay November 28, 1967
Corrientes 2, Almafuerte, F.C.B.M., Prov. Cordoba, Argentina

BRAZIL—

Mrs. George K. Wallace November 4
Caixa Postal 861, Belem, Para, Brazil

Terry Mark Schwartz November 7, 1964
Caixa Postal 861, Belem, Para, Brazil

Rev. Edward D. Miller November 11
Caixa Postal 368, Belem, Para, Brazil

MEXICO—

Rev. James P. Dowdy November 1
5864 Teal Lane, El Paso, Texas 79924

Rev. Phillip Guerena November 29
Apartado 8-961, Mexico 8, D.F.

IN THE UNITED STATES—

Rev. C. B. Sheldon November 8
510 Rose Avenue, Long Beach, California 90812

Mrs. J. P. Kliever November 12
Box 588, Winona Lake, Indiana 46590

Rev. Donald F. Miller November 13
Route 3, Wooster Road, Warsaw, Indiana 46580



National WMC Emphasis —Home Missions



(From the Editor: I thought you ladies would enjoy reading about some of the happenings of other councils. Also, here are some clever ideas for projects and such. Maybe you can put them to use in your group!)

Grace Brethren of Fort Wayne, Indiana—hoping to draw out some of the ladies who don't participate much in the meetings, we have discussions, debates, and so forth. Also, use five minutes just before prayer circle for Bible reading, Scripture memorization, or discussing various aspects and methods of family altar. Most important we've started a visitation program (names are supplied), and WMC members visit these non-members. Pen Pointers and literature regarding the church are given. We hope the program will grow and our WMC as well.

Albuquerque, New Mexico—if you had a birthday in June or May or November, would you celebrate it in February? Most likely not, but that is exactly what happened when the Albuquerque WMC sponsored an All Church Birthday Party. Twelve tables were colorfully decorated with a theme appropriate for each month, and everyone enjoyed ice cream and cake. The most original tables were awarded first, second, and third place prizes. This was a "Delicious" method of collecting funds toward our offering for the Birthday Missionaries.

Findlay, Ohio—shares their idea for a Prayer Program: Each lady is given a prayer calendar and in the back is written the name of a secret prayer pal in the WMC. The name of a missionary is included on the calendar to whom we are to write and we are encouraged to pray for this one daily. If the ladies receive an answer from the missionary they are to bring it to the meeting and share it with the WMC.

Goshen, Indiana—two new features: 1. The envelope system of giving—our offerings the first two months doubled. Praise the Lord. 2. Emphasizing a "Tract of the Month" has increased our tract distribution and witnessing.

Denver, Colorado (Talitha)—sent money to help the Northwest District with their canning project for the Navajo Mission. Ladies of the joint councils (Kliever and Talitha) were privileged to hear Mrs. Alice Matthews, missionary to France, speak on the joys and trials of being a missionary. She chose gifts from the missionary chest for herself and her children. We sent needed items to a student at Grace College. ▼

Saved at DVBS

I was saved in a Daily Vacation Bible School in rural, northern Michigan when I was about eight years old. Although my parents lived by the Golden Rule ("do unto others"), we never attended Sunday School or church. Through my high school years and the early years of marriage I attended very spasmodically.

The Gospel in a nutshell (John 3:16), The Lord's Prayer, Psalm 23, and the Ten Commandments were, practically speaking, my only knowledge of the Word of God until the fall of 1956 when the Lord led my husband and me to attend the Brethren church in Lansing, Michigan. Here, under the teaching and preaching of a very good pastor, Rev. Dick Sellers, and through the opportunities afforded me to teach in the Sunday school, help in WMC in various capacities, and in the other ministries of the church I learned the value of faithfulness to our Lord in all areas of our life. Above this, I learned how faithful He is to us—even when we are unfaithful.

During the four years my husband attended Grace Seminary, we attended a rural church where I again had the opportunity of teaching in Sunday school and working in WMC, as well as sitting under the weekly teaching of another very fine pastor, Rev. A. Rollin Sandy.

In 1962 my husband was called to pastor the First Brethren Church of Grandview, Washington. These almost seven years have been extremely happy ones as I have continued to learn more and more of our Lord and what He expects of His people; as I have taught classes, worked in WMC, served as my husband's "private secretary," and so on.

I consider it a real privilege to have been elected district WMC president and pray that He will guide as I seek to fill this office.

This past fall, September, I determined to read the Bible completely through. This has proved to be a special blessing to me. This is the area where Satan has attacked me most but with the Lord's help I have been able to remain faithful in this daily.

I have chosen Philippians 4:13 as my life verse: "I can do all things through Christ which strengtheneth me." This verse has helped me to attempt and accomplish many things which I knew I just *never* could do! Another verse which is a favorite of mine is Philippians 3:14, "I press toward the mark for the prize of the high calling of God in Christ Jesus." This should be the goal of each of us as WMC members and children of God—to be ever reaching toward greater things—for His honor and glory.—*Phyllis Christie, president, Northwest District WMC* ▼

Statement of Faith

The National Fellowship of Brethren Churches

We of the National Fellowship of Brethren Churches, in harmony with our historic position, believing the Bible, the whole Bible, and nothing but the Bible to be our infallible rule of faith and of practice, and feeling our responsibility to make known the divine message of the Bible, present the following articles as a statement of those basic truths taught in the Bible which are common to our Christian faith and practice:

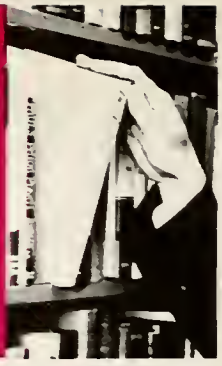
1. THE BIBLE: the Word of God, the sixty-six Books of the Old and New Testaments, verbally inspired in all parts, and therefore wholly without error as originally given of God (II Tim. 3:16; II Peter 1:21).
2. THE ONE TRUE GOD: existing eternally as three persons—the Father, the Son, and the Holy Spirit (Luke 3:22; Matt. 28:19; II Cor. 13:14).
3. THE LORD JESUS CHRIST: His preexistence and deity (John 1:1-3), incarnation by virgin birth (John 1:14; Matt. 1:18-23), sinless life (Heb. 4:15), substitutionary death (II Cor. 5:21), bodily resurrection (Luke 24:36-43), ascension into heaven and present ministry (Heb. 4:14-16), and coming again (Acts 1:11).
4. THE HOLY SPIRIT: His personality (John 16:7-15); and deity (Acts 5:3-4); and His work in each believer: baptism and indwelling at the moment of regeneration (I Cor. 12:13; Rom. 8:9); and filling (Eph. 5:18) to empower for Christian life and service (Eph. 3:16; Acts 1:8; Gal. 5:22-23).
5. MAN: his direct creation in the image of God (Gen. 1:26-28), his subsequent fall into sin resulting in spiritual death (Gen. 3:1-24; Rom. 5:12), and the necessity of the new birth for his salvation (John 3:3-5).
6. SALVATION: a complete and eternal salvation by God's grace alone, received as the gift of God through personal faith in the Lord Jesus Christ and His finished work (Eph. 2:8-9; Titus 3:5-6; I Peter 1:18-19).
7. THE CHURCH: one true Church, the body and bride of Christ (Eph. 1:22-23; 5:25-32), composed of all true believers of the present age (I Cor. 12:12-13); and the organization of its members in local churches for worship, for edification of believers, and for world-wide gospel witness, each local church being autonomous but cooperating in fellowship and work (Eph. 4:11-16).
8. CHRISTIAN LIFE: a life of righteousness, good works, and separation unto God from the evil ways of the world (Rom. 12:1-2), manifested by speaking the truth (James 5:12), maintaining the sanctity of the home (Eph. 5:22–6:4), settling differences between Christians in accordance with the Word of God (I Cor. 6:1-8), not engaging in carnal strife but showing a Christ-like attitude toward all men (Rom. 12:17-21), exhibiting the fruit of the Spirit (Gal. 5:22-23), and maintaining a life of prayer (Eph. 6:18; Phil. 4:6), including the privilege, when sick, of calling for the elders of the church to pray and to anoint with oil in the name of the Lord (James 5:13-18).
9. ORDINANCES: the Christian should observe the ordinances of our Lord Jesus Christ, which are (1) baptism of believers by triune immersion (Matt. 28:19) and (2) the threefold communion service, consisting of the washing of the saints' feet (John 13:1-17), the Lord's Supper (I Cor. 11:20-22, 33-34; Jude 12), and the communion of the bread and the cup (I Cor. 11:23-26).
10. SATAN: his existence and personality as the great adversary of God and His people (Rev. 12:1-10), his judgment (John 12:31), and final doom (Rev. 20:10).
11. SECOND COMING: the personal, visible, and imminent return of Christ to remove His Church from the earth (I Thess. 4:16-17) before the tribulation (I Thess. 1:10; Rev. 3:10), and afterward to descend with the Church to establish His millennial kingdom upon the earth (Rev. 19:11–20:6).
12. FUTURE LIFE: the conscious existence of the dead (Phil. 1:21-23; Luke 16:19-31), the resurrection of the body (John 5:28-29), the judgment and reward of believers (Rom. 14:10-12; II Cor. 5:10), the judgment and condemnation of unbelievers (Rev. 20:11-15), the etneral life of the saved (John 3:16), and the eternal punishment of the lost (Matt. 25:46; Rev. 20:15).

▼



Pick of the Vital Books

Dwight P. Baker,
Book Review Editor



COMP.
Grace Theological Seminary
Box 397
Winona Lake, Indiana 46590

Love Is Like an Acorn

Matsu Crawford (Grand Rapids, Michigan: Zondervan Publishing House, 1969), 151 pages, $2.95.

"Love is like an acorn in a crack of the wall. Once an acorn begins to swell, even a rock wall gives way before its unyielding force."

When Minoro Tada lost his grandfather, he lost the last of his immediate family, but gained the knowledge of his true identity. Now he understood why any mention of his father, America, foreign ideas or even his physical appearance would throw his Japanese family into turmoil and conflict. He was half American!

Mrs. Crawford does an excellent job in relating this story of a life ruined by smoldering hatred, and another young life beginning on the same path but changed in its course by the all-consuming love of God.

This novel, explosive with love and hate, is timely and fascinating.—*Miriam Pacheco, Warsaw, Indiana*

David

John Hercus (Chicago: Inter-Varsity Press, 1968, c1967), 136 pages, $4.50.

From the physician's understanding of emotional problems, and the sympathy of a Christian heart comes this moving look into the life of David, shepherd boy, war hero, poet, genius king, man after God's own heart.

Dr. Hercus examines David's life from the standpoint of his background, a superior boy in a broken home, driven by forces which shaped his character, and asks, "What does God think of all this?" David's life itself provides the answer. For never in all history was there any success to come near his. Yet opposed to this is the disgusting record of all that is shoddy and unworthy. David's life included greed and lust, murder and deceit. So how could God approve and love him?

David learned, just as we must learn, that there is only one thing God wants in a man. That one thing is the only thing earth can offer heaven: faith. Through his boyish faith David discovered the I-Thou relationship a man may establish with God and in which alone man can be joined with God in a union of one will—God's will.

For David, as for us, this relationship is expressed: "The Lord is my shepherd, I shall not want. . . ."—*Dr. Austin Robbins, Hightstown, New Jersey*

Faith for a Secular World

Myron S. Augsburger (Waco, Texas: Word Books, 1968), 96 pages, $2.95.

The title of this book is true to its content. In the twenty brief chapters averaging four pages each, the author comes to grips with vital topics without waste of words; rather, there are rich phrases and quotable sentences that both challenge and delight.

There is an excellent chapter on prayer; not platitudinous, but sharply practical. On social injustice Dr. Augsburger writes, "The Christian perspective holds social evil and personal evil together because it sees the individual as having infinite worth; communism, by contrast, sees the individual as worthless." The Christian community is described not as a sociological grouping, but by a dynamic relationship; "the fellowship of discipline makes a company of disciples." A striking chapter on "The Difficulties of Love" poses a uniquely practical definition of this most important dimension of life.

I find the book to be scholarly in vocabulary and presentation and true to Scripture. In its brief compass it is a refreshing apologetic intensely relevant to the issues of today; it is challenging to the intellect and strengthening to faith.—*Dr. Lloyd E. Fish, Salem, Virginia*

Any of the books reviewed on this page may be ordered from the Brethren Missionary Herald Co., Box 544, Winona Lake, Indiana 46590. We pay postage.

Cameos: Women Fashioned by God

Helen W. Kooiman (Wheaton, Illinois: Tyndale House, 1968), 163 pages, paper, $1.95.

The life stories of fifteen women are given in this book. One becomes acquainted with each woman in a personal way as they tell of the inner working of God in their lives. Many of these women are wives of men well known in today's Christian world.

This book would be good reading for busy mothers because of its short individual stories. Helen Kooiman does not make one feel these women have attained a special plateau of Christian living that is unattainable for each of us, but that it is God who has accomplished anything worthwhile in their lives.—*Charlotte Horney, Canton, Ohio*

BRETHREN MISSIONARY
HERALD
September 20, 1969



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Can America Be Reached?

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The Editor Speaks . . . By Clyde K. Landrum

Laymen, Are You Ready?



In the September 6 editorial in the *Brethren Missionary Herald* a need was presented for additional laymen representatives on the seven Brethren national boards. This is a matter of great importance which I hope will receive due consideration from the Fellowship.

As I travel among the districts and observe activities on the national level, a strengthening of laymen endeavors is noted. The district organizations are being solidified in such a manner as to contribute in a very definite way to progress on the national level. Men are sacrificing in order to serve. They are setting and reaching goals. They are making a start toward having district periodicals for laymen.

The normal result of such participation by our men will be that they will be used more widely on the national level. They are already being used as national officers; they can profitably be used on the executive committee, as well as on the committee on committees, the nominating committee, and others. Their business experience will be of great help in these functions.

But laymen need to give due consideration to any invitation to serve on boards and committees. Of great importance is the consideration of whether one can be present at all meetings since continuity in attendance is so essential to gaining a knowledge of the work. Also to be considered is the amount of time necessary to attend meetings and to discharge the duties of these offices. This can be arranged; many men now arrange their vacation to coincide with national conference. Then there is the responsibility of being willing to study and learn. It is only natural that the more knowledge one can gain regarding his specific work, the greater the contribution that can be made.

Perhaps the most important warning that should be sounded is that no man should permit himself to become involved with too many responsibilities. If he is elected to membership on a national board, he should not allow his name to be placed in nomination for membership on another board. Rather, he should dedicate himself with a special zeal, for a particular task, on a specific board.

Laymen, are you ready? We need you; we want you! Strengthen your district organizations, work toward having better laymen-oriented district magazines, and support and promote your projects. Meet together regularly as laymen groups for fellowship and to transact your very important business. Then, stand ready to serve on the national level if and when the Lord leads. ▼


Holy Bible

New Statement of Faith ... and Home Missions!

By Lester E. Pifer

The largest delegated body of Brethren people in the history of the National Fellowship of Brethren Churches met at Winona Lake in August. The entire conference was characterized by enthusiasm, challenge, spiritual fervor and faith. There was a marvelous display of unity as the Spirit of God spoke through the messengers of the Word of God and in the challenge hours of our national interests.

Two years ago our moderator recommended that a committee be formed to revise "The Message of the Brethren Ministry." This is a statement of faith that the Brethren ministers believed but had never become the official statement of faith of the national Fellowship. A nine-man committee was formed—later two laymen were added and work proceeded. Many hours of careful and prayerful deliberation went into the revision. This was a most vital task.

The final draft was presented early in the national conference for prayerful scrutiny. On the following day it was adopted by the delegated body with great unity and satisfaction.

The Statement of Faith is important to Brethren Home Missions because it is *scriptural.* Brethren churches are Bible-believing churches. The Brethren ministry is characterized as a Bible-preaching ministry. The Apostle Peter said, ". . . be ready always to give an answer to every man that asketh you a reason of the hope that is in you . . ." I Peter 3:15). We believe that the whole counsel of God should be proclaimed and Scripture references should always point the hearer to the authority of the Word of God.

Brethren home-missionaries are engaged in a basic work of establishing the self-supporting, self-governing church. This church extension and home-mission department has a very grave responsibility to set in action a proper Biblical foundation for each new mission church. This outline of basic Biblical truth must be woven into the fabric and foundation of each mission effort. To insure the blessing of God the superstructure of God's church can only be built upon the truth of God's Word (Eph. 2:19-20; I Thess. 2:13). This Statement of Faith is then the *foundation* of belief for each missionary and each church. It becomes an inherent part of the constitution of each organized body.

The message is *practical* in that it deals with all aspects of our faith. The new format makes the statement exceedingly practical in answering questions for those seeking truth. The twelve points begin with the Bible, progressing on with the Trinity, each member of the Godhead, Man, Salvation, The Church, Christian Life, Ordinances, Satan and finishes with anticipated future, the Second Coming of Christ and the Future Life. The committee is to be commended for the concise and positive way in which each truth is positively presented. The incorporation of conclusive references in each case ties the doctrine to the Word of God.

The Statement of Faith is *communicable.* The child of God is exhorted to witness of Christ (Acts 1:8); to build upon the foundation of the prophets and apostles (Eph. 2:20); to rightly divide the Word of God (II Tim. 2:15); to be involved in the ministry of reconciliation (II Cor. 5:18-19); and to ". . . earnestly contend for the faith which was once delivered unto the saints" (Jude 3). Whether one is winning a soul to Christ or teaching the newborn child of God or preaching the wonderful truth of the Lord's coming, this message is the framework of our main thrust of communication.

We are well aware of the apostasy which has slowly crept into the major religious bodies of this day. In an hour when it is more popular to "merge" than to stand for differing "truth" the Brethren people remain solid on their stand for the Word of God. The overwhelming vote of approval for this statement is evidence that Grace Brethren people are united in their contention for "the faith."

God's blessing upon the National Fellowship of Brethren Churches, evidenced in their unity of doctrine, practice and fellowship coupled along with the continued open doors of opportunity to enter new fields of labor indicate, we believe, God's favor. What a thrill to build new churches that stand for the Bible, the whole Bible, and nothing but the Bible. What a joy to evangelize, to teach and train those who come to Christ through our ministry. Let us be aware that Satan will do his utmost to upset this unity, to thwart our dedicated purpose and hinder our efforts to reach a lost world for Christ.

(Home Mission editor's note: The Statement of Faith appeared on page 23 of the Sept. 6 Brethren Missionary Herald, *and also appears on the inside front cover of the* Brethren Quarterly *for October-December 1969.)* ▼

HOME MISSIONS NEWS-GRAM

COOLVILLE, OHIO. The Grace Brethren Church of Coolville was accepted as a home-mission church. The pastor, Rev. Don Marken, reports attendances for Sunday school in the 80's. The church outgrew its first meeting place and is now meeting in a grange hall which property may be available for purchase.

GEISTOWN, PA. Pastor Ralph Burns brought to the annual board meeting the news that the Grace Brethren Church there would be self-supporting on October 1, 1969. On Sunday, September 14, 1969, Rev. Lester E. Pifer, executive secretary of The Brethren Home Missions Council, was with the church for a special farewell service ending the support from The Brethren Home Missions Council. It's news like this that brings great blessing and joy to a tired and weary board and is cause for great rejoicing.

WINONA LAKE, IND. The Wednesday night challenge hour during national conference conducted by Brethren Home Missions was followed by a special offering to help with the new Kenai, Alaska, work and a record offering of nearly $1,350 was received. Rev. Hein is on the field and sent a message by tape to the board of directors and a portion of it was heard on the conference program. This offering added to the Minute-Man returns has not reached the goal—yet. *Any Minute-Man fail to return his envelope?*

CHEYENNE, WYO. A new pastor has been called by this congregation. Rev. Mahlon Carver, a 1969 graduate of Grace Theological Seminary, is now on the field. Rev. Robert Whited terminated his ministry here the last Sunday in August, and Rev. Carver began his services the first week in September. Rev. Whited accepted the call to San Jose, California.

CUMBERLAND, MD. A new church has been developing here for about one year under the leadership of Rev. Michael Funderburg. Beginning with 16 members they now have 23 in membership and average 30 in attendance at the morning services. The present membership represents a total of 13 families. This new work was approved as a home-mission point and will be receiving administrative help for this year. The group is looking for a church location as a more suitable meeting place is needed. They presently are meeting in the Rescue Mission. Rev. Funderburg is the part-time pastor at Westernport, Md.

HANOVER, PA. Add this as a new home-mission point. The Grace Brethren Church of Hanover has been accepted by the Mid-Atlantic District, the NFBC, and The Brethren Home Missions Council. A new pastor can also be added to your prayer list as Rev. Don Hinks with his family assume this new work. Mr. Hinks, while taking his seminary training, has been working with Brethren Architectural Services as a draftsman. The Hanover work was organized on May 18, 1969, and Mr. Paul Hawbaker has been the acting pastor during these early days of development.

WINONA LAKE, IND. Lieutenant Edward Jackson, national laymen's president, was elected to the board of directors of The Brethren Home Missions Council at its annual meeting, August 13, 1969. Lt. Jackson replaces Dr. H. J. Mohler and will serve for a three-year term. All other incumbents with expiring terms were reelected: Rev. John M. Aeby, Rev. Paul E. Dick, Mr. Chester McCall, and Rev. Kenneth Teague.



Ed Jackson

Construction Company Busy

INDIANAPOLIS, IND. The Brethren Construction Crew will be making its next move to Indiana's Capital City. The crew is now completing the building at Minerva, Ohio, and will soon be moving westward to begin a building program for the Indianapolis Grace Brethren Church. Plans are being completed by Brethren Architectural Services and the property cost of $28,000 is well over half paid for at this time.



FLORIDA (Lakeland or Daytona Beach?). Dr. Herman Koontz is now looking two directions, and it may be a Bible class will be started in either, or possibly both, of these Florida cities. Investigation is underway right now and any help you can give with names of Brethren living in these areas will help. Names received at national conference helped Brother Koontz to include Lakeland as a possibility for a Brethren church.

WRIGHTSVILLE, PA. A new work was started here March 30, 1969, and has now been organized as the Susquehanna Grace Brethren Church, taking its name from the river on which Wrightsville is located. The church, pastored by Mr. George Wilhelm, a home-mission director, meets in the Masonic Temple and averages over 30 in their services. They now have 15 members.

Service Awards Honor Sam Horneys, Bruce Buttons

Two Brethren home-mission families were honored on the 30th Anniversary Missions Forum held on Thursday of national conference week. Rev. and Mrs. Bruce L. Button were given a plaque for 20 years of missionary service representing The Brethren Home Missions Council in the establishment of the Brethren Messianic Testimony of Los Angeles, California. Rev. Button pioneered this special ministry in The Brethren Church and served as director for 20 years.

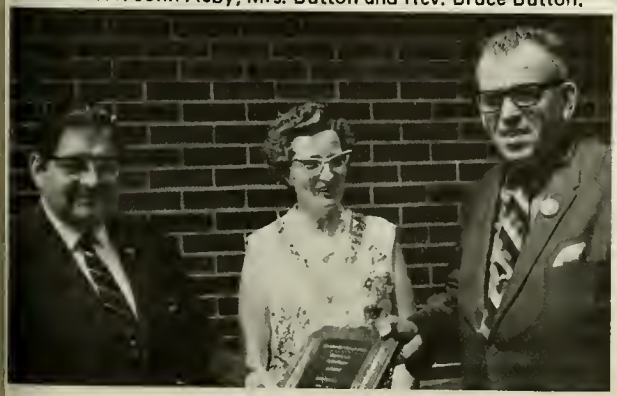
Rev. and Mrs. Sam I. Horney were also awarded a plaque, at the same time, for their 16 years in ministering to Spanish-American people of the Taos Valley and especially at Taos, New Mexico.

The awards were presented by Rev. John M. Aeby, president of the board of directors.

L to R: Rev. John Aeby, Mrs. Horney and Rev. Sam Horney.



L to R: Rev. John Aeby, Mrs. Button and Rev. Bruce Button.



BIRMINGHAM, ALA. Mr. and Mrs. Ronald Picard, members of the Grace Brethren Church, Westminster, Calif., now living in Birmingham, will be starting a new Brethren church soon. The Picards have been mightily used in reaching souls for Christ in that area where he is in business. Rev. Lester E. Pifer will meet with the group on September 29, to set up preliminary steps toward the first Grace Brethren Church in Alabama. Any names for contact should be sent to Mr. Ronald Picard, 2176 Chapel Hill Road, Birmingham, Ala. 35216.

WINONA LAKE, IND. Brethren home-mission churches took home a number of awards from the Christian Education Convention. Davenport, Iowa; Jackson, Mich.; Lexington, Ohio; and Richland, Wash., were "tops" in their respective districts. Lexington and Davenport also received trophies for winning in their divisions. A number of other winners and runners-up are now or have been at one time home-mission churches. Congratulations from Brethren Home Missions for breaking these records.



Sketch of proposed Atlanta church

Atlanta Advancing Toward Building

The Grace Brethren Church of Atlanta, Ga., is rapidly advancing toward a building program in a strategic area of greater Atlanta. A location has been secured, an architect has been employed, The Brethren Home Missions Council has approved the plans and building, and now sufficient funds must be raised for the Brethren Investment Foundation to finance the project.

An average of 40 attend the services representing 11 different families. Rev. William Byers has a class of 16 that will be joining the membership soon. The offerings exceeded $6,000 for the past quarter.

The church now meets in the Automation Industry Plant and is paying $70 per month rent. A full schedule of services are held. For the first half of this year there have been 14 first-time decisions and 10 rededications, some of which were made in the Vacation Bible School.

Brother, Can You Spare a Dime?

Freeways, interstates, and turnpikes, have shrunk America. It is now possible to travel nearly the length and breadth of this great land with but an occasional stop for rest and service. These sophisticated highways have done much to expedite travel but they have also reduced one's awareness of his surroundings. With accelerated speeds, landscaped right-of-ways, and esthetic billboards it is not unusual for the traveler to be totally oblivious to the very nature of the countryside through which he passes.

Along these ribbons of concrete and macadam that crisscross America are cities and towns in which millions of people live out their lives. The poor in their ghettos, the rich in their secluded estates, the workers in factories, secretaries in offices, farmers in their fields—all separated from one another by the social standards of the 20th century, but participating jointly in the marvelous plan of God's love. How tragic it would be if they were robbed of their "inheritance" because no one had come their way with the news of redemption.

Your Brethren Home Missions Council, when perusing the map of America, does not see the myriad of highways that traverse its contour, but instead the miles of opportunity that stretch out almost interminably in every direction. Just one little section of this endless road of opportunity concerns us this year. In terms of modern travel, hardly any distance at all—forty-five miles! But for The Brethren Church it represents the distance we must travel to reach our goal in home-mission activity. Forty-five miles when paved with dimes totals $396,000 and this represents the exact amount we need in Brethren Home Missions for 1970. One mile for each mission point and the nearly 150 missionaries serving in our program. How far along this road will you travel this year? Is it not possible that we could say with the Emmaus disciples, "Did not our heart burn within us, while he talked with us by the way?"

Brother, can you spare a dime?—*Robert W. Thompson* ▼





BY ISOBEL FRASER

MESSIAH, COME IN!

"Messiah, come in!"

What joy our hearts experienced as our Jewish friend literally cried out this prayer. This followed a period of anguish and concern.

Ann Isaacson and I had been calling on Mrs. G— for some years. She had attended our luncheon-discussion meetings but heart trouble had interfered. We were always graciously received. This time was no exception as she invited us into her home and then to the kitchen for a cup of coffee. Over a cup of coffee it always seems more re-

laxed and easier to lead into a discussion of the Word.

As we talked of the trends of today's society, clothes, immorality, and so on, she asked if the children did not suffer for the acts of their parents. Yes, often physically and materially they do, but not spiritually. To show what God said regarding this, Ezekiel 18 was read. Each person gives an account to God for his own actions.

Isaiah 53:5-6 presented the fact that all have sinned but that God has provided the remedy. As we discussed this truth, the triunity of God and the deity of Christ was again presented. These truths are not new to her. As before she acknowledged that she was a sinner. To have God's cleansing she needed to open her heart and ask Him to come in (Rev. 3:20).

"I believe," she said as we talked.

"Will you ask Him to come in?"

I asked her to pray the sinner's prayer but she was not sure she could in her own words or by herself. So I asked if she would be willing to repeat after me. This she said she would do.

"Dear Father, I believe that Jesus is God (she repeated), that He is Messiah (repeated), and that He is my Saviour who shed His blood for me"

"I can't say that. I don't know why, but I can't."

Flabbergasted! That's putting it mildly. For a few minutes I was at a loss for words. If she had hedged on the acknowledgement of His deity, I could have understood. But to admit this and His messiahship and then to stumble over His being Saviour! So, we prayed for the Lord to help her to understand Christ in all His fullness.

Back we went to Isaiah 53. She acknowledged her sinfulness and that He who is God had died for her. Then it happened.

"Messiah, come in!"

Yes, now she could acknowledge Him as God, Messiah and Saviour.

Now she could share in the blessed hope in Christ the Lord. As we discussed the resurrection of believers, she mentioned some Jewish traditions and some questions that she had. The Lord's resurrection appearances and events were recounted to her, coupled with I John 2:3. Then I Corinthians 15:35-58 was read.

"God is able to do anything" was her confession.

Calling back on her a short time after that, she confirmed her faith in Christ Jesus and accepted a New Testament. The previous time she said she had a Bible, but it would probably be just the Old Testament. At this time I also had the opportunity to talk to her daughter. The latter is not antagonistic but is against what might be called "organized religion."

We are not only praying that Mrs. G— will grow in her faith and be a witness to her family, but that the Lord will enable her to return to our luncheon-discussion meetings.

P.S. The day it happened—*July 15!!!* ▼

HURRY WITH THAT INVESTMENT



CHURCHES ARE WAITING . . . and . . .

"There's No Time to Wait"

BRETHREN INVESTMENT FOUNDATION BOX 587 WINONA LAKE, IND. 46590

"You're Having a Ground Breaking Again?"

"You're having a ground-breaking service again? Why it has been only four months since you dedicated your new church building." This was the comment from several neighbors of Rev. Terrance Taylor at Lexington, Ohio, when on Sunday afternoon, July 20, this church broke ground for a new church addition.

The speaker for the afternoon service was Rev. Ralph C. Hall, of Winona Lake, Indiana, who challenged the church to arise to their opportunity and build this new facility to permit future projected growth. Rev. Sherwood Durkee brought greetings from The Brethren Home Missions Council and spoke at the evening service, presenting the work of Brethren Home Missions. Pastor Terrance T. Taylor brought the message at the Sunday morning service.



L to R: Rev. Ralph Hall and Rev. Terrance Taylor

The Lexington church has grown rapidly and steadily since its beginning. By the time the congregation moved into the new building the attendance was averaging 180, which is almost capacity. If the church is to continue its growth, expansion of the facilities is a must. Plans have been prepared by the Brethren Architectural Service and the Brethren Construction Crew will begin construction of this new addition as soon as possible.

July 20, 1969, will be a memorable day in history! Following the morning service most people rushed home to watch the historic landing of the "Eagle" on the moon. Then while the spacemen were preparing to leave the lunar module and actually set foot on the moon, the congregation at Lexington assembled at the church site for the ground-breaking activities.

Most of Saturday and until noon on Sunday, rain had fallen in almost torrential downpour. But about noon the sky cleared and the sun shone beautifully during the afternoon ground breaking. Before evening the rains returned. Several visitors from the community were in the services throughout the day.

The church continues to move forward and to date has met or exceeded each projected goal, both in attendance and offerings. The Lord has greatly blessed and the near future is bright for a healthy, growing, self-supporting church in a rapidly growing community in Lexington, Ohio.—*Ralph C. Hall*

▼

Church News

KENAI, ALASKA. Rev. and Mrs. Herman Hein arrived in Alaska Aug. 8. They were not involved in the recent forest-fire evacuation, although it was only two miles east of them. Their address is: Rev. and Mrs. Herman H. Hein, Jr., Box 3919, Kenai, Alaska 99611. Their phone number is 907-283-4379. Please change your *Annual.*



WHEATON, ILL. Rev. Tom Swan, a leading Canadian evangelical, has been chosen as the new General Director of Christian Service Brigade. This position was held for the past 14 years by Rev. Joseph B. Bubar, who tendered his resignation in June. Rev. Swan was a member for four years of the CSB Board of Directors, and had been representing CSB in Canada for the past nine months. A massive continental training effort, to be launched this fall by CSB, will have men as its target. Nearly 60 conferences expect to involve 10,000 men in leadership training, using the theme "Leading Now." The conferences aim to develop men in: all-around personal development; awareness of their personal potential as boy-influencers; awareness of their potentially meaningful contacts with boys; and skill in making the most of their contacts with boys. CSB currently includes 60,000 boys and 18,000 men in its North American membership.

WHITTIER, CALIF. The Community Brethren Church is holding a Sunday-school contest using the theme —"Seven Inning Baseball Game." The two teams are the Charlie Browns, nursery through junior high; and the Red Barons, cradle roll and high school through adult. The attendance goal is 650. The church received a letter of encouragement from Charles Schulz who draws the "Peanuts" comic strip for the United Feature Syndicate. Ward A. Miller, pastor.

NEW GRACE COLLEGE STEREO RECORD AVAILABLE

The Grace College Music Department has just released a new stereo record featuring the college concert choir with Prof. Donald Ogden; the brass choir with Prof. Jerry Franks; and the popular 1966-67 mixed quartet which featured Prof. Bill Schaffer and the Carolaires. Price of the record is $4.95, postage paid. You may order from the location nearest you: Herald Bookstore, Box 2385, Fullerton, Calif. 92633 or the Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590.

DAYTON, OHIO. Rev. Arnold Kriegbaum was the special anniversary speaker at the First Brethren Church Sept. 14. The Nutone Singers from Winona Lake were an added attraction for the day. G. Forrest Jackson, pastor.

WASHINGTON, D.C. The following note appeared in the monthly newsletter of the United States Navy Chief of Chaplains, James W. Kelley: "CDR Charles L. Jenkins, CHC, USN, received a Letter of Appreciation for his service at the U.S. Naval Station, Key West (Fla.) Chapel." Congratulations to Chaplain Jenkins, one of our own NFBC chaplains!

DENVER, COLO. The Grace Brethren Church held its most successful summer Bible Time, Aug. 25-29. The average attendance of students and faculty was 230, with a high of 278 on Friday. The theme "Would (Wood) You Believe?" was centered around featured speaker "Mr. Paul" and his dummy "Woody." Missionary stories were told by "Aunt Shirley" Barfknecht, and the Penny Parade netted over $178. In August, our Sunday school increased from 145 a year ago to 183 this year, for a 26 percent increase. Thomas Inman, pastor.

FT. WAYNE, IND. Rev. Lynn Schrock was the morning worship service speaker for missions day at the First Brethren Church Sept. 7. He spoke on "The Why of Foreign Missions." In the evening service, eight missionaries representing three mission fields were present to give testimonials from the different fields. Missionaries present were Rev. and Mrs. Marvin Goodman, Rev. and Mrs. Donald Miller, Rev. and Mrs. Keith Altig, and Rev. and Mrs. Lynn Schrock. M. L. Myers, pastor.

BEAVERTON, OREG. Pastor Leonard Myers of the Grace Brethren Church is taking some graduate work at Western Conservative Baptist Theological Seminary in Portland. The two courses are Johannine Thought and Introduction to Graduate Studies. This work will be applied to a Th.M. degree which should be finished in two years.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	*Date*	*Pastor*	*Speaker*
Covington, Ohio	Sept. 21-28	Ralph Miller	George Long
Kettering, Ohio	Sept. 28-Oct. 4	Henry Barnhart	Nathan Meyer
Brookville, Ohio	Oct. 5-10	Clair Brickel	Nathan Meyer
Findlay, Ohio	Oct. 5-10	Glen Coats	Allen Herr

CHANGES. Please make the following address corrections in your *Annual:* Rev. Frank Dunigan, 7622 South Pickering Ave., Apt. H, Whittier, Calif. 90602. Rev. and Mrs. Wesley Haller, 111 Keppler Dr., Johnstown, Pa. 15905. Rev. and Mrs. Vernon Harris, 822 Knorr St., Philadelphia, Pa. 19111. Rev. and Mrs. Lew Ingwaldson, Brethren Navajo Mission, Counselor, N. Mex. 87018. Rev. and Mrs. Luke Kauffman, R. R. 3, Box 537 A, Myerstown, Pa. 17067. Rev. and Mrs. William Shelby, 1205 Glen St., Grandview, Wash. 98930. Rev. and Mrs. John R. Terrell, 1400 Dutchess Ave., Dayton, Ohio 45420. Rev. and Mrs. Robert Thompson, 433 Tremont Ave., Long Beach, Calif. 90814. Rev. and Mrs. William Tweeddale, 6900 20th St., St. Petersburg, Fla. 33712. The new mailing address of the Grace Brethren Church of New Holland is P.O. Box 12, New Holland, Pa. 17557.

LOS ANGELES, CALIF. Keith Phillips, national director of the Collegiate Corps of World Opportunities, Inc., was guest speaker at the Community Brethren Church Aug. 17. Mr. Phillips trains and directs approximately 500 college students who work in urban Los Angeles with more than 19,000 young people each month. Speaker for both services Aug. 24 was Rev. Bill Burk, missionary in Brazil. Ron Graff, pastor.

BEAUMONT, CALIF. A Bible institute will be in operation during the coming year by the Cherry Valley Brethren Church. The institute will operate on a regular academic schedule of two 18-week semesters. Five courses will be offered each semester. The doctrinal position of the institute will be Biblically conservative, following the statement of faith of the NFBC. Bruce Button, pastor.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Janice Lee Risser and Charles Kelley, June 27, Grace Brethren Church, Parkersburg, W. Va., Rev. Dean Risser, officiating.

Janet DuBois and Richard Allenbaugh, July 19, Grace Brethren Church, Ashland, Ohio.

Marjorie Ann Klus and Keith Edwin Sharp, July 26, Grace Brethren Church, San Jose, Calif.

Deborah Jennings and E. Dewayne Hammock, July 26, Calvary Brethren Church, Kettering, Ohio.

Cheryl Myers and Larry Leistner, Aug. 2, Bethel Brethren Church, Berne, Ind.

Linda DeLauney and Gary Sellman, Aug. 2, Calvary Brethren Church, Hagerstown, Md.

Sharon Rogers and Stan White, Aug. 8, Grace Brethren Church, Ashland, Ohio.

Sharon Lance and James Pennell, Aug. 16, First Brethren Church, Rittman, Ohio.

Linda Marie Gooch and Lynn Edward Taylor, Aug. 16, First Baptist Church, Warsaw, Ind., A. Rollin Sandy and Darrell Byers, officiating.

Carolyn Oberholtzer and Richard A. Peak, Aug. 17, First Brethren Church, Clay City, Ind., Rev. Ward A. Miller, officiating.

Sandra Yarbrough and Keith Feasel, Aug. 24, Grace Brethren Church, Ashland, Ohio.

Suzanne Townsend and Randall Clary, Sept. 7, Los Altos Brethren Church, Long Beach, Calif.

Eileen Mendenhall and James L. Grady, Aug. 30, Grace Brethren Church, Waterloo, Iowa.

Nancy Ann Pinkard and Philip J. Richie, Sept. 6, First Brethren Church, Washington, D.C.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

BRIGHTBILL, Irwin, a charter member of the Myerstown, Pa., Grace Brethren Church, was called home to be with his Lord July 24. Luke E. Kauffman, pastor.

BRYANT, Carrie V., 73, went to be with the Lord on July 21. She was a member of the Grace Brethren Church, Alexandria, Va., for approximately 12 years. Haven Hill, interim pastor.

DEETH, Harold, a member of the Norwalk Brethren Church, Norwalk, Calif., for 27 years passed away Aug. 20. W. Stanley Jensen, pastor.

MOHLER, Frank E., father of Rev. Paul Mohler, pastor of the First Brethren Church, Grafton, W.Va., went to be with the Lord Aug. 24. He was a member and a deacon of the Grafton First Brethren Church, and had served as a delegate to national conference the previous week. The memorial service was held in the Grace Brethren Church, Middlebranch, Ohio, on Aug. 27. Paul L. Mohler, pastor.

SMITH, Thomas, of the Community Grace Brethren Church, Long Beach, Calif., passed away Aug. 7. Ralph J. Colburn, pastor.

I FINALLY MARRIED THE GAL

Marge was only five when we came to San Jose in 1955. But she was sure I was going to marry her. When we left in 1961, Marge still pressed me to marry her—and still scowled at Mrs. McKillen's good health.

When Marge turned 18, she still insisted I marry her—and what could I do but surrender? I married her July 26, 1969—to a fellow named Keith. They plan to go to the mission field.

Our return to San Jose in 1969 came when Pastor Lew Ingwaldson attended national conference in Indiana and we filled in. Our time was extended by five weeks when the Ingwaldsons decided they would return to the Navajo Mission. It was a wonderful reunion.

Not one person stepped forward during these five Sundays, but we received unexpected blessings.

I took an 85-year-old cousin to San Jose Grace Brethren one Sunday. He was a life-long member of a liberal church. Afterward, he asked to be picked up for church every Sunday. He said something about so much Bible in our services made him feel satisfied, and so much joy in the people made him feel at home.

"Thank you, Lord Jesus, and thank you San Jose Grace Brethren, for letting us take this sentimental journey back home"—and to finally marry the gal."—*Bill McKillen*

STEP TWO: SOW THE SEED

STEP ONE: BREAK UP FALLOW GROUND

By Jim Wilson

Last January 24 two freshmen girls from the University of Michigan came into the Logos Bookstore in Ann Arbor about 7:30 in the evening. They browsed around and made a few purchases. When they came to the counter we got into a conversation about the world situation, the cause and cure of the world's problems. Shortly I found myself giving a Christian view of history. There were several people in the store at the time who listened in. When I finished, one couple left and three college girls remained. They did not want to leave. We sat down and began to talk about life and death and assurance of salvation. The third girl was a Christian and spoke of her salvation in Christ. The two freshmen were Roman Catholic and were not sure of their salvation. One of these two was agreeable to the good news and the other disagreed most of the way.

They left about 10:30 with loaned copies of *Peace With God* by Billy Graham, *Basic Christianity* by John R. W. Stott, and *My Search for the Ultimate* by Lambert Dolphin. They said later that they stayed up until five the next morning talking.

They returned a month later for another 90-minute conversation. Stephanie, who had disagreed, apologized for her resistance and they both listened with open hearts to further explanation of the meaning of the death of Christ. Helen then said, "Why do the churches have to make it so complicated when it is so simple?"

It is very likely that Helen was a Christian when she came back in February. She was very open to the Gospel during our first conversation and had since read *Peace With God* and *My Search for the Ultimate.* Stephanie was more closed during our first conversation and wide open in the second. They were prepared ground.

Jim Wilson operates the Logos Bookstore near the University of Michigan campus. He sold $30,000 worth of books in the first eight months, and had opportunity to speak with hundreds of students. "Step Two: Sow the Seed" is the second in a series of articles on witnessing by Mr. Wilson.

Once the ground is prepared then it is imperative that the seed be planted. Reglardless how prepared the ground is there will be no harvest unless the seed is planted. There are many illustrations in the Bible relating the harvest to the sowing. There is a direct relationship. In most instances it is normal for the sower to be the harvester. Please do not dodge the responsibility of reaping for the reason that you are a sower and not a reaper. We have many sowers which causes a harvest too great for the few reapers. Should we then quit sowing rather than let a ripe harvest die because of too few reapers? Should we set up a soil bank and let the millions of people remain fallow ground, unplowed and unsown? It would be tragic if we prepare and sow when there are not enough reapers. There are not enough reapers because sowers say they are called to sow and not reap. That is foolishness either from the agrarian or Biblical standpoint. The only reason to sow is in order to reap a harvest.

"May those who sow in tears reap with shouts of joy! He that goes forth weeping, bearing the seed for sowing, shall come home with shouts of joy, bringing his sheaves with him" (Ps. 126:5-6).

The size of the harvest is dependent upon the quantity of seed sown. "He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully" (2 Cor. 9:6).

He who sows not at all will reap not at all. If we are not harvesting a harvest it is because of one of the following reasons: 1) we have not sown; 2) we have sown on hard ground, rocky ground or in thorns; 3) we have sown on prepared ground and we refuse to reap the ripe harvest.

When we encounter people with prepared hearts let us plant the Word of God. Let us expect and wait patiently for a harvest. ▼

You, too, Should Be Disturbed

I AM DISTURBED—

—because of the national climate of violence that caused two of our country's leaders to be assassinated last year a few months apart.

—because our U.S. crime rate is increasing six times as fast as our population, and because we sometimes release even confessed murderers on mere legal technicalities.

—because preschool children spend an average of five hours a day at TV screens that expose them to crime, violence, perversion, and raw sex.

—because instead of "grounding" drunken drivers, we allow them to kill 30,000 persons a year on our highways.

—because our public schools are closed to the Bible but are wide open to teachers' vicious and sarcastic attacks on evangelical Christianity and on students who believe the Bible.

—because we allow disgruntled minority leaders to promote violence and anarchy. We excuse their treason in the name of free speech.

—because we are taking forever to give black people and other minority groups the fair treatment they deserve.

—because of the unrealistic operations of our government. We pay farmers millions of dollars a year *not* to produce crops so food prices will remain high. Our blundering bureaucracies waste billions on senseless extravagance. Still more billions go annually into the pork barrel of graft. It is axiomatic that the government way (delivering the mail, for instance) is the slow, inefficient, and most expensive way to do a job.

—because patriotism seems to be going out of style; some of our young people won't even salute the flag.

—by the growing absence of righteous indignation among Americans.

—because we evangelicals have for the most part ignored the issues I have mentioned. True, our big job is to preach the Gospel rather than change the social order. But the issues I've named are not *merely* social, economic, or political. They are *moral* issues—matters of right and wrong. If the evangelical church doesn't speak plainly on these topics, who is going to declare God's message for the present generation?

It would be tragic if we evangelicals turned aside to a "social gospel" or watered down our preaching of the New Testament message of personal salvation through trust in Jesus Christ. But we also need to call attention to some of the problems facing us, rather than act as if they didn't exist. We need to tell what the Bible says on these subjects. We need to encourage believers to think about these issues, talk about them, make their own decisions, and then act in the light of God's leading.—*Henry Jacobsen*

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Ministerial Musical Chairs
Let's stop playing the game

We are playing a game today in our denomination—something like ministerial musical chairs. In one town, a church is waiting for a pastor who has resigned from another church to come to them. And the church from which he has resigned is also waiting for a man who has just resigned from another church.

Though some are aware of the need for more pastors, yet it does not seem to be a matter of great concern among the majority of our Fellowship. I personally believe that the need represents a crisis far greater than most of our people realize.

This dilemma is not something peculiar to The Brethren Church. Every other denomination in the country is facing the same problem. I have interviewed and corresponded with leaders in many different denominations and the story is the same everywhere. Recently two hundred Roman Catholic leaders met in London to discuss the problem. Cardinal Heenan, in addressing the group, made this interesting observation. "The present shortage of recruits for the clergy is so acute that some people are recommending panic measures. The most commonly suggested remedy is the abolition of the celibacy of the clergy." Then he added, "It is incredible to believe that a married clergy would solve the vocation problem." And the Brethren could add, "It hasn't solved it for us, either."

In all fairness it should be remembered that there has always been a shortage of men for the ministry. In the Old Testament times, God looked for a man to stand in the gap. And Paul lamented the fact that Timothy was the only man he could send to the Philippians because everyone else sought his own welfare and not the things of Christ.

Be that as it may, I believe the challenge for us is to face the issue and do something about it. Therefore, let me suggest three matters I believe to be basic in winning young men to the ministry. These observations will center around three words. These words express the feelings of young people in relation to the Christian ministry.

The first word is *disenchantment.* This word is a common one today. Young people are said to be disenchanted with the establishment, with schools, with society in general and a thousand other areas of life. Many adults would dismiss all this as a passing fancy, but only fools fail to see that these young people are dead serious in their convictions. Now in relation to the Christian ministry there are several areas where they are disenchanted. In fact, it is frightening to know what they really think of the Christian ministry.

Their chief disenchantment is with *preachers.* Most of us know that the image of the preacher has suffered greatly in the last few years. In a recent poll taken by a world-wide, Christian service organization it was learned that the preacher, who used to hold next to top place in public esteem, is now in eleventh place.

There are many reasons given for this decline in respect for the pastor. To some young people—and I quote, "He [the pastor] is a puppet subject to the whims of a crowd of neurotics." To another, "He is a pawn in the power struggle that takes place in every church." "He is a man who should have been a lady." "He is like an Indian juggler doing a dozen jobs and none of them well." "He is a religious organizer sprayed with Jesus." "He is a hypocrite and a moocher."

By Dr. George O. Peek

Dr. Peek is the pastor of the North Long Beach Brethren Church, Long Beach, California

Before we discount all this as the rash judgment of irresponsible youth we should be honest enough to admit that there is some justification for these observations. Too many preachers forget that young people are hero worshipers and like it or not, just like every other public figure the pastor lives in a fish bowl.

Sound doctrine, proper organization of sermon material and a pleasing delivery are important in the ministry. But young people look for sensitivity to their personal needs and the problems of the world. Too many sermons are answering questions that are not being asked.

I have had dozens of young people tell me that they do not believe most preachers are excited about the ministry. If men really enjoyed their ministry, it would attract young people. I heard a story of a famous agnostic who was hurrying through the streets of London on a Sunday morning when he met a friend. The friend asked, "Where are you going?" He replied, "To hear the Reverend Robert Evans." The friend said, "Why I didn't know that you believed the Bible." To which the agnostic replied, "I don't, but he does."

Young people are disenchanted with preachers and we (the preachers) are the only ones who can change this image.

Young people are also disenchanted with *churches.* Recently, a friend who has spent his lifetime ministering to servicemen, told me that among the college age servicemen he has contacted the thought of becoming a pastor is virtually nonexistent. Why? They indicate that to do so is to be caught up in keeping machinery going in an irrelevant institution, that keeps one from penetrating the economic market or the market place of ideas with the Gospel.

Now I am one who gets sick and tired of all this talk about making the Gospel relevant. The Gospel *is* relevant. It does not have to be *made* relevant. I suspect that some mean by relevant to make the Gospel convenient. If this be the case, then I say no. Because the Gospel cannot be diluted or accommodated to the sins of men.

But the relevancy of the church is in question. There are many who feel that the church no longer has anything to say to this generation. Even some Christians have trouble concerning the formal worship and organizational structure of the church.

The recent upheaval in the Roman Catholic church should warn us that it is possible some of our young people are disenchanted with The Brethren Church. In some cases they don't see anything in the church but a cloistered group of privileged people totally unrelated to the world around them. Therefore, for youth, the church holds no challenge.

It is true that the problems of society are basically the same today as with the first man and woman—sin and rebellion against God, and the church is to witness to this truth. But it is a common error for individuals and organizations to think themselves always right just because their cause is right.

We must recognize that our message will never change, but methods and outlook must be updated. The church must begin to minister to the *immediate, personal,* and *practical* needs of people throughout the world. If it is practical to minister to the physical

Young men are asking...

needs of a leper in Africa, is it not also right to minister to the suffering narcotic in Long Beach or Philadelphia? This is one illustration of the challenge to the church to minister to the needs of modern man.

Two months ago the director of one of the great missionary organizations in America told me that he believed one of the weakest areas in evangelical theology was the doctrine of the church. This should not be, for the church is the Lord's Church, it is a triumphant church and it is following a Captain who has never lost a battle. This is the image that young people must have of the church.

Christian education is another area of disenchantment. My correspondence with the president of a large seminary brought this observation. "The great variety of educational options for the Christian ministries has also diluted the centrality of the seminary program. We now have competition with short M.A. programs such as the one at XYZ Seminary [not too far from Winona] and surely some students are looking at this as a shorter route to graduation and service." Now it is evident that he is very much put out over this turn of events. But would it not be sensible to give some serious consideration to the objections young people have for seminary programs as they now stand?

I realize I am raising an issue that will upset some people, but I am not a beginner, and I have been on the front lines for a long time. As a director of Biola College and Talbot Seminary and with more than one hundred members of my church working as public school teachers, I am in close touch with the subject of higher education. Furthermore, nearly every month a young pastor will come to me for counsel on subjects that were never even mentioned in his seminary training.

This is not a blast at Grace, Talbot, Dallas or any other good, conservative seminary. I thank God for them and my personal support speaks of my love for them. Nor am I suggesting that any of the standard courses in Biblical languages, theology, history and apologetics be dropped from the curriculum. But serious consideration must be given to providing training in some additional disciplines necessary in the age.

Without a doubt the emphasis today on neighborhood programs, social envolvement and contemporary problems has encouraged many would-be pastors into such academic disciplines as sociology, psychology and the like. Their choice is often justified by their desire to be where the action is. This, of course, is another way of saying that a theological education, as it is now structured, does not prepare them for the action.

This may not be very pleasant to accept. But we must face the music and take steps now to change the situation.

The second word to consider in winning young men to the ministry is *direction.* The first step in meeting the need for direction is to recognize that today's youth are smart because they are being pressured academically. Man's knowledge of the physical universe is increasing so rapidly that one engineer said recently, "If an engineer is to keep abreast of the new knowledge in his field, he must have the equivalent of a B.A. education every ten years." Even my grandchildren know more about matter and astronomy than I did when I finished college. But youth are not maturing at the same speed they are gaining knowledge. Therefore, they are graduating from college in a quandry as to what their next move should be.

They are further confused by the dozens of areas competing for the Christian who is inclined toward service. This is a poor substitute for a "call," but churches, homes, and society in general are producing a lot of young people like this.

Everything from Overseas Crusades, Sports Ambassadors to the Peace Corps attracts young people.

This means that no longer does the concerned Christian face the limited option of pastor or the ministry. And the new options have new academic goals that do not always include seminary as they could or should.

Young people in increasing numbers are interested in serving with Christian organizations that have an aura of action and challenge about them. And the sorry thing is that the pastorate is not very high on the list of options for Christian service. God is still calling men to the ministry but men are not answering because of a lack of direction.

Can the Christian ministry supply the action this "searching generation" is seeking? Is it possible to present the ministry as the greatest challenge in the entire field of Christian service? I believe it is possible. Lorn Sanny, president of the Navigators, told me he presents the Christian life to his men as a type of guerrilla warfare, the biggest battle on earth—greatest enemy—biggest prize (souls of men) and the greatest leader, Jesus Christ. He contends that when the battle plans are defined, and young men are given a sense of direction, they respond to the challenge for service.

The second step in meeting the need for direction is to recognize the information gap. This is a major problem. Ours is a "searching generation." It doesn't do any good for us to stand on the sidelines and criticize. We need to face reality and launch a new program to direct young people into the ministry. A specific program to recruit young men to the pastorate is needed.

Young men are asking, "What is the ministry really all about?" We answer that theology is the queen of the sciences, and the pastorate is a high and holy calling. These terms are meaningless to a generation that has been conditioned to expect specific answers for every question. This "searching generation" is asking: "Why should I become a pastor rather than serve God in some other capacity?"

At the risk of horrifying some of my colleagues, may I remind you that General Motors, Dow Chemical and other industrial giants have programs for recruiting the top scholars in our colleges and universities. Qualified representatives present the opportunities and challenge of a career in industry. The presentation includes a job description, starting salary, fringe benefits and opportunities for advancement.

A similar program can be used to recruit young men for the ministry. Not a matter of comparing material aspects of ministry with other vocations, not to suggest that as a pastor one could qualify for a free trip to the Holy Land or get a 10 percent ministerial discount at the local department

store. But the point is, young people need direction and we must make sure that no one bypasses the ministry because of an information gap.

In directing men into the ministry, the pastor has a key role. He can achieve great success by manifesting real concern for his youth. How many ministers give their young people the impression that they really care about their careers? So many of our Christian young people either come from broken homes, legalistic homes, or homes in which no one cares what they do. I believe this is one of the greatest needs of the hour. Our young people need someone to care. I think a young person would overlook many of the inefficiencies of the pastor, would also forget the economic options, if they could experience with their pastors a real heart-to-heart fellowship. This is the key to the real ministry and it is the thing that makes the ministry live.

Pastors, church leaders and Sunday-school teachers must take a more personal interest in the whole area of training young people for the ministry. Youth should be given opportunities to attend meetings throughout the community and should participate in church services. This will require real imagination on the part of the pastor.

The pastor should meet with the key youth of high school and college age for a time of Bible study related to the problems faced by youth and their world.

One of the primary reasons that missionaries give concerning their call is the contact they had with missions when they were students or sometime during their training. Other missionaries have influenced them to consider it as a vocation.

It is a well-known psychological fact that one primarily learns by watching and not by listening, by example and not by reading. Unfortunately, we have thrown the primary method away and taken the course of least resistance.

The church should have an internship program each summer, taking on and paying the way of three or four college or seminary students and putting them to work both inside and outside the church. The pastor would meet with them two or three hours a week to thoroughly indoctrinate them on the practical aspects of the ministry and how to apply the Scriptures—taking it out of the head and putting it in the heart. Such an internship program has been wonderfully worked out at a large church in the San Francisco Bay area, and as a result a good number of young men have felt called of God to go into the ministry.

. . . "What is the ministry?"

We cannot leave the job to the seminaries and colleges alone. There must be a united effort by everyone in our Fellowship to win men to the ministry *now.*

The third word is *dedication.* Many young people are excluded from the ministry simply because they are never challenged to dedicate their lives to the Lord Jesus Christ. To me the very essence of the evangelical approach is wrong. I realize that it is necessary to warn people about hell and that through the acceptance of Christ they are assured of heaven. But many times this is presented in the spirit of a profit motive . . . what *you* can get out of it. No one considers what the Lord should get out of it. We totally ignore the first answer of the Catechism that "the chief end of man is to glorify God and enjoy Him forever." Consequently, our presentation of the Gospel has given the impression that if we are saved *we have had it.* As a result, the old question of discipleship has been ignored.

I am convinced that the reason so many young people are joining Christian-service groups is that they are constantly confronted with the challenge of the person of Christ and His commands to discipleship.

The Lord constantly laid before others the challenge of following Him. He asked men to put their lives on the line, and to become involved in that which totally involved Him. Because of the quality of His own commitment to His cause, He could readily invite others to become involved.

In this respect, their commitment was not so much to a task as to an individual. Because of their association with the individual they became occupied with His occupation. It was the attraction of himself and not His mission that initially captured their imagination. His spirit, His way of thinking, His quality of life completely overwhelmed them. They readily followed so they could learn of Him.

We must project this same spirit as we challenge men for the ministry. You can see Paul saying to Timothy something like—Come join me in this cause. Spend the next two years with me telling men the good news. To the church at Thessalonica Paul said, "Ye became followers of us, and of the Lord . . ." (I Thess. 1:6). To the church at Philippi he said, "Those things, which ye have both learned, and received, and heard, and seen in me, do . . . (Phil. 4:9).

This was no Madison Avenue, humanly compelling challenge. It was the spirit of Christ in Paul, saying to the effect: This is where I'm going, follow me and I will make you fishers of men.

Today's "searching generation" needs this challenge to dedicate their lives to HIM.

So these are the three issues of great importance in winning young men to the ministry. Be aware of their *disenchantment,* know their need for *direction* and press the challenge of *dedication.*

Let us also remember something John Wesley said regarding the Lord's service—"We must work like it all depends on us and pray like it all depends on God."

Jesus said, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into his harvest" (Luke 10:2).

In 1955 our national conference was in Portland, Oregon. At that conference we learned of a desperate need for $35,000 to build a mission church. The money had to be raised immediately or an opportunity would be lost. We went to our knees, and before the conference was over the money was provided.

Perhaps we have been making our efforts in the wrong direction. Money, buildings, and other material things are essential to the operation of our Fellowship in the proclaiming of the Gospel. But what good are they without men to fill the gap? My brethren, let us obey the command to pray for men to go forth unto the harvest fields and when the Lord of the harvest raises up the men, He will also provide the means of preparing them and sending them forth into His harvest field. ▼

By Dr. Jesse D. Humberd

God's Out There, too, You Know



After reading thousands of words, and viewing hundreds of pictures of the successful Apollo 11 mission, one must still find himself amazed. How was it possible that such a lengthy, detailed, and precise plan could be carried to so perfect a completion? How exciting it is to realize that twenty-four billion dollars, and many years of work, coordinated by thousands of men, resulted in a mission in which a self-contained satellite carrying three men traveled for a one-week round trip and a short visit to their nearest neighbor, the moon.

But the money, work, and the efforts of men would have been involved in useless endeavor, if the precision of motion of the moon and the earth were not equally determined and known in detail. How was it that the moon followed a path so perfectly that its every motion could be anticipated? And how was it that the earth could continue on its way as a self-contained space ship with its three billion passengers, and maintain a position so certain that the three astronauts could find their way back without mishap?

The Psalmist looked at the sky and marveled, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hath ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?" The Psalmist answers by saying: "Thou madest him to have dominion over the works of thy hands . . ." (cf. Ps. 8:3-6). A clear reminder of God's intent when He said: "Let us make man in our own image, after our likeness: and let them have dominion over . . . all the earth . . ." (Gen. 1:26).

From his earliest days, man has been eager to know more about God's creation, and himself created in the image of God, has sought to emulate God in the imaginative expression of creativity within the boundaries of God's creation. And this has been the intent and promise of God for man.

Ptolemy, about A.D. 140, reasoned that man was God's most highly prized creation. Therefore, man would logically be placed in the position of greatest importance. Likewise, as God had created all things perfectly, and as man had concluded the circle to be the most perfect of shapes, man must be in the center of the universe, with all other objects in space revolving about him. This, of course, was exactly what man wanted to hear, so for about 1,400 years, few seriously challenged the conclusion of Ptolemy.

The one hundred years from the middle of the 15th century to the middle of the 16th century saw many revolutionary changes in man's experience. Gutenberg invented movable type and began mass printing about 1450; Columbus crossed to the New World in 1492; Luther challenged the church at Worms in 1521; and Copernicus published his book on the motions of heavenly objects in 1643. On the day of his death, at the age of 70, Copernicus had summarized his findings, placing the sun in the center of the solar system, with the planets, including the earth, revolving about the

What if the moon hadn't cooperated?

sun in circles. Such heresy had to be hushed up by the church. It was nearly one hundred years later before Galileo published similar findings. He too was immediately attacked by the church. Even though he was able, through his newly invented telescope, to see Jupiter with four of her moons circling about her, he was unable to get the authorities to look through the telescope. They would not admit that there were objects in space which did not revolve about the earth.

Galileo died in 1642, and in that same year, Isaac Newton was born. Of him, Alexander Pope wrote, "Nature and Nature's laws lay hid in night; God said, 'Let Newton be,' and all was light." At last, man recognized that the sun was indeed in the center of the solar system, and the earth and other planets revolved about the sun in ellipses, and some of the planets had satellites or moons revolving about them.

So the trip of Apollo 11 rested not just on a few years study by modern man, but on the efforts of many men of earlier days, as well.

But what is next? Now that man has reached the moon, must he go at once to Mars? Shall man leisurely leave such exploration for another hundred years to the next generations? How soon should the rim of the solar system be reached with a visit to Pluto? When will man reach the nearest star in the Milky Way galaxy? Can man ever hope to reach a galaxy beyond his own?

These are exciting questions. But to man's disappointment, most of these explorations are beyond his reach. The next object to the earth after the moon, is one hundred times as far away; the nearest star in the Milky Way is one hundred million times as far away as the moon, and the nearest galaxy is five hundred trillion times as far away as the moon. Even the closest trip will involve months and years of travel, instead of hours and days.

But why should man go to the moon at all? We are being bombarded by economic, scientific, and military reasons. The best reason remains that man will go to the moon and other objects because they are there to be explored. Man's advances may be measured more by his investigations into pure knowledge than by his solving problems of expediency. Two billion dollars spent in a period of five years resulted in atomic energy; two billion dollars a year over a period of ten years has placed men on the moon. But two billion dollars a month over a period of five years has not solved the problems of a Vietnam, nor would an equal amount solve the problems of poverty, sin, or disease at home.

It has been demonstrated that a sufficient concentration of men, money, and time might bring a scientific solution to nearly any scientific problem. But it is equally certain that any combination or concentration of similar effort will prove futile as a means of solving man's basic problems of his relations to his Creator, or to his fellow creatures. Hunger can be solved by food production and distribution. Man knows how to do both. Disease and poverty are problems whose solution in local situations require knowledges already in man's possession. He needs only to act on the information already known to assuage such matters, while the scientist busies himself in the frontier regions of understanding of God's creation and man's dominion of it.

But the deeper, non-scientific problems of man's existence also have solutions, and man has only to act on the knowledge available to solve them. What does God expect of man? Where will one spend eternity? How is it possible to live a peaceful, moral life in the midst of such immoral and strife-torn civilization? These questions have answers which God has promised to reveal to anyone who wishes to know the answers. God has provided a revelation in His Written Word, just as He has provided revelations in His created world for scientists to discover. Each person has a responsibility to appropriate what has been accomplished by the scientists and explorers who have gone before. And each person is responsible for his own actions as he examines God's answers to his non-scientific problems. The answers found in the heavens are applicable here on earth.

God asked Job: "Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?" ▼

A School Is Its Faculty



By Dr. Herman A. Hoyt

President, Grace Theological Seminary and Grace College

September marked the beginning of the thirty-third year of Grace Schools. As of that date more than 2,200 young people will have passed through these halls and will have gone forth to bear some sort of influence on the society of mankind. We are certain, whether this impact be large or small, that it is permeated with the moral and spiritual philosophy of this school, and it is exercising at least some restraint upon the evil trends now sweeping across the world. This restraint, though it may appear to be small, is nevertheless being used of the Lord to hinder the world from plunging into immediate destruction.

Into the hands of the faculty you have committed this awesome task of molding the thinking and the lives of these young people. By the word "you" I refer to those who in any way own or contribute to Grace Schools. Having been with this school from its origin, I want to commend this faculty as being the finest we have had in all the years of this school's ministry. They are scholarly, sound in the faith, spiritual, and deeply concerned for the stand of this school and the efficiency of its ministry, not merely on the academic level but even more so on the spiritual level.

When you think of Grace Schools, I hope your mind will go immediately to the faculty. Essentially, the faculty is the school. You could have a campus, buildings, facilities and much more, but if you did not have a faculty you would not have a school. In a day when there are more than 2,200 colleges and universities across the land beckoning for students, it is a rare thing to have a school such as Grace where a competent and believing faculty is attracting so many young people who want a thoroughly spiritual as well as a scholarly training.

The Enrollment Is Going Up

I am writing this editorial a few weeks before the fall term opens. At this point it appears that the enrollment will go up in both the college and seminary. It could be that registration will make it necessary for us to readjust our figures, but we are praying that this will not be true.

It looks as though 600 students will be registering in the college and about 200 in the seminary. This means that we will be ministering to the largest student body in the history of the school. This is a colossal and awesome undertaking.

These students will be coming to us with all the problems that beset society. There will be financial problems, spiritual problems, social problems, academic problems, philosophic problems, physical problems, and a host more that we cannot even imagine. In days such as these it makes one almost shrink from the prospect, and perhaps we would were it not for our commitment to the Lord Jesus Christ.

Do you think this is sufficient reason to appeal to you people who read this to hold up this faculty and administration in prayer?

A Formidable Array of Foes

You are perfectly aware of the effort on the part of the President and Congress to cool the economy. This is being felt already at Grace Schools. The amount of student aid formerly made available to the school from the Federal Government has been reduced. This means that some students who might otherwise have been helped from this area of aid will need to seek it elsewhere. If this should reduce or limit the number of students who can enroll, then the effect of that will be passed on to the school. This could be serious.

More than 200 new students will be enrolling this fall. They come from backgrounds where conditioning influences have been in operation. It is our hope and earnest prayer that in the case of the students admitted at Grace those conditioning influences will have been for good. We hope that the Christian faith will have prevailed over the anti-Christian philosophies and patterns of life. For the great unbelieving institutions of this land have admitted those who were potential enemies to academic pursuits, and thus many of them are waiting with bated breath for what may develop on their campuses this fall.

But because the young people who come to Grace live in this world, even though they are not of this world, and must of necessity breathe the atmosphere that permeates society, pray for Grace Schools that the Spirit of God may prevail here, and that the administration and faculty may be able to lead these young people voluntarily into the Christian way of life.

The Greatest Feat Since Creation

In the exuberance of the moment, as he stood on the deck of the Hornet welcoming the returning astronauts, the President of the United States made the statement that their achievement was the greatest feat since creation. At a time when emotion runs high and a leader is struggling to live up to the demands of the moment, he can misspeak himself. Then, too, he must be taken within the context of his own thought.

If the President meant to say that this is the greatest achievement of mankind since creation, perhaps this can be accepted at face value. But if he had in mind a wider range of accomplishments, then there are some who would beg to differ with him. Certainly I would be one of them.

If I am thinking clearly, the Incarnation of Jesus Christ, the Substitutionary Atonement at Calvary, and the Resurrection of Jesus Christ from the dead constitute achievements since creation that have never been surpassed and never will be surpassed in all the unfolding ages of eternity.

The dramatic ascent to the moon and back is without doubt an amazing achievement, but it still falls within the human and natural level. By virtue of exploration of the laws that God initiated at creation, man was finally able to harness them in this epic flight to the moon. But the events at the incarnation, Calvary, and the tomb, were on the divine and supernatural level. Here God became man, bore the penalty for all sin, and rose again from the grave. Let us be sure to keep our eyes in focus, so that our worship will be directed to God. ▼

Summer Tour Diaries

Reflecting

By Phil Lance, Grace Seminary Junior—Team Leader for "The Reflections" which toured the Midwest and New England states.

Looking back over a summer's travel with a development team is a rather nostalgic experience. In a way it seems as though the tour had hardly started before it was over. Yet many times it felt as though we had been on tour all our lives.

We all have many fond memories of the friendly people that we met, sincerely appreciated their gracious hospitality, and received real spiritual blessing from their testimonies. Particularly, we were encouraged by those who were so obviously full of the joy of the Lord and excited in His service.

Many times we wondered—are we being effective? Have the hours of practice, the times of prayer, the effort, been worthwhile? These questions brought us back to our goals. First, we thought of the spiritual ministry. In Isaiah 55:11, God states that His message will accomplish His purpose when it is given forth. We claimed this promise. Our thoughts go back to a motel in Madison, Wisconsin, where the girls were able to confront a young lady with the plan of salvation, and to one of our hostesses who rededicated her life to the Lord during one of our services.

Another goal of our team was to reflect the atmosphere of Grace Schools. It was a blessing to us when many, especially in non-Brethren churches, mentioned how glad they were that God had raised up our schools as places of higher education where God's Word was honored and lived.

The goals of stimulating prayer and financial support for the college and seminary prove to be rather difficult to evaluate immediately. Only as time passes, as we see the blessing of the Lord on our schools, and as our financial needs are met, will we know how many of you folks accepted our challenge.

We found that our effectiveness in student recruitment depended largely upon the foundations laid in the hearts and minds of young people by their parents and pastors. Where a good foundation of encouragement toward the Lord's work had been laid, and loyal support for Grace was evident, young people were most receptive to our challenge. We were thrilled with cases where parents and young people were excited and full of questions about the schools. This was a real encouragement to us.

Please continue to pray for Grace Schools in the days ahead. As we said when we were with you, the world is trying to put an end to truly Christian higher education. The needs and the pressures are great. Our future depends upon you, for God works through His people. ▼

Grace Male Quartet

May 31, 1969—We're off! Another summer tour has begun. We head south for Indianapolis where we have our first service, an alumni picnic and outing. For the next nine weeks the five of us, (Rich Dick, Dale McDaniels, Gary Cole, my wife, Sharon, and me) will live in a station wagon, unpacking our suitcases only long enough to launder the contents and repack again. Today it rained—we did not know at the time it would be more than eight weeks later until we would feel the cool, refreshing rain again.

Friday, June 6—We've traveled nearly across America now, and are singing here for the Midwest District Conference at the Navajo Mission in New Mexico. Dr. Herman Hoyt (president of Grace Schools) was in our service tonight and helped boost morale with some suggestions and comments on our presentation.

Tuesday, June 10—Today we entered Southern California, where we will be for the next five weeks. After a city-wide meeting in San Ysidro, Missionary Walter Haag gave us a thorough tour of the Tijuana churches and our mission field there. Our experience with Mexican food will give us digestive problems for several days, but the visit was a real highlight. A guitar is purchased here and our luggage now includes, along with our suitcases, school literature, and so forth, one trumpet, one banjo and four guitars!

Wednesday, July 9—Today we left Tahquitz Pines camp for the last time. We've been here three weeks successively for the first part of each week. Our ankles are sprained, our noses are sunburned and we've sung every song we know, and even a few we shouldn't have tried—but it was great! Kids are interested in Grace, and we feel we've had a part in the many decisions made during the week. May God grant that many missionaries, pastors, and Christian workers will come from this fine group of young people.

Saturday, July 12—Today we leave Southern California. This is also the first night in weeks that we haven't had a program in the evening. It's great to sing and share your testimony, but a rest is welcome. We take advantage of the night off by playing tennis until dark with our host in San Jose.

Friday, July 18—We leave California now, and go on to Oregon. People continue to be most generous with their hospitality and most pastors have received us graciously. By now we've left an identifying trail of belongings behind—a belt, jacket, Bible, alarm clock, and so on. We continue to struggle for time during the days for necessary tasks like dry-cleaning, getting the car serviced, completing our weekly financial reports, writing to the folks back home, doing our wash, shopping for toilet articles, and so forth.

Wednesday, July 30—Last service of the tour tonight in Sunnyside, Washington. Dale goes back to his home in Goldendale (Wash.) tonight and the other four of us head for Winona. We only pray that behind us we've left a strong testimony for Christ and much good feelings and favorable impressions of our school. People have been most gracious to us—we owe them a real debt of gratitude.

We have learned much, too—adjusting to each others' personalities, adjusting to the extremely varied situations in the churches we visited, and facing all kinds of situations with a smile and prayer that somehow the Lord would use tonight's efforts to His glory.—*Terry White* ▼

Summer Tour Diaries

An Educational Experience

By Ed Lewis, Grace Seminary Junior—Team Leader for "The Christian Assembly" which toured Florida, Mid-Atlantic and Southeastern States.

"The Christian Assembly"—the name chosen by the two girls and four fellows that comprised our team, traveled to the Southeast this summer. Not many days of traveling were completed before we were forced into a close family unit—a family with its ups and downs but still sharing in the ministry for which we were chosen. Tour was comprised of many terrific experiences and ministries.

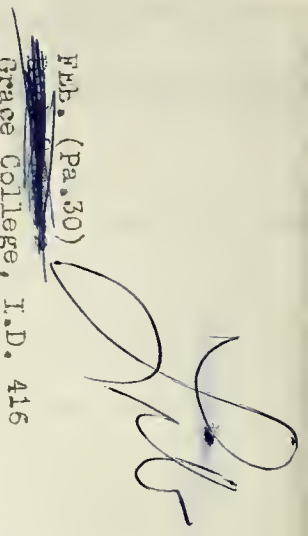
Among our responsibilities were the experiences of a public ministry. This included keeping a fresh approach to testimonies as well as to the more frequently used songs, and sharing our literature with interested young people. Then there was singing to large groups of people, swimming with the kids at the children's home, skits and softball with the campers, teaching the daily lessons at Bible school, and riding in the back of a truck to sing for a boys' camp. Nor will we soon forget the glamour of making a tape for color television and the live interviews on a secular radio station. Add to these our frustrations, such as having the projector bulb burn out during a slide presentation or announcing how happy we were to be in West Virginia when we were actually in Pennsylvania. Our experiences varied, from singing hymns to the bereaved widow at her husband's funeral, singing to the old lady at the laundromat or to hearing the reaction from the children when the colored lights were turned on the chalk drawing.

Highlighting the tour were the many experiences and ministries in homes. This included talking with people until late at night, cake and ice cream before bed, and the frustrations of trying to lose weight when our hostess had just prepared a most delicious meal. Also there was hasty preparation for the service, rushing for the shower, ironing clothes, reading perfumed letters from—uh, the relatives, finding three creases in our dry-cleaned pants, or watching a team member drop a pork chop on his lap.

Tour meant sharing with fellow team members, such as always packing and repacking the car or sweltering without air-conditioning while driving through the nation's capital with temperatures soaring above the hundred mark. Sharing was *not* lowering the car windows because the girls' hair would blow, and the frightening experience of an automobile accident at the trip's beginning. For this we shared in thanksgiving because no one was hurt and nothing was broken. However, trying to look happy after we had just wrecked our school's car was difficult. It was group action all the way, from riding a skylift in the Smokies, collecting coral at the ocean, or sharing colds.

We know that no tour could be of any value unless there was complete dependence upon the Lord. This meant some early morning devotions and practices for us. We prayed for our schools and our ministry, whether we shared devotions under a tree in the Virginia mountains or in the pastors' study before our services. Not only did we see the Lord work in our lives, but we saw decisions in the lives of others at the close of several of our services. How frustrating it was to meet some of the finest people, yet not stay at any one place long enough to know them better. In spite of frustrations we learned to love the tour. We continually talked about Grace, wondering why every Brethren pastor would not want to push our school.

Although we were sorry to see our tour end, we were glad that God had allowed us to meet some wonderful people and to be challenged by some very dedicated pastors. We were thankful that we were able to attend Grace, become ambassadors for Christ and our schools, and know He had blessed our tour. ▼



BRETHREN MISSIONARY
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OCTOBER 4, 1969

African Pastors...



More Influential than Ever



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October 4, 1969
Volume 31, Number 20

COVER PHOTO: The group pictured constitutes a part of the assemblage of African pastors who met with missionaries and U.S. home office representatives in Bangui this past February. Entire group of pastors is shown on page 7 of this issue.

Foreign Missions and WMC Issue

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Will We Listen?



On page 19 of this issue you will read the findings of an interesting survey, giving the reaction of a group of young people to the evangelical church of today. I urge you to study it carefully.

While surveys are not infallible, they do supply insight on problems, and indicate certain trends. In all surveys certain people are contacted who are critical of the status quo, and who look on the dark side of every issue. And, there are always those who are negative in their outlook, like the man who said he always votes "no" on all public issues put up for vote, for, if they are defeated, they will always come up again for a vote. Furthermore, in any particular group of young people there are those whose thinking might not always be considered fully mature by older adults. However, the average young person today is well read and alert. He is capable of analyzing a situation and coming to a logical conclusion. And, since people in the under-twenty-five age group are in the predominance today, we should communicate with them with the view to benefiting from their opinions.

The point has been made that young people should listen to adults—not adults listen to young people. True. But in order to establish rapport between the two age groups there must be understanding. Our problem today is not so much a generation gap as it is a communication gap. We must have the confidence of the young people in order to get them to bring their problems to us, and to want our counsel. Once they have brought the problems to us, we need to show Christian love and understanding in an effort to help them to the solution. If we have a problem in this area of young people, let's face it and solve it. If our church services are not of interest to them, let's "get with it" and make them more interesting. If it means expenditures for audio-visual aids and other materials, it is better to do this than to lose our young people.

So often we hear the criticism concerning youth that they are always tearing down; they are always "against" something; they have no constructive, positive suggestions. While there is some truth to this, isn't it also true that there are many changes that need to be made? Hasn't the church fallen into the habit of only "hearing" young people without "paying attention" to their cries? We are very glad to have them in our services to count on our attendance records, but it is so difficult for us to get involved in their problems. How often have you heard the remark: "Young people get under my skin; they really 'bug' me"? Why not "tear down" these negative approaches and "build up" a genuine structure of love, concern, and desire for the contribution that young people can make? Or why not tear down the old structure of: "What will my neighbors think of this action by my son?" with "How can I help my son solve this problem in such a way that he will have a happy, successful life?"

May God help the church to "pay attention" to what our young people are saying. May He give us the objective common sense and concern to meet the criticisms and objections of young people with a mutually acceptable solution, rather than subjectively running away with hurt feelings and burying our heads in the sand! May the Holy Spirit guide us in praying and planning with our young people to make them a part of the exciting program of reaching people for Christ through the church! ▼

The Call of the Chad

By Dr. and Mrs. J. P. Kliever

The Chad? Where is that?

The Chad lies nine hundred miles south of the Mediterranean Sea, seventeen hundred miles west of the Indian Ocean, and fifteen hundred miles east of the Atlantic. This puts one just about in the middle of Africa. The Chad (495,752 square miles) is ten times larger than the state of Ohio and one and one-half times as large as Texas. It is inhabited by four distinct racial groups: the Sudanic, the Niletic, the Arabic, and the Saharian, totaling about 3,500,000 people, making an average of about seven people per square mile.

Historical data

This part of Africa was dominated by the Pygmies before the days of the slave raider. It was in the southern part of the Chad that the slave raider met the most effective resistance as the fleeing coastal Africans grouped into large villages and fought. It is partly due to this that there is a large concentration of people in this part of the Chad, which is the area where our work is located.

The Chad was first explored by the British about 1822. The French came in 1880 and by 1892 had declared this a "Military Territory." In 1906 the Chad and the Oubangui-Chari (now the Central African Republic—CAR) were regarded as one territory. In 1920 French Equatorial Africa was formed and the Chad became a separate colony. In 1960 they gained their independence and the Chad and the Oubangui-Chari (CAR) became separate republics. The Bekoro field was on both sides of the present boundary between the two republics, the station being in the Oubangui-Chari, now the CAR.

The economic picture today

The gross national income for 1968 was 327 million dollars. The average per capita income was $70.00. About 5 percent of the land is now cultivated and more is being prepared. About 90 percent of the population is involved in agriculture, their two main exports being cotton and meat.

Secular education

About 30 percent of school-age children are in school, of which about 12 percent (of the 30 percent) are girls. The 1968 reports show 163,962 scholars in the primary schools and 8,207 in the secondary schools. There are about 7,500 dropouts each year between the primary school and the secondary school period. This group of dropouts can become a real problem, and they need help. Students from the Chad are in schools in many different countries, including the USA.

Growth of the church

There are several good evangelistic missions working in the Chad. Most statistical reports show that about 50 percent of the Chad is still pagan, 45 percent is Muslim and, as yet, only 5 percent are Christian, namely, Protestants and Catholics. The first response to the Brethren gospel message was in the early 1930's when the late Miss Estella Myers took a trip through that area. Five young Chadiens went to Bassai with her to learn more concerning the Gospel. Soon after this the Bekoro station was opened and the Bekoro missionaries were used to evangelize the southern Chad area. By the early 1960's there were twenty-five churches pastored by Chadien graduates from the Bozoum Bible Institute.

When the Chad and the Oubangui-Chari became independent in 1960, there was a distinct political division, each becoming a republic. Soon a strong resentment grew on the part of some in governmental circles due to the fact that the churches in the Chad received their oversight from the CAR. Meanwhile, the government requested the churches to organize themselves into an association, declaring what the aim of the association is. The Brethren churches received recognition as the Association des Eglises Evangeliques des Freres du Tchad (The Brethren "Evangelical" Church of the Chad).[1]

Resentment continued to grow because there were no Brethren missionaries residing in the Chad, and to have missionaries of the CAR oversee the work of the Chad churches was considered a slight if not an insult to the prestige of their republic. The churches

found it increasingly difficult to effect a witness in this situation. In 1965 a missionary couple was given residence in the Chad, which has removed this criticism.

Significant events of the year 1969

1. The churches of the CAR received recognition as a Union of Brethren Churches and making their own General Conference of Brethren Churches. This resulted in the formation of two general conferences, those of the CAR and the Chad. This should not affect fellowship between the churches of these two different republics.
2. The pastors of the church in the Chad made definite plans for completing the evangelization of the Mboum tribe, about 30,000 people. This plan involved missionary cooperation as to counseling them and working with them.
3. A central Bible school was opened which will grow into Bible institute rating.
4. A dispensary was opened at Dodang in May and got off to a very good start.
5. The building of a missionary residence at Bessao was approved.
6. The Chad field was recognized as a separate mission field and missionary volunteers are being sought for that field.

There are now thirty organized churches in the Chad which are pastored by Bible institute graduates of whom eight are ordained elders and four are licensed. There are five more churches in the process of organization now. The average membership per church is about 100 members, and there are more than twice that number in the regular Sunday church services. The Sunday-school program and the youth and adult groups are beginning to function.

Church development plans (the burden of both the African pastors and the missionaries)

These plans require more trained African personnel *now* and call for more missionaries *now.*

1. Evangelization of the Mboum tribe, which would make possible the establishment of approximately twenty-five more Brethren churches.
2. Advanced studies for the pastors, as well as working with them in planning their activities, creating study helps for them as they teach their people; these study helps include writing of Bible dictionaries, commentaries, study pamphlets, concordances, and so forth.
3. Cooperating with the pastors in discovering methods to keep in touch with members of The Brethren Church who leave their villages to go to the larger cities or centers for employment or for schooling; these may become the nucleus for activities and churches.
4. The training of workers and teachers, helping them to organize youth groups in the churches and for the Christian students in the schools.

The minimum need of missionary personnel NOW—four couples:

One couple for the evangelistic outreach;

One couple to work in the development of the present church and its workers;

One couple thoroughly involved with the youth and student program;

One couple to cooperate with the pastors in the program of the extension of Brethren churches beyond the bounds set for the mission (this will be in fellowship with the other evangelical groups, and not in competition).

Something to ponder:

In many places today, the missionary hears these words:

"Missionary, Go Home!"

Not so in the Chad. They are saying, *"Missionary, Stay!"* and urgently appealing, not only through their missionary, but also directly to the church in the USA via letters to the FMS office, calling attention to the urgency of the task, and making appeals for *missionaries now.*

The desire of Cornelius did not fall on deaf ears. The call from Macedonia, "Come over and help us," was not sounded forth in vain.

Will you not hear our call—*their* call: *"Come Over Now"?*

There is no time to delay—Come along to go Somewhere!

The Chad is a "Somewhere."



Dr. and Mrs. Kliever—reunited with their two daughters: Donna (Mrs. Marvin Fuller) at the left, and Anne (Mrs. David Farris). There are four grandchildren.

[1]"Brethren" cannot be used as an adjective in the French language, and so "Evangelique" was added to distinguish from the Plymouth Brethren and Church of the Brethren works.

Jake and Freda Kliever began their missionary service in Africa in 1938. When they returned to the field for this past term, the Field Council asked them to take charge of the Brethren work in the Chad republic. Now that the Field Council and the Board of Trustees have officially separated the works in the CAR and the Chad, the Klievers have been specifically assigned to the Chad work, and during this furlough year will be actively recruiting the needed missionary personnel for this field. ▼

In Retrospect and Prospect

Weary minds and tired bodies—these were experienced by many around Winona Lake in late August, and no wonder—for the long hours of board meetings and national conference, plus a week of seminar meetings for the foreign missions staff, had finally caught up with the limit of endurance. But this is the way to be tired, for it gives one a feeling of accomplishment to be involved in the Lord's work and to know that the lectures, committee meetings, business sessions, and messages have all added up to a renewed vision of greater effectiveness for the cause of Christ in the coming year.

Missions Seminar

The foreign missions activities began July 28, when missionaries from the Central African Republic, Chad, Argentina, and Brazil, along with several missionary candidates, gathered in Winona Lake, Indiana, to begin the five-day missions seminar. They listened to inspirational messages from the Word of God and had their souls fed and spiritual vision sharpened. They heard reports from the various fields represented and discussed problems peculiar to missions in this day and age. They shared experiences and traded methods as answers were sought for the various problems in the life and work of a missionary. Veterans became reacquainted with the operation, policy, and purpose of Brethren Foreign Missions, and in the process helped indoctrinate and orient new missionaries for their association with the Society. Twenty missionaries on furlough plus five candidates participated in the seminar. Missionaries were prepared for their deputation ministry among the Brethren churches this fall. You won't want to miss the interesting program when missionaries come to your church to tell of the exciting things that God is doing in the areas where they work.

Board Meetings

August 4 through 8 found the Board of Trustees of the Foreign Missionary Society hard at work in the offices of the Society at Winona Lake. Field reports were carefully evaluated, missionaries interviewed (twenty-one of them, to be exact), candidate reports analyzed, budgets studied, and the many details that go into the operation that covers a sizable sphere of influence in the world were dealt with. Among the significant actions taken at this meeting were the following:

1. *African agreement*—The approval of the agreement worked out in Africa between the mission and the national church with respect to ownership of stations and buildings. This agreement places larger responsibilities upon the national church and brings us one step closer to our original purpose of missionary activity in Africa—that is, to produce a strong, self-sufficient, self-supporting, self-propagating African church.

2. *A new field, Chad*—A recommendation from the Africa Field Council implemented a decision made by the board in 1966, suggesting that the works in the Central African Republic and the Chad should be considered as two different fields. Political consideration, along with the adoption by the CAR churches of a constitution that affects only the CAR churches, has now made it practical to institute this organizational change. Dr. Jake Kliever is the missionary assigned to the Chad, and he is authorized to seek missionary personnel to aid in the evangelization of the southern part of the Chad. Of special interest to missionary candidates is the fact that here is an opportunity to work among a tribe of 35,000

Personnel attending one of the missions seminar sessions, including missionaries—active, retired, and candidates; staff members and speakers.



people who thus far have been largely untouched by the Gospel. During board meetings a letter, written by the African pastors in the Chad and addressed to the board of trustees, underscored the fact that the day of the foreign missionary is not over. These pastors made a special appeal to the National Fellowship of Brethren Churches, through the Foreign Missionary Society, to seek earnestly missionaries who will dedicate themselves to the evangelization and the development of the churches in the Chad. This in itself was a pleasant surprise, for in a day when specialists and those with technical skills are listed as of priority value in developing nations, it is encouraging to know that the man who specializes in the Word of God and church development, is wanted. The missionaries being requested are listed along with other missionary personnel needs elsewhere in this issue.

3. *Furlough training for missionaries*–An action which is of special significance to missionaries deals with the desirability of a missionary on furlough to take further training in order to improve his effectiveness as a missionary. The problems faced by modern missions makes it imperative that a missionary keep pace with the times. I am sure we want our missionary to be aware of modern missionary methods, practices, policies, and to keep up with his particular phase of mission activity. A missionary is often isolated and feels that he is out of touch with a changing society. In some cases government requirements demand that teachers have proper degrees in order for Bible institutes to graduate men who will be recognized as pastors in the country. Therefore, a few missionaries will need to complete courses to get the required degrees. Now, after eight years of service, and during the regular furlough year, a missionary may receive some financial help with tuition, providing that he follows a course of study which will be of real benefit to him in his work as a missionary, and providing that it is in an approved institution.



The entire assemblage of African pastors who met with missionaries and U.S. home office representatives in Bangui this last February. These men are probably the most influential of the African Brethren pastors. From the discussions of that day have come the recent significant decisions of the FMS board of trustees having to do with the future of the African Brethren Church.

4. *Four-year term for Argentina*–The furlough plan for Argentina was brought in line with board policy for other fields. Now missionaries in Argentina may select any of the furlough plans available to other fields, including one year of furlough for four years on the field. Previously, in Argentina one year of furlough was granted for five years on the field.

5. *"TIME" team for France–1970*–A group of cadet missionaries will be selected under the "TIME" program to serve in France next summer. This team, under the direction of Rev. and Mrs. Fred Fogle, will work in close cooperation with Brethren missionaries in Europe.

A Moment with Missions

Go Ye

6. *FMS budget revision*–The revised foreign missions budget for 1969 totals $573,955.00. The amount of $252,982.41 still remains, as of September 23, to be raised before the end of the year to reach this goal. Pray with us that God will again supply the financial needs of the foreign mission program.

This has not been a year without problems in the foreign mission program. We saw a church split in Argentina; a hepatitis epidemic which threatened to lay low a major part of our missionary personnel in Africa; the spirit of rebellion in the ranks of African church leaders; and a world in political, social, and economic unrest that made the future of missions uncertain. Yet, through all this God has led our missionary personnel, along with the national churches, to a position of greater strength and determination to obey the Great Commission. Suffice to say, there is no reason for pessimism in our foreign mission program. The outlook for the Lord's work in Brethren Foreign Missions is brighter than ever. Maranatha!–*JWZ*

Personnel Needs

Central African Republic *(French & Sango required)*

Missionary elders for church development
Two teachers
Evangelists - youth workers
One dentist
Two physician-surgeons
Three nurses
Single ladies for village visitation
One teacher (elementary) for Missionary Children's School
One couple for dorm parents & maintenance

Chad *(French & tribal language required)*

One church development & Bible school teacher
One church planting missionary (Mboum tribe--35,000 people)
One church organizing--Sunday school, adult & youth work, etc.
One doctor

Brazil & Argentina *(Portuguese - Spanish required)*

Church planting & development missionaries
Evangelists
Bible institute teachers

France *(French required)*

Missionaries for church development & youth ministries

Germany *(German required)*

Evangelists - youth workers

Puerto Rico *(Spanish required)*

Evangelists - church planting
Youth & children's workers

Mexico *(Spanish required)*

Church planting missionaries

The Mischief of Foreign Mission Failure

II Kings 7:9

By Dr. Homer A. Kent, Sr.

The situation in Samaria was desperate. A whole city was starving. But just when the experience was darkest, the prophet Elisha predicted an alleviation of the difficulty. Into the picture appeared four obscure lepers who were to change the entire complexion of things. They dwelt outside the gate with no contact with the inhabitants of the city. Thoughtfully, they contemplated the situation. They were getting nothing from their begging. No one had anything to give. Death in a most dreadful form was creeping upon them. "Why sit we here until we die?" they said. "Let us go down to the enemy's camp. They can no more than kill us and we are already half dead. There is a chance that they might take compassion upon us." Thus these poor men reasoned!

So down to the Syrian camp they went and to their utter amazement not a soul was stirring. Through a providential manifestation the enemy had fled the camp leaving all its provisions. The lepers were now in possession of abundance of food and riches of many kinds. Their needs were satisfied. But then their consciences began to work: ". . . We do not well: this day is a day of good tidings, and we hold our peace. . ." (II Kings 7:9). The needs of the people in yonder city kept coming before them. Obligation to do something for them urged the lepers insistently. Quickly, action was determined. The result was that a whole city was saved from starvation.

What if the lepers had kept still? You say it would have been criminal. And so it would. But let us ask about those who possess the riches of the saving Gospel and say nothing about it—is there not a similar obligation? There are times when silence is golden, but at other times it is criminal. The lepers with riches in their possession thought of silence as "mischief."

Applying this principle to the spiritual realm and to foreign missions in particular, it is clear that there is mischief in failure to propagate the Gospel across the world. Look at this failure and its resulting mischief or tragedy in several aspects.

Failure in foreign missions results in the thwarting of the supreme responsibility of the church, which is evangelism. Only a witnessing church will experience the full blessing of God. Only such a church is worthy of the name. "Why sit we here idle?" Do we think that when God saved us His work was done? Do we suppose that heaven will be complete because we have been saved? Will we be satisfied to eat the gospel feast alone? We need the burning compulsion of the Apostle Paul who said: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also" (Rom. 1:14-15). He had a world-wide vision. Nothing less is worthy of the church of Christ. It is to be composed of redeemed individuals from every nation and tribe, and it is incumbent upon those who have already found a place in that body to present the message to others all across the world so that they too can become members of this precious body. True believers do not want to be guilty of the mischief of thwarting God's great plan.

Failure in foreign missions will result in a lost sense of the divine presence. The Lord comes very close to those who labor in His name. "Lo, I am with you alway" was spoken in connection with the command to "go ye into all the world." Have you lost the sense of His presence? Quite likely it is because you are not as earnest in witnessing as once you were. Remember how close the Lord seemed when first you found Him and you bore witness to Him faithfully? Any denomination that fails in its missionary responsibility will lose its spiritual glow and the assurance of the divine presence.

Failure in foreign missions is bound to result in loss of spiritual joy. There is a joy in soul-winning which is incomparable. When witnessing ceases the joybells stop ringing. There is joy in heaven even over one soul who finds Christ as Saviour. This same joy is reflected in the church on earth.

Failure in foreign missions in any church will result in cessation of spiritual growth. Lock up some singing birds in a cage and they will not only cease singing but will die. Refuse to give expression to your Christian life and it will become impotent. Let a church cease to be interested in evangelism and foreign missions and its doom will soon be sounded. Good news is to be told. It is contrary to all reason that it should be silenced.

"Why sit we here until we die?" Let us be like the four lepers who determined that no mischief would befall them because of inactivity. We have Good News to tell. Let us tell it. ▼

Dr. Homer A. Kent, Sr., has been a member of the Board of Trustees of the Foreign Missionary Society of The Brethren Church for a longer period of time than any other present member, having served continuously since 1933. He is treasurer of the Society, an office he has held for many years.

Aunt Alys's Conference Diary

Almost everyone knows that Missionary Helpers have club meetings nightly during Brethren National Conference. More than 150 boys and girls came this August. Favorite storytellers included furlough missionaries, Aunt Alys, and Mrs. Phyllis Towner. Mr. and Mrs. George Farmer entertained with their puppets. Chalk drawings by Mrs. Helen Smith were a new feature. A big boat cruise and rally climaxed the week. We could never begin to tell all that happened, but here is just a part of Aunt Alys's diary of that exciting week.

Monday—It all began tonight at seven o'clock in McClain Hall lounge. I just wish every Missionary Helper could have been there. Decorations came all the way from the Third Brethren Church of Philadelphia and were made by Miss Barbara Kolb and her MH'ers. A large pilot's wheel with bright gold letters and a picture of Jesus suggested the theme "Sailing With Christ." Attractive posters on the walls helped to emphasize the field of Brazil. A hush fell over the MH'ers as the Bill Burk family came up front to tell about their missionary work among the islands of the Amazon River. The boys and girls were specially thrilled to see Kenny Burk whom they are helping to support.

Tuesday—A poster cruise took Missionary Helpers to all the foreign fields and we learned something about each one. Mrs. Towner told us about different kinds of ships like wor*ship,* friend*ship,* and fellow*ship.* The Farmers' animal and people puppets seemed to come alive in the story of Daniel in the lions' den.

Wednesday—Missionaries Rev. and Mrs. Lynn Schrock, dressed in national costumes, came walking in. Mr. Schrock wore the traditional gaucho pants. The Schrocks showed the MH'ers all kinds of curios from Argentina. The boys and girls even got to smell and taste *mate* (mah'tay), an Argentine drink.

Thursday—We had three missionaries to the Central African Republic who all have the same name—Mensinger. Eddie and Linda were home from Africa, and Eddie's sister, Carol, is planning to go soon. Their costumes were made of a beautiful material which had a big picture of the CAR president on it.

Friday—This was the night we got to meet Noe Marandet, an African young man who is in the U.S., studying to be a doctor. Noe and missionary Martin Garber, who played a guitar, sang songs for us in English, Sango, and French. We sang with them, too. Another thing that the MH'ers did was to take part in a Mexican bull fight. Uncle Walt Haag was the bull. He had horns and ears and a tail. Winners received either bull ears or a tail.

The offering boat race brought in $46.60 during the first five days. There was only nineteen cents difference between the boys' and the girls' offerings.

Saturday—This was the best day ever. At eight o'clock in the morning

The Winona Queen



Aunt Alys





Farmers' puppets



Peep boxes

45 Missionary Helpers from all over the U.S., along with three MH leaders, started off on their *Winona Queen* boat cruise. Mr. Bears, the captain, told us about all the places we saw. It even rained a little but that didn't stop anyone; we just moved into the cabin part of the boat. Thirty-six more MH'ers had to wait on the shore for a second cruise at nine o'clock. There were some who arrived too late for the second cruise so they went at one o'clock.

The most interesting event of all was the MHC rally on Saturday afternoon. Nearly all furlough missionaries were there in national costumes. Some of them showed us interesting objects and explained them to us. Some told us true short stories about things that happened in foreign lands. One sang for us in a foreign language. Afterwards they gave the boys and girls autographed pictures. The Winona Lake girls trio—Sue Toirac, Barbie Dunlap, and Sherilyn Smith—sang a missionary song for us.

Contest time was great. Prizes were given to the winners. Three tied for top place in quizzing: Mary Male, Ruth Male, and Doug Russell. All other quizzers were only two or three points behind. Peep box winners were Steve Garlock, Mary Male, and Ruth Wedertz. Scrapbook prizes went to Steven Clydesdale and Tim Stevens. Roselyn Delagrange was top winner in the coloring contest and there was also a winner for each age group.

The very last thing on Saturday was Mrs. Towner's story about a little tree that wanted to point people to God.

"Sailing With Christ" all week was fun. We learned so much. Some of our Missionary Helpers are thinking about being real missionaries when they grow up. ▼

Mrs. Smith, chalk artist



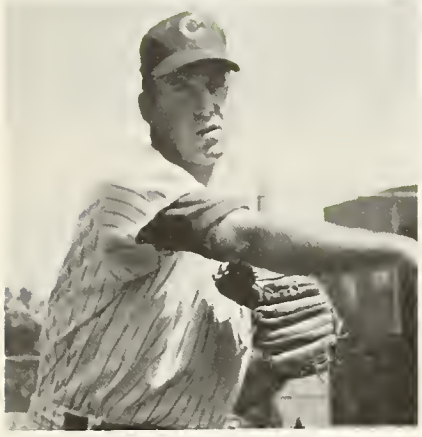
MHC quizzers



HARRY HELPER AND MARY MISSIONARY—



Church News



WHEATON, ILL. The Grace Brethren Church and Chicago Cub relief pitcher, Phil Regan, shared the spotlight at an awards banquet held recently by the B.R. Ryall YMCA Church Softball League. The Brethren entry compiled the league's best won-lost record and was the only team to be awarded two trophies, although all but one of the churches was at least ten times as large. Ace relief pitcher Regan gave a ringing testimony at the banquet, commenting that the greatest "save" he has ever been involved in was "when I accepted Jesus Christ as my personal Saviour."

WINONA LAKE, IND. Dr. Homer A. Kent, Jr., dean and professor at Grace Theological Seminary, will be lecturing on "Pastoral Problems" twice daily at Western Conservative Baptist Seminary Oct. 6-10. Dr. Kent is highly noted for his book *The Pastoral Epistles,* studies in I and II Timothy and Titus.

RADFORD, VA. Mrs. Charles C. Hall and family sends the following message: "We deeply appreciate all the prayers offered up during the illness of Rev. Charles C. Hall, pastor of the Fairlawn Brethren Church. He went home to be with the Lord on Sept. 9. Remember to pray for the family that we may grow stronger in the Lord and our sorrow may be lightened as we think of His glorious coming again." (See "In Memoriam" column.)

SUMMIT HILLS, PUERTO RICO. A rich and wonderful day of fellowship and worship was enjoyed by the Grace Brethren Bible Church Aug. 24 with 50 in attendance. Among those present were Chaplain and Mrs. James Dickson and family; Mr. and Mrs. Emmit Adams, Los Angeles Community Brethren Church (Mr. Adams is superintendent of the Los Angeles Mission); and Mr. and Mrs. Jose Thompson and family. Chaplain Dickson was the morning speaker, with Mrs. Dickson bringing a musical solo. Mr. Adams gave an illustrated report of the work at the mission in the evening service. Maxwell Brenneman, pastor.

PLAN AHEAD FOR '70

The 1970 conference of the National Fellowship of Brethren Churches will be held in Long Beach, California. Churches in the midwest and east should plan now to include at least $500 in next year's church budget to send the pastor and his family to conference. A token amount should also be given to those lay delegates sent by the church. The *Brethren Missionary Herald* believes *every* church of our Fellowship should be represented at national conference . . . and encourages all churches to make plans *now* for 1970!

CHANGES. The following have a new address: Rev. and Mrs. Harold Painter, 2210 Cantaria Ave., Rowland Heights, Calif. 91745; Rev. and Mrs. Gene Klingler, Coach Estates, 2411-29 Jackson Bluff Rd., Tallahassee, Fla. 32304. The new mailing address for the Canon Brethren Church is Box 1795, Taos, New Mex. 87571. Please change *Annual.*

FORT WAYNE, IND. A Moody Bible Institute film *Facts of Faith* was shown at the First Brethren Church Sept. 14. Demonstrating the unique characteristics of high-frequency electricity, Dr. Irwin A. Moon, director of Moody Institute of Science, fries an egg on a cold stove, makes wool burn like paper, neutralizes the effects of gravity on metal rings, and allows a million volts of electricity to pass through his body without injury to himself. This film is one of the series *Sermons · from Science* which were shown to our armed forces and around the world in sixteen foreign language versons. M. L. Myers, pastor.

STERLING, OHIO. Rev. Robert P. Combs has resigned as pastor of the First Brethren Church. There was one decision for salvation and two rededications of life at the recent New Life Crusade with Rev. Ron Thompson.

CONEMAUGH, PA. Demolition of the "old" Conemaugh Brethren Church has been completed, and plans are under way to erect a new building on the same lot. Preliminary details were begun in mid-September by Rev. Ralph C. Hall, of the Brethren Architectural Service. The building costs are being raised through deposits in the Brethren Investment Foundation. Don K. Rager, pastor.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	*Date*	*Pastor*	*Speaker*
Beaverton, Oreg.	Oct. 5-12	Leonard Myers	George Christie
Portis, Kans.	Oct. 6-12	Bill Stevens	Mason Cooper
Fort Wayne, Ind.	Oct. 12-17	M. L. Myers	Nathan Meyer
Jenners, Pa.	Oct. 12-19	James Hoffmeyer	Ed Lewis
York, Pa.	Oct. 12-19	Kenneth Wilt	Allen Herr
Elizabethtown, Pa.	Oct. 19-24	Warren Tamkin	Nathan Meyer
Geistown, Pa.	Oct. 19-24	Ralph Burns	Allen Herr
Kittanning, Pa.	Oct. 19-26	W. Wayne Baker	Richard DeArmey
Buena Vista, Va.	Oct. 20-26		Ed Lewis
Hollins, Va.	Oct. 20-26	Ron Thompson	Jerry Falwell

TO ALL MEMBERS OF THE NATIONAL FELLOWSHIP OF BRETHREN MINISTERS

From Rev. Jerry R. Young, secretary of the ministerium

Regarding membership cards issued at national conference

It has come to our attention that the cards issued were not always accurate, either in name or in location of the minister named.

If your card is inaccurate, or if you did not receive a card after payment of dues, inquiries and corrections should be sent to the chairman of the membership committee, Rev. Henry Rempel, 6800 Woodward Ave., Bell, Calif. 90201.

Please be patient with us; this is a difficult task to perform.

PORTLAND, OREG. Rev. Bill Burk, missionary to Brazil, brought a challenging message and slides of the work in the Amazon area to the Grace Brethren Church Sept. 10. Linda Burk will be in our fellowship while attending the Multnomah School of the Bible. William H. Schaffer, pastor.

NOTICE. The Brethren Missionary Herald Co. would like to purchase copies of Henry Holsinger's book, *Holsinger's History of the Tunkers and the Brethren Church.* Anyone having a copy is urged to mail it to the Herald Co., Box 544, Winona Lake, Ind. 46590. $3.50 will be paid for all books in good condition.

November Bible Reading Calendar

NOVEMBER			
DATE	MORNING	EVENING	
1	JER. 31,32	TITUS	2
2	JER. 33,34,35	TITUS	3
3	JER. 36,37	PHILEMON	
4	JER. 38,39	HEBREWS	1
5	JER. 40,41,42	HEBREWS	2
6	JER. 43,44,45	HEBREWS	3
7	JER. 46,47,48	HEBREWS	4
8	JER. 49,50	HEBREWS	5
9	JER. 51,52	HEBREWS	6
10	LAM. 1,2	HEBREWS	7
11	LAM. 3,4,5	HEBREWS	8
12	EZEKIEL 1,2,3	HEBREWS	9
13	EZEKIEL 4,5,6	HEB.	10:1-23
14	EZEKIEL 7,8,9	HEB.	10:24-39
15	EZE. 10,11,12	HEB.	11:1-19
16	EZE. 13,14,15	HEB.	11:20-40
17	EZEKIEL 16	HEBREWS	12
18	EZE. 17,18,19	HEBREWS	13
19	EZEKIEL 20,21	JAMES	1
20	EZEKIEL 22,23	JAMES	2
21	EZE. 24,25,26	JAMES	3
22	EZEKIEL 27,28	JAMES	4
23	EZE. 29,30,31	JAMES	5
24	EZEKIEL 32,33	I PETER	1
25	EZEKIEL 34,35	I PETER	2
26	EZEKIEL 36,37	I PETER	3
27	EZEKIEL 38,39	I PETER	4
28	EZEKIEL 40	I PETER	5
29	EZEKIEL 41,42	II PETER	1
30	EZEKIEL 43,44	II PETER	2

WHITTIER, CALIF. Rev. Ron Graff, pastor of the Community Brethren Church, has a column in eight newspapers entitled "Bible Answers to Modern Questions." Questions from readers are listed, and the answer from Pastor Graff follows. The Sunday school stepped into the computer age with the beginning of a computerized record system. The program was designed by Church Data Systems, Inc., Eugene, Oreg., and it provides the teacher with a complete history on every student in his class, along with vital areas such as teacher's preparation, class activities, and birthdays. Attendance graphs are automatically produced each week for each department and for the entire Sunday school. The computer system is based in Oregon, and the church sends the information on Monday of each week. Several dozen pages of computerized information are returned by Wednesday.

ELKHART, IND. A welcome supper for Rev. and Mrs. Robert D. Crees was held by the pastors and families of the Elkhart-Osceola-South Bend areas Sept. 22. Pastor Crees began his ministry at the Goshen Grace Brethren Church on Sept. 7.

MARTINSBURG, PA. Pastor's Appreciation Sunday at the First Brethren Church honored Prof. R. Wayne Snider of the Grace College history department Aug. 24. Professor Snider spoke for the morning worship service. This Sunday is set aside each year to honor members of the church who have gone into full-time Christian work. Rev. Forest Lance, pastor of the First Brethren Church, LaVerne, Calif., was guest speaker for the evening service. William H. Snell, pastor.

DAYTON, OHIO. Dedication services for the newly remodeled sanctuary and the annual anniversary service will be combined at the North Riverdale Brethren Church Nov. 16. Rev. Warren Wiersbe of Covington, Ky., will bring the dedication address at 2:30 p.m. In the evening a special anniversary rally with outstanding music and testimony followed by a reception for all guests will be held. Jesse B. Deloe, pastor.

GRAFTON, W.VA. Dr. Herman A. Hoyt will hold a three-day Homecoming-Prophetic Bible Conference at the First Brethren Church Oct. 10-12. The final day of the conference will be the annual homecoming for the church. Paul L. Mohler, pastor.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

HALL, Charles C., 46, pastor of the Fairlawn Brethren Church, Radford, Va., went to be with the Lord on Sept. 9. Survivors include his wife, Beulah; two daughters and a son; his father; six brothers and two sisters. One of the brothers, Rev. George W. Hall, is pastor of the Grace Brethren Church, Boones Mill, Va. The funeral was conducted in the Fairlawn Brethren Church by a former pastor, Rev. K. E. Richardson, with burial in Roanoke, Va.

BUNCH, Martha Jean, a member of the Grace Brethren Church, Ft. Wayne, Ind., departed unexpectedly to be with her Lord June 29. Gene A. Klingler, interim pastor.

MICHAEL, Nettie, of the Phoenix, Ariz., Grace Brethren Church, passed away Aug. 3 at 100 years of age. Joe K. Coppinger, pastor.

WEBB, Rose, of the Grace Brethren Church, Phoenix, Ariz., died Aug. 15. Joe K. Coppinger, pastor.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Sandra Yarborough and Keith Feasel, Aug. 24, Grace Brethren Church, Ashland, Ohio.

Melissa Bowman and David Gowdown, Sept. 7, Grace Brethren Church, Brookville, Ohio.

Raise Dues to $5

Laymen Set Records, Goals at Winona; Set Nov. 2 as Laymen's Sunday

Record Attendances—Inspirational meetings and an emergence of new strongpoints of laymen activity in The Brethren Church.

These phrases could summarize the National Fellowship of Brethren Laymen Conference held this year in Winona Lake August 12-16.

A record total of 216 laymen registered at the sessions, with an average daily attendance of 116.

The offerings for the week totaled $622.31.

A new vitality of laymen involvement was sensed by more than just two of the Ohio districts. However, the two northern Ohio districts continued to dominate in the election of officers, taking seven of the ten elective posts.

All districts in the NFBC were represented at the meetings with the Indiana District registering the most representatives, with 43. Northcentral Ohio totaled 42 present.



Part of the large group that daily filled the meeting place.

Those elected to the National Executive Committee were: Ed Jackson, Westerville, Ohio, president; Walter Fretz, Lansdale, Pa., vice president; Harold Jones, Galion, Ohio, secretary; Ted Henning, Middlebranch, Ohio, assistant secretary; Fred Peters, Ashland, Ohio, treasurer; Marlin Rose, Winona Lake, Ind., assistant treasurer; Phil Landrum, Carol Stream, Ill., editor. Committee on Committees: Hugh Glenn, Ashland, Ohio, chairman; Wilbur Carlson, Shelby, Ohio; and Tom Horney, Middlebranch, Ohio.

California was spotlighted several times during the conference. When it was announced that the laymen's conference will be held at Long Beach

Pastor Jim Custer leads installation service for new national officers. Shown are: Harold Jones, secretary; Tom Horney, committee on committees; Ted Henning, assistant secretary; Fred Peters, treasurer; Rev. Jim Custer; Ed Jackson, president; Walter Fretz, vice president; Marlin Rose, assistant treasurer; and Wilbur Carlson, committee on committees.



next year, those present from the Golden State were asked to stand—there were 15.

Delegates at the conference approved an executive committee recommendation that the Southern California -Arizona District choose a spokesman to work closely during the coming year with the NFBL.

Dues were raised to five dollars so that more imaginative promotion and activities might be carried out in 1969-70.

The goal of the NFBL was officially announced for 1970 as: "Reach and teach boys for Christ—every layman reach a boy for Christ."

Some of the challenging speakers during the conference were: Dr. Lloyd Fish, Bruce Baker, Ralph Wiley and George Wilhelm.

One of the musical highlights was the appearance of the Gospel Messengers Quartet from Findlay, Ohio.

DISTRICT NEWS

Northcentral Ohio

The word, "laymen," was missing from the official name of the laymen's organization of this district after it reorganized with a new constitution. Called the Northcentral Ohio District Brethren Men, the group has eight officers, they are: Paul Corral, Ashland, president; Donald Ward, Ashland, vice president; Don Vnasdale, Mansfield, secretary; Edward Taylor, Mansfield, assistant secretary; Charles Fields, Mt. Gilead, treasurer; Marshall Hetsler, Ashland, assistant treasurer; Ed Jackson, Westerville, boys' advisor; and Glenn Coats, Findlay, pastoral advisor. This district includes 13 churches which represent 884 men.

Laymen's News

Northeastern Ohio

The men of this district have chosen William DeBoer, of Stow, Ohio, as their president. Ted Hobert of Wooster was chosen vice president; Wayne Miller of Akron, is secretary-treasurer. Pastor Bob Comb, Sterling, will serve as pastoral advisor.

Northwest

The laymen's group of Opportunity Grace Brethren Church was busy during the summer with a series of meetings. Two of the activities found the men going to the grill for refreshments —a steak fry and also a hamburger fry. Films and guest speakers highlighted these events.



HAPPINESS IS . . .

GETTING NEWS ABOUT YOUR GROUP IN THE HERALD!

What's happening in your laymen's group? Or in your district?

Let your activities inspire others. Send a report of your unusual meetings to: Phil Landrum, Editor, Laymen's Page, 314 Shawnee Drive, Carol Stream, Ill. 60187.

Send pictures with your stories. However, confine yourself to black and white pictures. Color pictures are hard to reproduce.

MEN! REMEMBER NOVEMBER 2 IS NATIONAL LAYMEN'S SUNDAY!

What Your Dues Will Do This Year

The $5.00 breaks down the following way:

$1.00 for the National Scholarship Fund for Grace College.

$2.00 to promote our National Fellowship of Brethren Laymen by buying space in the *Brethren Missionary Herald.*

$2.00 will go into the general fund.

A laymen contributing $5.00 or more to the NFBL will receive a decal incorporating the new "NFBC" insignia which was adopted as the denomination's crest at national conference.

Send your dues to: Fred Peters, treasurer, 1022 Arch Street, Ashland, Ohio 44805.

MEET THE OFFICERS

Lieutenant Edward A. Jackson, State Patrolman from Westerville, Ohio, was chosen for the third year in succession as president of the National Fellowship of Brethren Laymen. A member of the Worthington (Ohio) Grace Brethren Church, Ed is director of the Identification Department of the Ohio State Highway Patrol. He is chairman of the building committee at his church, as well as Captain in the Battalion. He also serves as a deacon. Jackson's recurring theme is that *men need to reach boys for Christ.* If you would like to write to Ed, his address is: 85 Central Avenue, Westerville, Ohio 43081. Phone—Area Code 614-882-1491.



Lt. Ed Jackson, president

Worldscope

MINNEAPOLIS, MINN. (EP)—Churches are doing poorly in evangelism "because we are dependent upon human means rather than upon the Spirit of God."

Those words from Honorary Chairman Billy Graham of the U.S. Congress on Evangelism in Minneapolis, Sept. 8-13, launched the six-day spectacular which drew nearly 5,000 men from 95 denominations in 50 states for the first interdenominational national effort of its kind.

Chairman Oswald C. J. Hoffman, radio preacher of the Lutheran Hour, admitted at the opening press conference that evangelism has a "bad odor" because "some find the very idea of a personal commitment to Jesus Christ resentful." He added: "We are not self-righteous snobs. We don't want everyone to become like us. We want them to become like Him."

WASHINGTON, D.C. (EP)—It's possible that the death of Senator Everett M. Dirksen may doom the renewal of a fight to have the Supreme Court reverse its decision and allow prayer in public schools again.

The high-water mark in the issue may have been reached in 1966 when the Senate voted to table it, Washington observers said.

YARINACOCHA, PERU (EP)—An historic first-ever encounter with nine savage Mayoruna Indians of the northeastern jungle region of Peru offered this radio message: "We came, but were afraid; we are here, but not afraid."

It was the Mayorunas' first friendly contact with the outside. More than 800 outsiders have reportedly been shot or speared by them since the turn of the century.

Making the contact were aviation personnel and linguists of the Summer Institute of Linguistics, affiliated with Wycliffe Bible Translators. Contact was made when Ron Snell, 19-year-old son of an SIL translator and two Indians from the Machiguenga tribe, opened a trail to within seven miles of the Mayoruna target village. The nine Mayorunas were met by Harriet Fields, who knows their language, and her partner, Hattie Kneeland. The Indians were painted and wore only G-strings. Their fears of the white people were overcome and finally they gained enough trust to take airplane rides to get a bird's-eye view of their village.

The Mayorunas have agreed to allow Harriet Fields and Hattie Kneeland to live in their village and prepare to translate the Bible into their language.

HARRISBURG, PA. (EP)—Nonpublic schools in Pennsylvania will receive an initial quarterly payment of $1,212,232 in aid under the State Elementary and Secondary Education Act of 1968.

Secretary of Education David H. Kurtzman said that a total of $4,848,929 will be given to the nonpublic schools during the 1969-70 fiscal year. He said that 97 percent of the 1,178 schools who filed for the aid was Roman Catholic.

ST. PAUL, MINN. (EP)—The Minnesota Civil Liberties Union (MCLU) has filed a suit in Ramsey County District Court challenging the constitutionality of the new Minnesota law permitting use of public funds to bus students to and from nonpublic schools.

The court was asked to declare the 1969 school-bussing law unconstitutional and to require state officials to cut off all state funds to school districts that continue to bus nonpublic school students. The suit was filed against members of the State Board of Education, State Commissioner of Education Duane J. Mattheis and State Auditor William J. O'Brien.

WASHINGTON, D.C. (EP)—Indignation over obscene mail is growing in the U.S. Congress where more than 200 anti-obscenity bills have been introduced by members of both parties.

Justice department and post office department officials have also urged new anti-smut legislation. More than 234,000 obscene mail complaints were received by the postal department last year.

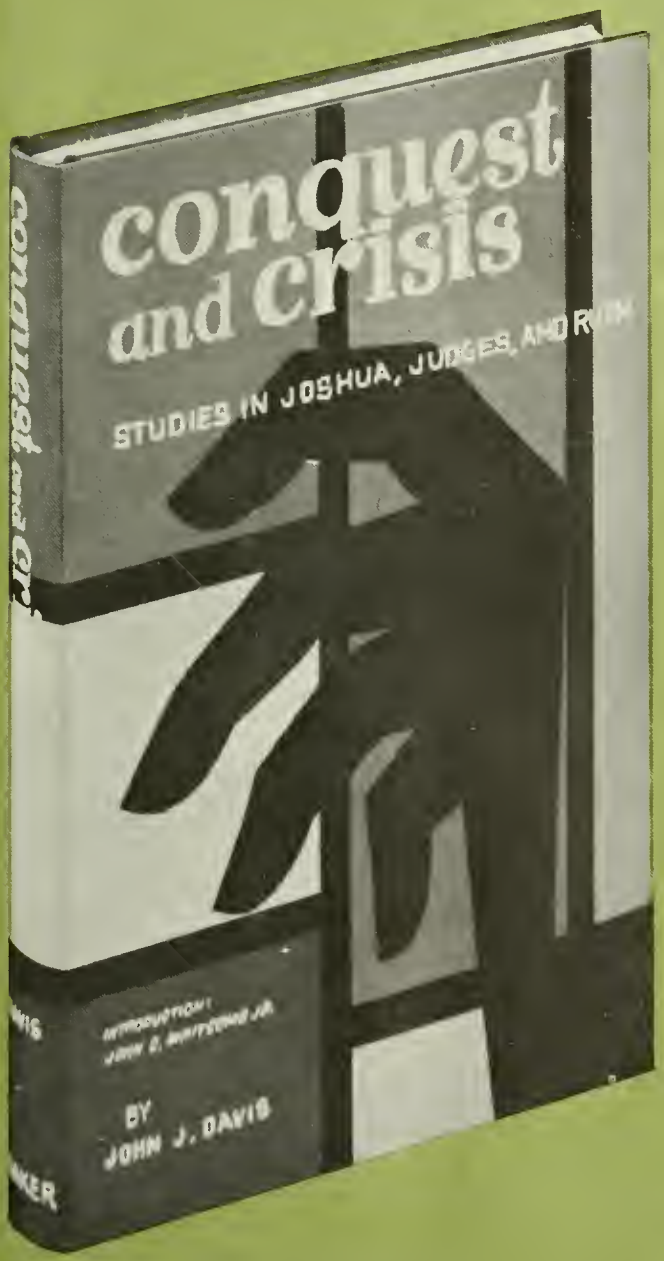
Not since 160 bills to overturn the U.S. Supreme Court's ban on school prayer were introduced in 1964 has any issue generated such congressional concern, the anti-obscenity forces say.

MEXICO CITY (EP)—In preparation for the Greater Metropolitan Crusade here with Luis Palau, some half a million portions of Scripture are being distributed in this capital city.

The committee planning the crusade expects nightly attendance to be in excess of 6,000 people for the two-week effort.

Evangelist Palau of Overseas Crusades will be accompanied by seven other men in the meetings to be held in one of the largest canvas auditoriums available in Latin America.

New from BMH Books! A significant volume on the most exciting period in Israel's history!



CONQUEST AND CRISIS: STUDIES in JOSHUA, JUDGES and RUTH

By Dr. John J. Davis

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The conquest and settlement of Canaan constitute one of the most important and exciting eras of Israel's eventful history. This volume is a concise analysis of the era as described in Joshua, Judges and Ruth. Recent archaeological discovery, the Hebrew text and ancient Near Eastern history are all utilized in interpreting the text of these books. Each book is systematically considered as to its basic history and theology. While difficult problems are treated in some detail, the author has avoided the extensive use of technical terminology thus making this book a helpful tool for the layman. Maps, charts, photographs, and limited documentation included in the various chapters will be valuable assets both in the classroom and the pastor's study.

The author is Associate Professor of Old Testament and Hebrew at Grace Theological Seminary, Winona Lake, Indiana.

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2
MAY

Does the Church Have Answers for Today?

By P. Frederick Fogle

The scene is a classroom, but the similarities to a courtroom trial are striking. There is a defendant, a set of accusers with documented evidence which needs to be weighed in the balance, and a judge.

The defendant is the Evangelical church, USA. The accusers are a group of well-meaning, intelligent, reflective young people. The judge is not a man, nor men, but God, himself.

The "evidence" was gathered recently at Grace College, Winona Lake, Indiana, as the result of a survey taken in a group of about sixty students, ranging from freshmen to seniors, from all parts of the United States, and members of a number of evangelical denominations including the National Fellowship of Brethren Churches. Many of the students fearlessly added their names to the written statements, but this writer will not betray their confidence.

The subject of the survey—Evaluate the condition, as you see it, of the contemporary American evangelical community. The survey did not deal with any one church or denomination. It was taken at a time when the most favorable conditions prevailed. The compliments were numerous. A sampling of the laudable traits for which the students thanked God is: 1) the Evangelical church takes a strong stand upon the Word of God, 2) pastors preach good sermons, 3) there is a close fellowship among Christians which no other people can enjoy, and 4) the Evangelicals have a basic desire to do the Lord's will.

But the great proportion of the evidence weighed heavy on the side of the accusations. I am identifying myself with these young people in the sense that those I felt to be just accusations have been included. Many found here appeared repeatedly on the evaluation sheets. With few exceptions, they are listed here without modification. They are being submitted to you, as believers in Christ, for your consideration, appraisal and positive action. It is my conviction that the statements were made in a proper spirit. Accept them in that light. If the shoe fits—wear it, and make the necessary adjustments with the help of God so that your "walk" will be that which adorns the Gospel.

The Church in General

In spite of its Bible message offering salvation to all, in many ways the Evangelical church is of no more benefit to society than is the liberal church. It is at a low spiritual point. It seems to be a sick church. There is too much emphasis on social programs and a lack of emphasis on soul-winning. There is too much bickering over petty matters. The church has become legalistic. It is not based on the principle of what I can do for others, but what can I do for myself. Few realistic answers are given to the most controversial questions, therefore, many "gray areas" remain. The zeal of new Christians is soon diminished by the indifference of the "super-pious-saints." There is a definite lack of integration into the community; there is too much of a "club image." One of the most serious problems is materialism.

Spiritual Life

In this realm, some very positive statements were made, so we can thank God for every sign of spirituality among believers. But compliments should sometimes give place to indictments, as follows: We have allowed certain phases of our lives, like education, to replace the supremely important aspects of Christian living such as those hours spent with the Master. The dedicated Christian who is concerned whether God wants him to serve at home or abroad is in the minority. The power of the Holy Spirit is not sufficiently emphasized. There are too many mediocre Christians; we need to be "on fire for the Lord" *all the time.* One essential thing all evangelical churches *must* do is to keep a strong prayer-force, seeking God's will.

Evangelism

Too few churches are interested in outreach. There is a great need for missionaries. More missionary conferences should be organized. Many are sitting back, taking care of their own needs first. The church seems almost unconcerned whether people go to heaven or hell. Churches ought to have a better personal-witnessing program, stimulating people to "give away their faith."

Sunday Schools

Sunday-school material is usually focused above or below the level of the student and on problems which he does not have. The teacher is often ill-equipped to handle students and to relate the material to modern society. The classes are, as a whole, antiquated and irrelevant. They would benefit from new audiovisual technology, team-teaching, discussion, research and evaluation. In one student's estimation, all this makes the Sunday school one of the greatest weaknesses in the evangelical church today.

Pastors

The pastor should not be the only one to go out witnessing to the lost and visiting the sick. He should not always be the first one to be condemned in adverse situations. The dedicated ministers are fighting a losing battle because of an amazing lack of cooperation from the members. Some preachers are so concerned about the proper outline that they do not make the messages relevant for the people. Some are afraid to step on toes and to preach on hell-fire.

Youth

The church is not reaching young people today for Christ, for it lacks a good youth program. Young people are not permitted to have an active part in all phases of church-life. The church is not urging its young people to reach others for Christ or to enter Christ's service, but encourages them, even if only passively or unconsciously, to satisfy their earthly desires.

Church Services

There is an appalling lack of rever-

(Continued on page 20)

Mr. Fogle is instructor in missions at Grace College and Seminary, Winona Lake, Indiana

Your Christian Outreach—Step 3

WAIT

By Jim Wilson

Jim Wilson operates the Logos Bookstore near the University of Michigan campus. He sold $30,000 worth of books during the first eight months of business, and had opportunity to witness to hundreds of students. This article is the third in a series of articles on witnessing by Mr. Wilson.

After the ground is prepared the seed is planted. Then there is a wait until the harvest is ready. If we have planted one seed in one little piece of ground our tendency is not to wait in patience and confidence until the plant is grown to maturity. We rather tend to worry it to death. We will measure its growth and end up killing it by overcare.

We are like this with people. If we just witness to one person we become over anxious and we speak to the person at every opportunity. We also make opportunities in an awkward way. We become like the three-year-old who plants a bean and then digs it up every day to see if it is growing. He doesn't understand why it doesn't grow. The constant inspection is the reason it does not grow. Effective witnessing includes letting the person alone to allow growth. We must stay off his back. It is hard enough on him that he has to answer to God without having to answer to us, too. If we ride him he may reject Jesus Christ because he has decided to reject us.

During this time of waiting we should pray for him and love him, but we should also spend our time with others, preparing the ground and planting more seed. Our greatest means of waiting is to be occupied somewhere else. Then as we wait for him to come to harvest, we prepare more ground and plant more seed. This allows the harvest to ripen normally. It also prepares a continual harvest. Soon people are coming to Christ regularly.

The greater the amount of prepared ground and the more abundant the sowing the greater will be the harvest. We would be foolish to plant one seed and then wait for four months to reap the harvest of that one plant before we plant another seed. This would make sense only if we had just one seed or a plot of ground that would support only one plant. But we are surrounded by many people and we have an abundance of seed in the Word of God. We can be occupied all of the time in sowing.

At the Logos Bookstore in Ann Arbor, Mich., we meet hundreds of people, many of them in passing only. There are others, many others, whom we have been able to prepare for receiving the Word of God by love, understanding and prayer. Many of these are people in whom we have planted the Word by testimony, speaking the good news, loaning, giving or selling a book or New Testament to them. Now we wait for the time of harvest.

But since we meet new people every day, the wait is a profitable time spiritually, and we know that we are preparing a future harvest.

We opened the Logos Bookstore on July 15, 1968. The first six months there was not much harvesting. There were people, mostly students from the University of Michigan, being prepared and receiving the Gospel who are now in every stage of germination and growth. We can see some of these students getting close to harvest.

One student listened to the Gospel for several hours last summer. But then we did not see him again for weeks. Two or three months later I was concerned and prayed that God would bring him into the bookstore. He came in one noon and we had a short conversation, after which I loaned him a copy of *Basic Christianity* by John R. W. Stott. More time went by and he came in again. This time he readily admitted that he wanted real life in Christ. I have not seen him since. He came in a week ago and left a message that he was now a graduate student at Wayne State. He had been doing some reading and thinking and said he would write to me. His senior year he had been using drugs. He is now searching for real life. God is faithful and we can trust Him to bring fruit from the planted Word. Will you pray for him as we wait for the harvest in this young man's life?

A young Negro who participated in the Detroit riots in the summer of 1967 and who had written an account of his experience in the riots came into the bookstore a few months ago. For several visits we talked about his manuscript and publishers. Then he opened up to the personal love and attention and he has bought or borrowed and is reading a half dozen books including *Black and Free* by Tom Skinner and *The Inside Story,* which is Luke, John, Acts and Romans from J. B. Phillips' translation. The harvest of this young man's life is approaching.

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DOES THE CHURCH . . .

(Continued from page 19)

ence and meditation before the services. Worship services fall into a rut. Visitors are not made to feel welcome by all the members. Communion is not held very often. If one misses a service, he might not have another opportunity for communion for a year.

Home and the Family

It is imperative that the home establish the pattern for youth. If the church wants young men and women to carry the Gospel to the ends of the earth, an example must be given in actions as well as words. Children and young people need to see more of a realistic religion in their parents. Many pastors should spend more time raising their own children and being with their families.

Can these declarations be considered as merely sweeping generalizations which cannot be supported by "legal" evidence? That is not my opinion. The students spoke frankly, fairly and factually. If they would be constituted into a jury, the evidence gathered conclusively shows that they would unanimously submit a verdict, concerning the church they love, of being guilty of a spirituality below the standard God has set in His Word.

It is therefore incumbent upon each one who claims to follow Christ to ask God to bring him up to the level to which he was foreordained, so that these accusations can no longer be brought against the church. God's glory is at stake. ▼

Victory All Around

By Mrs. William Schaffer

Greetings in the precious name of our Lord Jesus Christ!

And welcome to our thirtieth annual conference of the Women's Missionary Council of the National Fellowship of Brethren Churches. It is indeed encouraging to find so many who are faithful in attending each year. We are especially happy for those of you who are here for the first time. We know this can be the beginning of a very rewarding experience for you.

Again, we have assembled for fellowship, for encouragement, and for inspiration. One of the purposes of our Women's Missionary Council is, "To deepen the spiritual lives of the women by Bible study and prayer."

We have had a challenging year with our devotional emphasis upon the *Victorious Life!* No doubt, it may have been one of victory for you personally, too, as was promised in I John 5:4—"For whatsoever is born of God overcometh the world: . . . even our faith."

We have been told that praising the Lord for what He has done for us must precede petition for what we want Him to do. Since He has saved me, I must praise Him for saving me. I would be wrong in asking God to save me when He has already done that very thing. We should claim the victory and praise Him for it. If I do not believe that I have victory with enough certainty to praise Him for it, I may not have victory at all. In Psalm 34:1 the Psalmist says: "I will bless the Lord at all times: his praise shall continually be in my mouth." This should be the attitude of every victorious Christian. Even though it be an effort to praise Him, God's Word says, ". . . let us offer the sacrifice of praise to God continually . . ." (Heb. 13:15).

Recall again the basis for a victory that "overcometh the world: . . . even our faith." May I paraphrase verse 5 of the same chapter like this: "Who is she that overcometh the world, but she that believeth that Jesus Christ is the Son of God."

We like to be known as a group of believers rather than a group of doubters. And we were challenged early in our WMC year to demonstrate this in our daily living. Jesus taught full consecration as a quality for service. What greater challenge can there be for a victorious life than the awareness of the indwelling presence of the Holy Spirit within us to perform in us the subjection of sin and self, and to perform in us the glorification of God in the service He empowers us to complete.



Mrs. William Schaffer
WMC President, 1967-69

Evan Hopkins wrote: "Faith needs facts to rest upon." Once we begin to count on facts, the Holy Spirit begins to build us up in the faith. God in His Word reveals to us facts with which faith has to deal. The reality of the victorious life involves two great facts or principles: first, we are justified by grace through faith; and second, we obtain victory through faith. And may I repeat that one of the purposes of our Women's Missionary Council is and I quote: "To deepen the spiritual lives of our women by Bible study and prayer."

The present reality in the life of a true believer is that he or she is indwelt by the Spirit of God. And thus being indwelt by Christ, he or she is a child of God. This is a fact to be believed. It is upon the basis of this fact that one is qualified to make a testimony for Christ. And who is more qualified to speak of the favor of God, to speak of the blessing of God, or to speak of the benefits that come in salvation than the one who has actually experienced the presence of God in his or her life? Until the believer grasps this fact, he will never have the courage of conviction to express this to others.

Ladies, I want to remind you that when we became members of our WMC councils, we signed a covenant of faith which says in part: "Believing that the Lord Jesus would have all men and women to hear the Gospel, and that

His followers must tell the story of salvation to unregenerate men and women, I desire to become a member of the Brethren Women's Missionary Council." Renewing this covenant, I must be a continuous growth in grace, an enlarging experience with the Lord, progressive realization of the facts of the benefits that come in salvation will result in more victories in our lives. It is another way of saying that there must be a continusous growth in grace, an enlarging experience with the Lord, a maturing of the life in relation to Christ.

Let's take Peter for an example. Peter was a witness at the outset of his ministry. Thirty years later he was a greater witness because he had grown in the grace and knowledge of our Lord Jesus Christ (cf. II Peter 3:18). I trust that a similar statement can be made of each one of us thirty years later. Again, an echo of our WMC purpose: "To deepen the spiritual lives of our women by Bible study and prayer."

Let's recall some of the victories we enjoyed this past WMC year to the glory of God. Starting with our own personal lives, for what victories can we praise the Lord? In my own local council I saw the results of the Word at work in the lives of our local women. The reports that I gleaned from the district newspapers and personal correspondence with district presidents sounded more victories. And on the national level we learned of new councils having been organized.

We should be so thankful for the alert we had in our June Bible study on the dangers of the victorious life. Alan Redpath wrote that, "There is no experience in Christian living so full of danger as the flush of victory." Victory is so thrilling, so inflating, but there is real danger in too much satisfaction in present attainment. We have noticed that the more victorious Paul was in his life, the more he testified to being the "least of saints." Let's not feel superior to those who have little victory over sin or those who have made less spiritual progress than we have.

The maturing of our spiritual lives will be put to a test during the 1969-70 WMC year as we accept our new theme taken from John 11:28—"The Master is come, and calleth for thee." These words were spoken secretly by

"Reading through the Bible, we are impressed by the frequent mention of women and the ways they were used in the ministries of the church."

Martha to her blood sister, Mary. Martha felt in Jesus a tower of strength. When Jesus told Martha that her brother would rise again, she remembered that Jesus was the Messiah. She remembered that He was the Anointed One, and that He was the Son of God who was to come into the world (cf. John 11:25-26). It was after this conversation with Jesus that Martha went to Mary and said, "The Teacher is close at hand and is asking for you" (Amplified).

Reading through the Bible we are impressed by the frequent mention of women and the ways they were used in the ministries of the Church—meaning the Bride of Christ. The Old Testament women who believed and trusted in the promises of God. The New Testament women who trusted in the words of the Lord Jesus Christ, and in the teachings of the Apostles, and the teachings of the Disciples—then how these women subsequently matured as Christians. Today God is still calling and using women to communicate to those outside the Body of Christ. We read in verse 28 of John 11 that after Mary heard the message, "The Master is come, and calleth for thee," she sprang up quickly and went to Him.

Remember when God calls us now, we can't walk to where He is in the manner in which Mary did. We read that Mary sat at Jesus' feet. She was called to listen to His words. Jochebed was called to train a mighty servant for the Lord: the Shunammite woman, to share; the widow, to give; Lydia, to hospitality; Ruth, to love; Dorcas, to sew; the woman at the well, to go and tell. Sarah, to the home; Deborah, to encourage; Queen Esther, to stand; Rahab, to opportunities.

If additions were being made to Chapter 11 of Hebrews, no doubt, names of some women living today would be recorded in the list of examples like those found in this chapter that begins with "Now faith is the substance of things hoped for, the evidence of things not seen."

I want to encourage you to weigh heavily each call to serve the Lord as it comes to you this year. The Master's call could come in an announcement like the one received by Mary: "The Master is come, and calleth for thee." It may not be delivered by a blood sister. That call could come through your pastor, your Sunday-school superintendent, your young people, or your call might be delivered in some other way or manner.

May our study of the Bible this year help us to recognize the Master's call, help us to detect the urgency of the Master's call, and help us to respond to the Master's call as quickly as Mary did.

The Lord has no other plan to get the Good News to others than this one. People today are still believing on Him. ▼

Official WMC Stationery

LETTERHEADS — $1.00 for 100 sheets **ENVELOPES — $1.50 for 100**

POSTCARDS — 80¢ for 100

All prices are plus postage. No need to send check with your order, just specify who is to receive bill. Order from the Brethren Missionary Herald Co., Box 544, Winona Lake, Indiana 46590.

What Should WMC Do?

LOCAL

1. REGULAR BIBLE READING AND STUDY. *First choice*–The entire Bible in 1969-70. Three chapters a day and five on Sunday, or send to the Brethren Missionary Herald, Box 544, Winona Lake, Indiana 46590, for Bible Reading Charts. *Second choice*–Regular Bible reading of own choosing.

2. FAMILY WORSHIP. The establishment of regular family devotions in every home. The local prayer chairman should be responsible for the family worship emphasis in local councils emphasizing the use of the Brethren booklet *Daily Devotions.*

3. PRAYER EMPHASIS. a. That each council observe a special time of prayer on the 15th day of each month, using prayer helps provided by our denomination and sent to pastors. b. That each council encourage every WMC woman to be a prayer warrior for a daily time of prayer. (Use Home and Foreign Mission prayer booklets.) c. That each council pray for youth in your district who have made decisions for full-time service.

4. SOUL-WINNING. a. Our goal–every member a witness and a soul winner with the prayer chairman keeping a record of all souls saved. b. Encourage each woman to be active in the evangelization of youth and assist willingly in SMM, DVBS, Sunday school, Children's Bible Classes, ACT or BYF, Missionary Helpers Club, and other church-sponsored youth activities.

5. STEWARDSHIP. That each WMC member give regularly as the Lord leads and prospers her.

6. MONTHLY MEETINGS. A minimum of 12 meetings, using the Brethren WMC programs.

7. DISTRICT PROJECTS AND RALLIES. As a means of promoting individual growth and enthusiasm for the WMC work, each council take part in the district projects and be represented at the rallies.

8. MAJOR OFFERINGS. Please send all money to the national financial secretary-treasurer, Mrs. Robert Ashman, using the proper offering slip from the treasurer's sheet in the program packet. a. September, October, November–Home Missions. Sponsoring the two home-mission workshops. Send before December 10. b. December, January, February–Grace Schools and Christian Education Department. Two-thirds for Grace College athletic field bleachers and drinking fountain, with the remaining amount of this 2/3 to be used by the athletic department at their discretion. The other 1/3 for the Christian Education Department to be used for additional support toward Brethren Student Life Volunteer program. Send before March 10. c. March, April, May –Foreign Missions. $1,500 for completion of the chapel for the Bible Institute at Tijuana, Mexico. The remaining amount for the new field of Germany. Send before June 10. d. June, July, August–WMC Operation and Publication Expenses. Send before September 10. e. Thank Offering for Brethren Jewish Missions. Send any time before June 10. We urge the use of the synagogue banks for the penny-a-day per member offering. Banks may be secured, free of charge, from the Brethren Home Missions Council. f. Birthday Offering to be received during the year for the support of WMC missionaries. (We suggest a minimum goal of a dollar a year per member.) Send before June 10. Birthday missionaries for 1969-70 are:

Mrs. Gordon Austin–Argentina
Mrs. Nelson Faye–Argentina
Miss Gail Jones–Africa
Miss Lois Miller–Africa
Miss Lois Ringler–Africa

DISTRICT

1. Each district is encouraged to honor with an award those reading the entire Bible within a year.

2. a. Each district shall be represented on the national board at national conference by the president or alternate. It is suggested that expenses, wholly or in part, be paid by the district. b. A four-minute written report shall be given by the district president at the national board meeting. Retiring president shall be responsible for it.

3. The district president shall promote the organization of a WMC in every Brethren church in her district.

4. Each district shall contribute an annual free-will offering to be used toward the furnishing and repair of the Brethren Foreign Missionary residences at Winona Lake, Indiana. This offering shall be sent to the national WMC financial secretary-treasurer by June 30 and used as the committee in charge sees the need.

5. SMM shall be recognized on the district WMC conference program. Each district WMC shall give financial assistance, if possible, that its district SMM patroness and/or president may attend national conference.

6. Each district president shall stress the importance of using the Brethren WMC program packets and achieving our objectives and recommendations in the local council to foster unity among us.

7. Each district shall sponsor at least one project, said project to be cleared through the national first vice president, Mrs. Ralph Hall, to avoid duplication. Each district has the privilege of keeping it within the district.

8. All district offerings for national Brethren works shall be sent to the WMC financial secretary-treasurer, Mrs. Robert Ashman.

9. Each district president will receive the local annual statistical reports and will compile the district statistical report to be sent to the national secretary by July 20.

RECOMMENDATIONS

1. a. That a membership renewal and consecration service be held annually (preferably early fall) in each local council to reconsecrate membership and to recognize new members. b. That the secretary of each local council keep the membership cards and be responsible for giving her card to any member transferring to another council.

2. That each local president or representative attend each district meeting and national WMC conference, her council aiding in expenses for the latter, if at all possible.

3. That we send good, usable clothing to the following missions (each council responsible for entire expense): Navajo Indian Mission; Taos, New Mexico; Dryhill, Kentucky.

4. That the women in each council be urged to show *increased* interest in the SMM in all possible ways, such as prayer, work projects, financial help, and a willingness to serve as a patroness, assistant, or in any other capacity.

5. That the women of each council read and use the Pen Pointers. We suggest an annual quiz in each council. (Pen Pointers may be obtained from the WMC literature secretary.)

6. That each council purchase and encourage the reading of the following books, which may be purchased from the Brethren Missionary Herald Company, Box 544, Winona Lake, Indiana 46590: *Thy People Shall Be My People*–Ruth June Perl; *Voice Under Every Palm*–Jane Reed and Jim Grant; *God's Smuggler*–Brother Andrew.

7. That officers in the local council be elected and begin planning in June, installed in July, and take office at the close of the August meeting. The national and district statistical reports, compiled by the retiring president, must be in the hands of the district president by July 1, and shall include all reports from July 1, 1969 through June 30, 1970.

8. That all local and district councils use BRETHREN talent when available and support BRETHREN works.

WMC Mini-Workshops

PRESIDENT

Be enthusiastic.

Be a persuasive, prayerful leader—not a boss.

Meet early with your executive committee for familiarization of officer's duties.

Preside with good parliamentary procedure. Result: a well-ordered, time-limited meeting.

Monthly running totals—less struggles to mail STATISTICAL REPORTS on time!

FIRST VICE PRESIDENT

(PROJECT CHAIRMAN)

Be a good "suggester" of projects.

Make projects visually interesting and brief to retain interest.

Clear all projects with the national first vice president.

Willingly Share any ideas with others.

Enthusiasm and ingenuity make projects grow like topsy!

SECOND VICE PRESIDENT

(PROGRAM CHAIRMAN)

Interest is lost when the Bible Study is read. Tell the meaning it has for you in your own words.

Color your program with flannelgraph, visual aids (1969-70-open Bible shown), program covers, panel discussions and quizzes. Use your ideas.

Involve many ladies. Don't be a one-man program.

Pray, plan and persevere. Always be prepared.

Divide ladies into teams for program preparation. New and different talent will be used and your attendance just might multiply.

SECRETARY

Minutes—to the point; brief yet complete.

Record all items of discussion, motions, attendance and complete agenda in order.

Sample Motion:
Motion: (Smith, Jones) That we give $50.00 toward the Operation and Publication Expenses Offering in September. Carried.

WMC EDITOR'S NOTE: The mini-workshops were on display at national conference. Due to many requests, they are being printed in this issue of the *Brethren Missionary Herald.*

WMC Mini-Workshops

TREASURER

$ Explain need and purpose of regular and special offerings.

$ Encourage TITHING and SACRIFICIAL giving.

$ Offering time should be both devotional and prayerful.

$ Make checks payable to National WMC or Financial Secretary-Treasurer.

$ Collect offering in most effective way. Envelopes work wonders!

LITERATURE SECRETARY

Pen Pointers: keep a good supply, quiz and discuss them, use them to introduce WMC to visitors.

Does every one of your ladies subscribe to and read the Brethren Missionary Herald?



Visitor Cards

Membership Cards
One card lasts a lifetime. Add a star for each new year.

BE SURE THE RECOMMENDED READING CIRCLE BOOKS ARE AVAILABLE. ENCOURAGE EVERY LADY TO READ THEM!

EDITOR

Send all district and local news write-ups to the national editor.

Wanted: Ladies with writing abilities and ladies having interesting experiences or testimonies. Recommend them to the national editor.

Encourage first-time writers by giving them guidelines that will produce an article with a lasting effect on our readers.

MORE		MORE
BRETHREN	=	BRETHREN
WRITERS		LITERATURE

PRAYER CHAIRMAN

Ask your program chairman to give you the suggestion sheets found in the packet. Use these ideas plus your own to vary the prayer period.

Make definite plans to observe the 15th of each month as a day of prayer.

Remember the Brethren Student Life Volunteers and all young people who have dedicated themselves to the Lord from your district. (Encourage membership in BSLV.)

Have you ever tried a phone prayer chain?

MISSIONARY BIRTHDAYS–DECEMBER

AFRICA–

Tina Marie Walker December 3, 1964
Medical Center, Boguila via Bangui, Central African Republic

Thomas George Hocking December 15, 1959
Mission Evangelique, Yaloke via Bangui, Central African Republic

Daniel Paul Beaver December 23, 1954
B.P. 240, Bangui, Central African Republic

Rev. Harold L. Dunning December 27
B.P. 13, Bozoum via Bangui, Central African Republic

Kent Leigh Juday December 28, 1966
B.P. 13, Bozoum via Bangui, Central African Republic

Miss Mary Ann Habegger December 29
Medical Center, Boguila via Bangui, Central African Republic

ARGENTINA–

Robert James Cover, Jr. December 9, 1959
Marcelo Alvear 703, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S.A.

Rev. E. N. Fay December 15
Corrientes 2, Almafuerte, F.C.B.M., Prov. Cordoba, Argentina, S.A.

Mrs. Clark W. Miller December 25
Circunscripcion 4, Seccion 4, Manzana 9, Casa 6, Ciudad Gen. Belgrano, Argentina, S.A.

BRAZIL–

Rev. Ralph R. Schwartz December 14
Caixa Postal 861, Belem, Para, Brazil

Stanley Craig Miller December 29, 1954
Caixa Postal 368, Belem, Para, Brazil

FRANCE–

Mrs. Daniel Hammers December 12
50 rue des Galibouds, 73 - Albertville, France

GERMANY–

Ryan Douglas Peugh December 21, 1968
Appartment-Haus Mettnau, 776 Radolfzell, Strandbadstr. 86, Germany

HAWAII–

Mrs. Foster Tresise December 14
95-303 Waioni Street, Wahiawa, Oahu, Hawaii 96786

MEXICO–

Rev. Walter Haag December 4
425 Sunset Lane, San Ysidro, California 92073

Margaret Loree Churchill December 20, 1952
2758 Caulfield Drive, Imperial Beach, California 92032

IN THE UNITED STATES–

Miss Johanna Nielsen December 3
1819 Pine Avenue, Long Beach, California 90806

Miss Mary Emmert December 4
Dallas Center, Iowa 50063

Miss Mary Cripe December 5
1520 Teresa Street, Modesto, California 95350

Joyce Louise Garber December 16, 1964
5812 S. Newlin, Apt. A., Whittier, California 90601

John Paul Garber December 16, 1964
5812 S. Newlin, Apt. A., Whittier, California 90601

Mrs. Donald F. Miller December 27
R. 3, Wooster Road, Warsaw, Indiana 46580

LADIES! Remember the WMC offering emphasis for September, October and November is HOME MISSIONS. Your gifts will be designated for sponsoring the two Home Mission workshops. Give generously!

WMC OFFICIARY

President–Mrs. Richard Placeway, 540 Randall Rd., Elyria, Ohio 44035
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WMC BOOKS FOR THE YEAR 1969-70

Thy People Shall Be My People
by Ruth Perl–$4.50

This book contains the extraordinary story of a Gentile Christian, called of God to embrace the Jewish people as her own. Her life remarkably parallels Ruth's as recorded in the Old Testament.

Voice Under Every Palm
by Jane Reed and Jim Grant–$3.95

This is the story of a dream fulfilled. Through a combination of faith, vision and hard work, a group of "dreaming" Christian young people have seen Africa's first missionary radio station, EIWA, become a living reality.

God's Smuggler
by Brother Andrew–75¢

At a communist-sponsored youth rally in Poland, Brother Andrew discovered that Bibles were banned in Communist Europe. As a result, he became God's smuggler, carrying the Book to the faithful, and preaching to the spiritually isolated. This book is filled with suspense and awe as one sees how the Lord leads and protects this man of God.

The above books may be purchased from the Brethren Missionary Herald Co., Box 544, Winona Lake, Ind. 46590; and charged to your local WMC account, if you wish.



Dear SMM Girls—

Are you eager and ready to begin the new year in SMM? Those of you who attended national conference saw and heard the presentation of the devotional studies for this new year. The clock represents the year's theme (In Times Like These), and the hours represent the monthly themes. The theme verse is Ephesians 5:16.

While scouting around for tips to help you get started on your goals, I found the letter I wrote about this same subject last year. I thought I would run it again to remind you girls of some of these suggestions.

Also included in this issue are letters of thanks from three MK's who have received help from SMM in financing their higher education.

Well, girls, have a good year!

Donna Hawbaker
National SMM Editor

Three Letters of Thanks

These are letters of thanks from three MK's who have received help from SMM in financing their higher education.

Sharon Haag

Thank you so much for your part in making another year of Christian college education available to me. I have only two more years to go toward my teaching credential—then I suppose I'll be going to school for the rest of my life!

The best parts of this past year were the Christian fellowship and training opportunities available. I enjoy participating in sports very much, and several of our athletic teams traveled down into Mexico to play and to share Christ with hundreds who had never heard the way of salvation before. Besides acquiring many new brothers and sisters in Christ, we also learned to rely more fully on God and His power to accomplish great things. We learned to pray, not for more opportunities to share our faith, but for the strength to utilize the many opportunities He already provides.

May God bless you in the effective work you are doing.

Gratefully in Him,
Sharon Haag

Lynn A. Hoyt

Dear sisters of the SMM:

It has been my privilege during the last four years to attend Grace College.

During the time I attended this school I had the blessing of receiving an allowance toward my higher education. It is my understanding that you provided most of the money which made this allowance possible.

I feel it is only right, therefore, for me to sit down and write a note of thanks to you for your generosity.

Having earned a B.A. degree in Greek, I am eagerly awaiting for the next school year to begin. I will then be starting as a Junior in seminary.

Thank you so much for the part you had in my education, and please keep up the good work, so that my brothers can make it through college also.

Once again, thanks.

Your brother in the Lord,
Lynn A. Hoyt

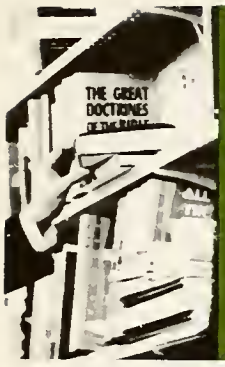
Doug Haag

This is just a small note to express my appreciation for the part SMM has had in helping me through school.

I have found an ideal situation at Biola College. And, the Lord seems to want me to continue there. It is so much better than the state school I attended previously. It is genuinely a pleasure and privilege to receive spiritual as well as academic training in these years at college.

Thank you, once again, for your part in helping missionaries' children—both through your praying and giving.

In Him,
Doug Haag



Pick of the Vital Books

Dwight P. Baker,
Book Review Editor



A House in Hue

Omar Eby (Scottdale, Pennsylvania: Herald Press, 1968), 109 pages, paper, $1.00.

The author tells the story of the 1968 Tet offensive in the city of Hue, Vietnam, as seen through the eyes of June Sauders, a home economist on assignment there by the Mennonite Central Committee. She shared "the house" with six other American Christians and several Vietnamese friends. What they saw through a slit in the drawn drapes, what they heard and felt as the war screamed about them, and their rescue by United States Marines caused them to reflect on the work they had been able to accomplish previous to that week.

This book is exciting and disturbing reading. The author offers no easy solutions to the terrible problems that tear this devastated country. He gives valuable insights into why the Vietnamese people are confused as to who is their friend in this war. This is a short book, easily read, but not quickly forgotten.

June concludes, "I am convinced that God uses ordinary people in His work. I had always looked at people for whom God did miracles or through whom He worked in extraordinary ways as people who were perfect. But I find this is not true. God doesn't ask us to be perfect before we serve Him. God uses each in some small way."—*Nancy B. Dilling, Warsaw, Indiana*

Footsteps to Freedom

Levi O. Keidel, Jr. (Chicago: Moody Press, 1969), 253 pages, $3.95.

Written from the perspective of an African about the 1964 Congo turmoil, this book shows the effect of the upheaval upon the Congolese people themselves. All white people should read it for the story raises implications bearing on America's racial problems. Coming from a black viewpoint, it should cause the white man to search his own soul before insisting on forcing his ways—ways he thinks are always best—upon the black man.

It should also provide a lesson to all who seek independence whether they are prepared for it or not. The Congolese found that independence brought fighting and poverty, wrangling and strife, simply because they were not trained for self-rule, which was thrust upon them overnight. As the main character says, "The word independence tricked us. There was power inside of it that we did not know about. People wanted to throw away all the chiefs that were over them. But really they were slaves to other chiefs . . . chiefs of selfishness, greed, lust, enmity."

Added to the account of the revolution is the story of a man's spiritual progress with Christ in the midst of much suffering. This makes *Footsteps to Freedom* well worth anyone's reading.—*Robert D. Whited, San Jose, California*

Living in Both Worlds

Eileen Guder (Grand Rapids, Michigan: Zondervan Publishing House, 1968), 186 pages, $3.95.

Life poses paradoxes for the Christian who must live in this world and discharge his responsibilities here while holding citizenship in heaven. The author contends that there is bound to be tension, trouble, and misunderstanding as long as we are citizens of both worlds.

She uses the Beatitudes as a summary of the New Testament's teaching on how the Christian ought to conduct himself as a temporary resident of this world.

Eileen Guder points out that God has not promised a simple, easy life to His children but promised grace sufficient for each day and trial. That should be an encouraging reminder for the downhearted Christian.—*Mrs. E. M. White, Templeton, Pennsylvania*

Letters on Loveliness

Charlene Johnson (Grand Rapids, Michigan: Zondervan Publishing House, 1969), 159 pages, $2.95.

Fresh as a daisy! Fragrant as the lilacs! Filled with friendly and loving advice! As from a mother to her dearest daughter! That's Charlene Johnson, mother of three. Her personality, poise, charm, and grace shine through this collection of letters written from a godly point of view to "wise up" the Christian teen-age girl on vital areas of good grooming.

Mrs. Johnson, minister's wife and a journalist of note, writes in answer to questions she has received from perplexed girls. Her answers appear monthly in *Campus Life.*

Her tips are timely. Her manner is appealing. She relates personal experiences occasionally to communicate more effectively. And always she relates Christ to life—to every aspect of life.—*Yvonne Messner, Winona Lake, Indiana*

Any of the books reviewed on this page may be ordered from the Brethren Missionary Herald Co., Box 544, Winona Lake, Indiana 46590. We pay postage.

BRETHREN MISSIONARY

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October 18, 1969

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Pueblo Escapes Taos Changes



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October 18, 1969
Volume 31, Number 21

Cover Photo: A 620 year-old Indian Pueblo in Taos, New Mexico, escapes the changes taking place today in that city. See the article "Changing Times in Taos" on page 4 of this issue.

Home Missions and Grace Schools Issue

MEMBER EPA EVANGELICAL PRESS ASSOCIATION

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The Editor Speaks . . . By Clyde K. Landrum

Write the Sponsor

Violence on television makes its impression and takes its toll. There is sufficient documented evidence to prove this statement. Dr. Lawrence J. Friedman, senior faculty member of the Los Angeles Psychoanalytic Institute said: "If a child watches enough television, he will automatically become violent, because he has nowhere else to go with his normal agressive energy that he should be working off in creative activity." There seems to be a definite relationship between the massive diet of violence on TV and the increasing crime rate. Add to this the fact that the federal government suspects that the day-in and day-out exposure to violence on television might impair normal mental health development. An inquiry has been initiated to study this phase of the subject. Add to this the fact that children are being exposed to a superabundance of sex, and the seeming glorification of drugs and we'll have to conclude that television poses a real problem.

The sad fact is that the networks are perpetrating this "deterioration of our youth" *for pay* under the smoke screen that it is not true. They try to get us viewers to believe we are by nature a violent people, and that the exposure to violence does not affect youth sufficiently to cause them to go out and practice violence. Yet, they sell advertisers on the fact that their commercials *will* affect viewers sufficiently to cause them to act on the suggestions—to become purchasers of the advertised products. Are there separate impression standards for one and not the other? Not likely.

But the saddest fact of all is that many parents, if not most, do realize the detrimental effects of overexposure of their children to violence, sex, and drugs on TV but they do nothing about it. They shrug it off with, "My child is different," "I can't do anything about it, anyway," "Everyone is watching it and everyone isn't going out as a criminal," or "I am a Christian. My home and the church will correct the matter." All such irresponsible attitudes are to be categorized as "whistling in the dark." This is simply not facing up to the problem.

Will we as a society continue to so drift? Will we not come to our senses and say, "They can't do this to us." I hope we will, even though so far we have not. There are remedies if we will accept them. For one thing, parents can supervise TV viewing. It is possible to say "no" to a child, even though it seems to be getting more and more difficult to do. Not just "no"; but "no" accompanied by a reason for saying it. Know the facts—watch some programs with the children, present evidence as to why these themes running through programs have harmful effects. Furthermore, enter into creative activities with small children and continue the practice over the years. Make things with them; go places with them; be genuine ("for real") with them in all that you do; win their confidence and you will be able to talk to them.

The very most effective thing that can be done is to eliminate harmful programs from TV schedules. But how can the viewers do this? It is simple: Write the sponsor. Newspapers, congressmen, and many others are working faithfully to clean up our screens, but their sad lament is that the volume of complaining mail from average viewers is practically *nil!* Such lethargy cannot be continued; we simply *must act.* And, the interesting fact is that if enough of us write regularly, it will be effective. If we will advise the sponsor who is paying big money for the program that we do not like it, and that we will not tolerate it, changes can and will be made. How simple the solution, but how difficult to see it come to pass! It is not as difficult to "write in" as one might think. One method is to write to the sponsor in care of your local station. The letter will reach its destination. But better still, secure a booklet listing the executive officers of sponsoring companies and send your complaint or your commendation (and let's do both) directly to the executive officer of the sponsoring company. Such a booklet can be purchased for seventy-five cents. The booklet can be obtained by writing to: National Television Advertisers, 3245 Wisconsin Ave., Berwyn, Ill. 60401. Ask for "Sponsors' Booklet" and enclose seventy-five cents for cost of printing and mailing.

Christians especially should be diligent in such matters. How important that we have a voice in what our children watch, and thus have a part in their future good health! ▼

Changing Times in Taos

By Robert Salazar, pastor

The Taos church



Nestled high up, seven thousand feet, on a mesa in the foothills of the Sangre de Cristo (Blood of Christ) Mountains, overlooking the scenic gorge of the Rio Grande, you find Taos, New Mexico.

Taos is one of the most unique areas in the United States. It contains a blend of cultures achieved over four hundred years, under four flags—Indian, Spanish, Mexican and American.

In the year 1540 Captain Hernando de Alvarez and his detachment of Spanish Conquistadores from the Coronado Expedition were the first white men to enter Taos. By 1615, five years before the Pilgrims landed at Plymouth Rock, the Spaniards had colonized Taos. Taos is thus considered to be the third white settlement in the United States.

The long and colorful history of Taos has thus rendered it famous. The charm of Taos lies in the six-hundred-and-twenty-year-old Indian Pueblo, the many native Spanish villages with their sun-baked adobe houses, the charming old mission churches, and red ristras of chilies drying in the sun.

Like a relic from the old world, Taos lay basking under sunny skies for many years. While suburbia fostered growth and problems in other parts of the country, Taos continued to excel as an art center with thriving art galleries and world-renown ski resorts.

Today Taos reminiscently enjoys the history of its past and tolerantly endures the encroachment of an ever-advancing modern society; a society whose product is commercialism, in-

Sangre Cristo Mountains

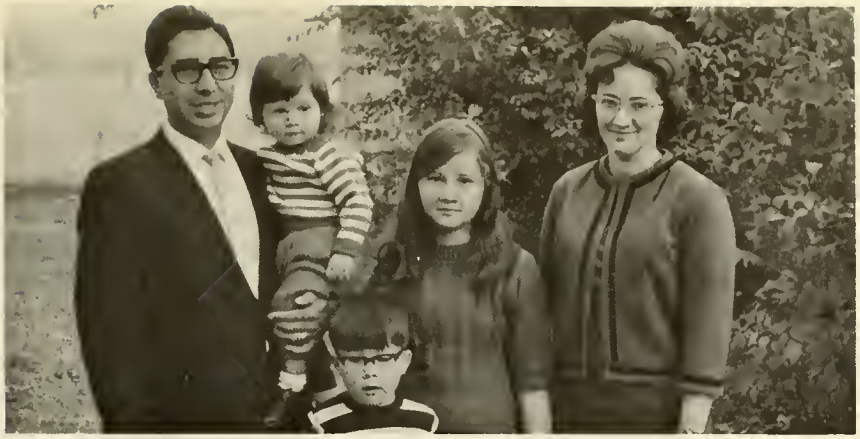


dustry, superhighways, and "hippieism." In effect much change has transpired in Taos . . . some for good, much for worse.

The Indian came here seeking a home, the Conquistador seeking gold, the artist for scenes to paint and the hippie for permissive living; but thank God, this is not all that has come to Taos in recent years. For through the foresight and direction of God The Brethren Home Missions Council came to Taos as well. For some two decades The Brethren Church has been affecting change in the hearts and lives of men in Taos.

The Brethren testimony is thoroughly established in Taos. Our daily radio program "Chapeltime" affords opportunity to reach the greater part of Taos county, other portions of surrounding counties, and some parts of southern Colorado. Because of inexpensive radio time we also have live broadcast of our entire Sunday morning service. Soon we hope to start an Indian radio-program ministry as well. The Taos Pueblo with a population of approximately one thousand people has little or no gospel witness. The Lord has raised a Christian Indian couple in our church who is desirous of ministering to the Indians.

Our church kindergarten, the only one of its type in the entire county, opened its doors for the tenth year this fall. This avenue of service has proved to be a real bridge between the church and the local community of Taos.



Left to right: Rev. Robert Salazar, Jeffrey, Allen, Colleen, and Marilyn.

More recently, the Lord led us to start two Spanish Bible classes in adjacent communities. These classes are held in homes with the host member inviting neighbors and friends to study God's Word. We are reaching a number of unchurched people through these church-extension classes.

The summer months are always full of activities here in Taos. Through the Brethren Christian Education Department's TIME program we were able to have two summer workers—Kevin Huggins, from Wheaton, Illinois; and Sandy Baer, from Lancaster, Pennsylvania. One of our own local young people, Carmen Varos, returned from Biola College, where she is finishing her senior year, to serve for the entire summer.

Summer youth camp, sponsored jointly by the Taos and Albuquerque churches saw close to one hundred campers attend. There were some twenty-four first-time decisions, and a host of young people dedicated their lives to the Lord anew. Too, summer Bible school as always proved to be a very fruitful ministry. Of the one hundred and seventy-five people enrolled, a goodly number made decisions.

This year, as in years past, two of our church young people spent several months engaged in missionary work in Mexico. One of our young people is currently serving under Operation Mobilization in Spain.

Significant changes and challenging adjustments have characterized these latter times in Taos; but, how grateful we are that the changless Gospel of Christ is influencing change in the hearts and lives of Taosenos. ▼

The Taos congregation



The Taos kindergarten



The Ladies Come Through

Few would question that a woman's place is in the home, but in this complex society it is becoming increasingly difficult for her to remain in that primary place of her service. Many things have tended to keep her from this private domain. The ladies of The Brethren Church have demonstrated that their hearts are, first and foremost, inclined in this direction.

For many years the missionary residence at the Spanish-American Mission in Taos, New Mexico, has continued to deteriorate. Crumbling foundations, eroding adobe walls, sagging roof, inadequate heat, ancient plumbing, are but a few of the long list of problems faced by the missionaries there. Although they never complained it was obvious that maintaining a decent home was nearly impossible. The Brethren Home Missions Council was greatly concerned over this deplorable condition but as so often is the case an already overloaded budget prohibited any major change.

Just when things looked hopeless our wonderful ladies of the national WMC learned of this predicament. In a magnanimous gesture they offered to assume, as their annual project, the cost of fixing up the missionary residence. But, a quick survey showed it to be too expensive to remodel the old facility. Determined, however, to do something about this shameful condition the ladies, in cooperation with The Brethren Home Missions Council, worked out a plan whereby the WMC annual offering could be applied to a brand new residence.

A builder was quickly found and by faith the new residence was begun. Under the watchful and frugal eye of Rev. Robert Salazar the cost was kept to a minimum with the missionaries themselves contributing many hours of labor to the project. Businessmen and craftsmen responded as well and the total cost was far less than expected. The simplicity of the typical Spanish architecture blends well with the surrounding community and the spacious rooms provide comfortable living quarters for the missionaries. The guest facilities, attached to the main residence, have, likewise, proved to be a worthwhile addition to the Mission facilities. Summer workers and visiting Brethren have kept it occupied nearly every day since its completion.

The SMM, like their adult counterparts, also showed their interest in this Mission project. The original plan was to leave the guest facility uncompleted but these young ladies insisted on providing the necessary funds to complete the project. To date over $8,000 have come in for this timely project making it one of the largest projects ever undertaken by the women of our church. This unselfish gesture, in providing a home for others, deserves a tribute of praise which we find so beautifully said in the Word of God. "She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy Strength and honour are her clothing; and she shall rejoice in time to come She looketh well to the ways of her household, and eateth not the bread of idleness Many daughters have done virtuously, but thou excellest them all a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates" (Prov. 31:19-31).

—Robert Thompson ▼

The new Taos mission home



Side view of the mission home



The old Taos missionary residence



There Will Always be a Jew

By John S. Neely

Since moving to California, I have enjoyed the coolness following the "setting" of the sun. On the other hand, I must hasten to add, to the disgust of many of my Golden State friends, I do miss the four seasons I enjoyed so much in the East. And, do you know, I came upon a gentleman who also is a spring, summer, fall and winter fan. Let me tell you about this delightful son of Israel.

It was Friday morning, and so just before Shabbos (Sabbath). Women, on this day, would be busy getting things arranged, the house cleaned, in preparation for their greeting the Bride, the Sabbath. From the open doors would come the sometimes tantalizing and at other times unsavory odors of food being cooked in Jewish kitchens. Would we receive the treatment we usually experienced on Friday morning in the rush and bustle of the Jewish home? Time would tell!

This Friday was to be different. God was to bless our calling on this day. We were able to give a gospel message to two Negro maids, and to have a rare conversation with an English girl who had become a Buddhist. She was another part of what we call our "Foreign Mission Field" out here. We were just about ready to call a halt to our calling but something kept us going to just one or two more houses down the street—and are we glad we did! Our eyes were drawn to the walk at the side of the house we had just visited on which ambled a most colorful old Jewish man, my friend of the four seasons.

As he drew contentedly on an old pipe clenched between his teeth, hand to the bowl, I greeted him and asked if he resided in the back court apartment. "Oh, yes," he advised, he lived there. I queried as to whether he was a Jewish man. Yes, he was Jewish. I then mentioned Meshiach (Messiah) as I handed him the "Mediator." The pipe came out of his mouth, and with a raising of one eyebrow and a semblance of a smile curling one side of his mouth, accompanied by a wise look from aged eyes, he observed (was it quizzically, teasingly) "Meshiach"? I pressed him, inquiring if he was familiar with the Tenach (the Hebrew Old Testament). "My book is the Torah," replied the little old man. "Oh! then you should believe in the prophet greater than Moses promised in the Torah," I parried. And with that, I seem to recall, I launched into the prophecy of Isaiah 53, the blood atonement in Leviticus 17:11, the Messianic reappearance of Zechariah 12:10, the new covenant in Jeremiah 31:31.

So you see, I gave him the "business" as fast as I could, believe me—but he just looked at me with no answer. In order that the conversation would not lag, and because I am always interested not only in finding out where people are going (!) but from where they came, I continued our dialogue. I was able to ascertain some details other than that he liked the four seasons. I discovered he was going back to Minnesota where he had lived for sixty-six years, and that he hoped to stay there.

"How old do you think I am?" he asked. I was afraid to venture a guess, but men of his years are always proud to tell you that they are really old—I believe I had heard him say he was nineteen when he came from Poland, was in Minnesota sixty-six years and in California ten years. I may have my figures wrong here since they add up to ninety-five. He said he was ninety, and that although he wanted to go back to Minnesota, he did not want to go back to Poland. The big thing he seemed to remember about the country of his birth was that he was called a "Christ-killer" by members of a "Christian" religion in that country. "Was I around," he asked, "when Christ was killed?"

As we left old Sam S., it was like leaving an old friend—he was already in our hearts. We proceeded to one more home, but were to turn back for our old friend was calling to us. It was now that he was to give us a piece of wisdom. "Do you know why there will always be a Jew?" he asked. By this, he explained, that he meant all the Jews could not be exterminated. I wanted to hear his answer before I gave him mine, and so I told him that I had the answer but that I would like to hear his. "There will always be a Jew," this nonagenarian sage observed, "as long as Messiah lives."

This certainly does not disagree (does it?) with the eternal covenant made by the ETERNAL ONE with our Jewish friends. And as long as there will always be a Jew around, until the Lord comes there should always be a Christian believer to give him a witness. Won't you join your missionaries then in the work of Jewish evangelization, not only in the Fairfax area of Los Angeles, but where you live? Remember, God will bless you for it! ▼

Service Call and Gospel Service

By Herman H. Hein, Jr.

I have a large territory to service here at Kenai. One of my first service calls was over 1,500 miles away at the Navy base on Adak Island. The Aluetian Islands are nearest to my territory for the Alaska Scale Company so when the Navy needed a large truck scale repaired the call came to me to do the job. I jumped at the chance for it was an opportunity to see more of Alaska with all expenses paid.

On Monday morning, August 11, 1969, I boarded a plane from Kenai to Anchorage and then traveled from Anchorage to Adak. The first interesting sight was the forest fire on the Kenai Peninsula. We flew almost directly over it and then over the Alaska Mountain Range which was spectacular in its beauty. Upon my arrival in Adak at 4 p.m. I began the repair job and finished it on Thursday of that week. There was no plane out on Thursday so I had to stay over until Friday. Due to some motor trouble of the plane I was not able to leave on Friday and had to remain until Saturday.

The Lord had a reason for these delays and I had some interesting experiences. On Wednesday evening Mr. George Parkko invited me to go to choir practice with him. He wanted me to meet the Navy Chaplain who turned out to be a very fine young man with a real burden for the people.

On Thursday evening we went to a Navy man's home for a Bible study with a group of about seventeen people and had a very fine time of Christian fellowship.

For five nights I stayed at a construction camp and on the last one I felt the leading of the Lord to make a greater effort to reach some of the forty men staying there, some of whom were rough and tough. At the supper hour I had the cook get their attention and I announced an evangelistic service at 7 p.m. in the lounge.

Lo, and behold, twelve men showed up and two more drifted in later. I had the opportunity to give them the Gospel of Jesus Christ and to answer questions for the following hour. One man with whom I worked all week asked me to his room and I was able to talk to him about Christ until 11:30 p.m. He didn't make a decision but I am going to follow him up.

It was a "service" call all right but the main service was to tell the men about Christ. It is wonderful to serve the Lord wherever you are and I trust many of my "service calls" will turn into calls for a gospel service. ▼



Pastor Herman H. Hein



Hein family now in "service"

The Signal Has Been Called

Brethren Minute-Men have all been notified by letter that St. Petersburg, Florida, needs help. Rev. William Tweeddale and the St. "Pete" group are anxiously awaiting your help. New attendance records are being set. It's a big opportunity and every Brethren Minute-Man "opportunist" will want in on this one. Return your envelope today!

Minerva Sets Dedication Date

The Grace Brethren Church, Minerva, Ohio, has chosen Sunday, November 16, for the dedication of their new building. The speaker for the occasion is Rev. Richard Grant, pastor of the Grace Brethren Church, Mansfield, Ohio. Special music will be provided by Grace College.

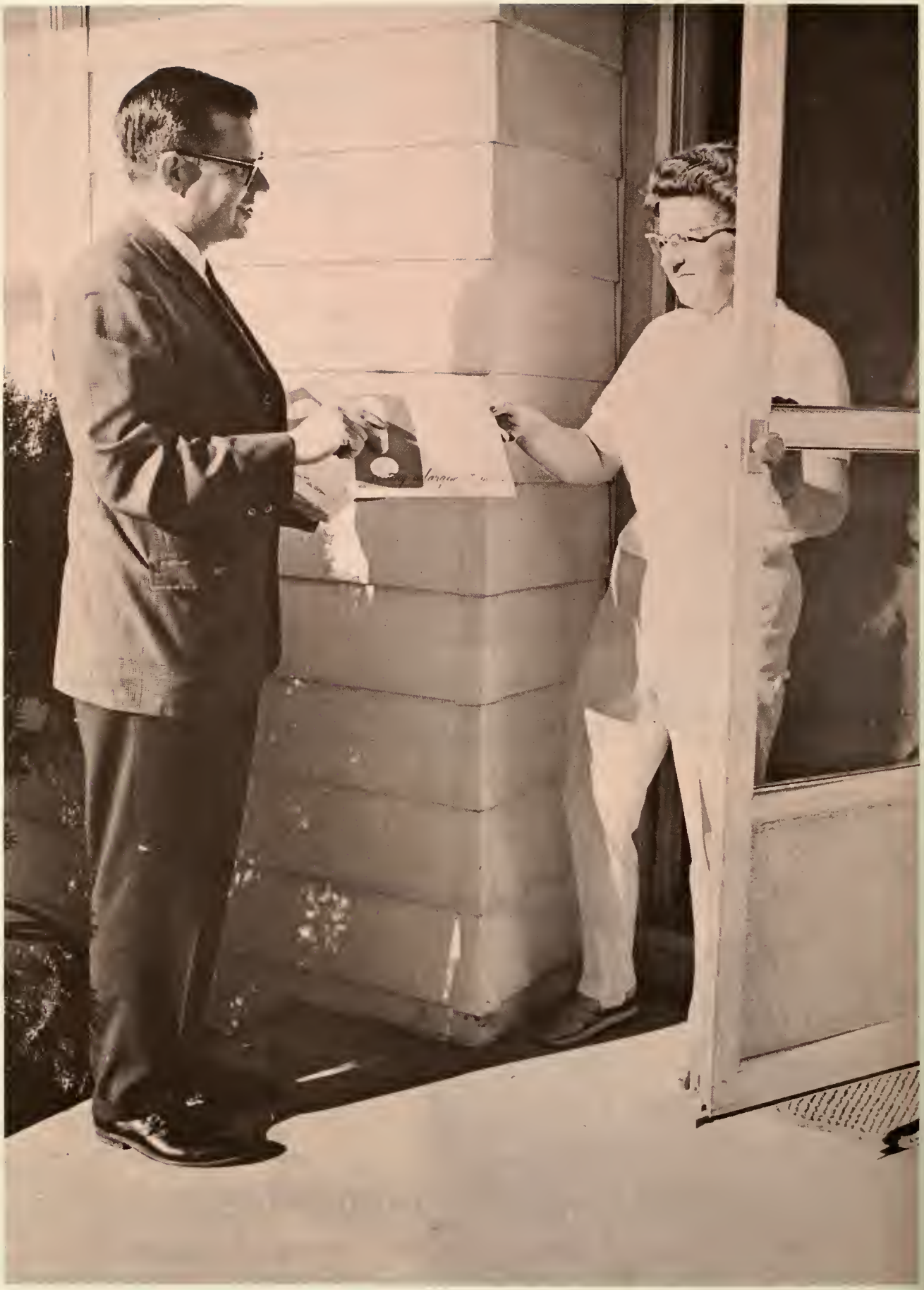
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Missionary Effectiveness Depends Upon...

By Lester E. Pifer

A correlation of yielded talent on the human level, a consistent ministry with the Word of God, bathed in the sovereign control of the Holy Spirit are absolutes in building God's Church anywhere on the earth.

Having just returned from a visit in a number of our strategic missions in the great southwest this writer was made aware of our dependence upon God, an utter necessity to the accomplishment of our task. One cannot face an area like greater Denver, Colorado, the spiritual needs of the Spanish-Americans of northern New Mexico or the establishment and maintenance of a mission among the Navajo without the divine aid of God.

The myriads of problems of establishing a new mission church in a major city with its ethnic diversity; its shifting, exploding population; its materialistic philosophy and its sin is definitely a monumental calling. To break through cultural barriers, and ancient customs and practices of pagan religions with the Gospel of Jesus Christ demands the skill and wisdom of spiritual giants. The establishment of the indigenous, self-supporting churches among any segment of mankind requires the revelation of the sovereign will of God, the divine enduement of the Holy Spirit, and the tireless efforts of dedicated, spirit-filled servants.

When our Lord departed from this earth He gave a definite promise to His disciples, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12). The Holy Spirit, the great Comforter, was to be the constant guide to His disciples (cf. John 14:16, 18, 26). His disciples were to have the presence and the divine capacity to accomplish His work on earth.

The Lord committed to His followers the task of evangelizing the world. He stated precisely the source of the divine enablement, the nature of their work and the scope of their objective (Acts 1:8). Power is an all-important prerequisite to the success of our spiritual labor: "For we wrestle not against flesh and blood . . ." (Eph. 6:12). The Apostle Paul was careful to point out that "the sword of the Spirit" was one of the most effective weapons of the battle against the arch-enemy Satan and his organized hosts of wickedness. The Holy Spirit has come to reside in each believer to inspire, motivate, direct and guide in the fulfillment of God's purpose.

The Book of Acts records the acts of the Holy Spirit through the Early Church. Peter, filled of the Holy Spirit, spoke the Word and saw 3,000 people come to Christ (Acts 2:4). The Early Church and its new converts, controlled by the Holy Spirit, ". . . continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). Barnabas, "a good man, and full of the Holy Ghost and of faith:" ministered at Antioch, "and much people was added unto the Lord" (Acts 11:24).

The Holy Spirit has a special ministry in the calling of individuals for missionary service (Acts 13:1-6). He takes the conditions of the time, impresses them upon His children to stimulate the call to service (Acts 12:20-25). He causes the Word of God to grow and multiply (Acts 12:24). He motivates the church into action to stand with and support their missionaries (Acts 13:1-4). He empowers, opens the way and uses the Word of God in new areas (Acts 13:5). His illuminating ministry in prayer with the missionary is perhaps one of the most comforting aspects of His work (Rom. 8:26-27; Eph. 6:18; Jude 20).

The Brethren Home Missions Council cannot minimize the importance of this ministry. Whether we talk about the call of a particular missionary, the selection of a field, a problem in the mission church, or the progress of the indigenous church, we are dependent upon the guidance of the great Comforter. The home-missionary must exercise great care to recognize and submit to the ever-present leadership and empowering ministry of the Holy Spirit. To a great extent, the skill in handling the Word of God, the effectiveness in reaching souls, and the unifying growth of the local body of believers will be determined by the sensitiveness to the direction of the Spirit. Miraculously, the Holy Spirit coordinates all of these results to build a work for Christ's glory.

The churches at Taos and Albuquerque, New Mexico, bear clear evidence of God's blessed work through His missionaries, His children and His Word. The breakthrough in the cultural barrier of paganism at Counselors Post, New Mexico, among the Navajo Indians is indicative of the Spirit's direction in so many phases of this ministry. At Arvada, Colorado, we were privileged to talk briefly with an entire family who just recently came to Christ and are now happy in the new home-mission church. It matters not where —He is always there—in the witness, behind the Word, teaching, convicting, filling, energizing and bringing glory to Christ in the building of His glorious church (Eph. 1:13-14). ▼

Church News

NEW TROY, MICH. Mrs. Eddie Mensinger, missionary to Africa was the special guest for the opening of a new SMM year at the New Troy Brethren Church. She depicted the daily life of African girls and explained an organization similar to SMM for girls in Africa. Gerald L. Kelley, pastor.

CLAYTON, OHIO. The Clayton Brethren Church is working on a project in the Sunday school with a goal of $500 to be raised for the Missionary Herald printing plant to help pay for the new Heidelberg printing press that has been purchased. William E. Howard, pastor.



RIALTO, CALIF. Rev. and Mrs. Gerald Polman, pictured above, received a silver tea service from the Rialto Brethren Church at a surprise 25th wedding anniversary reception recently.

YORK, PA. The 15th anniversary, homecoming, and rally day were all celebrated by the Grace Brethren Church Sept. 14. The day consisted of three separate services with much reminiscing and thankfulness for what the Lord has accomplished over the past 15 years. Special speakers were Rev. Russell Weber of Hardy, Va., in the morning and evening services, and Rev. Ulysses Gingrich of Manheim, Pa., for the afternoon service. Many friends and former members came back to help make the day a large success. Kenneth E. Wilt, pastor.

NOT TOO LATE! If any church financial secretaries or treasurers have not ordered offering envelope sets for 1970, you may still obtain them from the Missionary Herald Co. Send a sample of the type envelope you wish duplicated, and the quantity needed. Delivery guaranteed prior to January 1, 1970. Send your order to either location: Brethren Missionary Herald Co., Box 544, Winona Lake, Ind. 46590; or Herald Bookstore, Box 2385, Fullerton, Calif. 92633.

GENEVA, SWITZERLAND. Mr. and Mrs. David Shargel are the parents of a son, Daniel William, born in Geneva Sept. 10. The baby is the first for the Shargels who have been studying the French language in Europe for the past year in preparation for service as Brethren missionaries in the Central African Republic.

ARVADA, COLO. A surprise dinner for the pastor and family was attended by 50 at the Hackberry Hill Grace Brethren Church. Pastor and Mrs. Robert Firl were presented with an electric blender following the meal. Rev. Dale Hostetler, pastor of the Santa Barbara, Calif., Grace Brethren Church, was the speaker for the evening. He spoke on the interest and love Christians should have for one another. Pastors Firl and Hostetler are both originally from the Meyersdale, Pa., Grace Brethren Church. There they attended school together and dedicated their lives to Christ at the same time. It was an evening of unusual blessing in the Lord and in the history of this church. Robert L. Firl, pastor.



WINONA LAKE, IND. The Missionary Herald Co. has produced an attractive 2-color church bulletin and a bulletin insert using the new NFBC emblem (shown above) and the new Statement of Faith, both adopted at this year's national conference. Samples of both items have been mailed to all pastors.

The new NFBC insignia was designed by Rev. Horace Mohler, assistant pastor of the First Brethren Church, Dayton, Ohio. The design includes the cross, the circle (representing eternity), an area tapering to an apex (suggesting Brethren churches), with the whole resting upon the foundation of the Word of God (the Bible). The initials NFBC (National Fellowship of Brethren Churches) complete the drawing.

FINDLAY, OHIO. Evangelist Bill Smith was present at the Grace Brethren Church Sept. 24 with some challenging thoughts to prepare the way for the Allen Herr crusade held Oct. 5-10. His challenge was tremendous in helping the church prepare for the meetings. Glenn Coats, pastor.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	*Date*	*Pastor*	*Speaker*
Telford, Pa.	Oct. 27-Nov. 1	Robert Griffith	Nathan Meyer
Manheim, Pa.	Nov. 2-7	Ulysses Gingrich	Nathan Meyer
Homerville, Ohio	Nov. 2-9	Robert Holmes	Allen Herr
Everett, Pa.	Nov. 2-9	Homer Lingenfelter	Wesley Haller
Winchester, Va.	Nov. 2-9	Paul Dick	Dean Fetterhoff
Grafton, W. Va.	Nov. 5-16	Paul Mohler	Kenneth Wilt

The Brethren Missionary Herald cordially invites you to join Rev. Ralph J. Colburn and Rev. Charles Turner in a twenty-two day tour of Bible lands, beginning March 30, 1970. The tour is priced at just $1,095 per person, round trip from New York. Just a few of the points of interest to be visited include Rome, Cairo, Jordan, Beirut, Tel Aviv, Jerusalem, Samaria, Capernaum, Ephesus, Athens, Corinth, and many others. Write today for a descriptive brochure outlining this exciting tour! Address your request to BMH Tours, Box 544, Winona Lake, Ind. 46590; Rev. Ralph J. Colburn, 3490 LaJara St., Long Beach, Calif. 90805; or Rev. Charles Turner, 44 S. First St., Rittman, Ohio 44270. A time-payment plan is available for those who may desire it. (Note: This tour would be an ideal gift for your pastor and his wife . . . some of our Brethren churches may wish to consider sending them as a token of appreciation for their ministry to your church.)

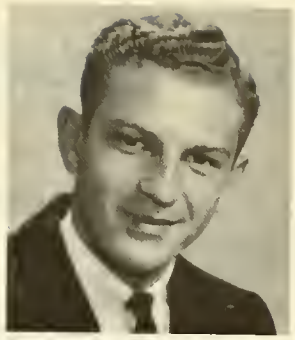
CHANGES. Please make the following changes in your *Annual:* Rev. and Mrs. Merlin D. Berkey, 1695 Dominion Dr., Apartment 5, Akron, Ohio 44313; Rev. and Mrs. Clyde J. Caes, 5839 Sprague St., Omaha, Neb. 68104; Rev. and Mrs. Robert D. Crees, R. D. 2, Box 276, Goshen, Ind. 46526; Rev. and Mrs. Arthur N. Malles, Grace Brethren Church, 911 Rohrerstown Rd., Lancaster, Pa. 17601; Rev. and Mrs. Kenneth Teague, 10 E. Luray, Alexandria, Va.

ATTENTION PASTORS! When sending a death notice in for publication in the *Brethren Missionary Herald,* include the age of the person if at all possible.

WINONA LAKE, IND. Rev. Leo Polman, director of the Brethren Financial Planning Service, reports that one of our Brethren families recently directed, in making out their will, that 57 percent of their total estate be given to one of our Brethren organizations.



MINNEAPOLIS, MINN. The U.S. Congress on Evangelism, held here recently, was a proclamation of the fact that the world's only real hope is Christ. The six-day event was the largest such gathering in modern evangelical history with some 5,000 delegates from 95 denominations attending. Brethren persons shown in the picture above were in attendance: (l to r) Dr. Glenn F. O'Neal, professor at Talbot Seminary; Rev. John Terrell, pastor, Dayton, Ohio; Rev. Clyde Landrum, editor, *Brethren Missionary Herald*; Dr. George O. Peek, pastor, Long Beach, Calif.; Professor Richard McNeely, Biola College; and Rev. Bill Smith, director, Brethren Board of Evangelism. Present but not in the photograph was Mr. Norman B. Rohrer, executive secretary, Evangelical Press Association. (U.S. Congress on Evangelism photo).



MEYERSDALE, PA. Pvt. John A. Mosholder, C-3-1, pictured above, was selected as Outstanding Soldier of the 1st Basic Combat Training Brigade, Fort Jackson, South Carolina. This honor is given only to soldiers who have clearly demonstrated outstanding leadership ability. In this particular Brigade, the Outstanding Soldier becomes an adviser to the Brigade Commander and confers with him on all aspects of basic combat training. John is a member of the Meyersdale Grace Brethren Church. Robert L. Burns, pastor.

MONTCLAIR, CALIF. Mrs. Gladys Good, *Herald* correspondent, sends the following news from the Grace Brethren Church: "Pastor Donald D. Furrow came to us from the Inglewood church the first of this year and was ordained to the ministry in our church on Aug. 10. The evening Bible school this year was outstanding. Counselors from the Narramore Foundation instructed the adults, while the children had their Bible lessons and handcraft. There was an average of 120 in attendance, with 15 professions of faith in the Lord Jesus Christ."

SACRAMENTO, CALIF. Pastor Charles M. Martin has resigned as pastor of the Sacramento Grace Brethren Church, effective Sept. 8.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

BEAL, Doyal W., 76, a member of the Grace Brethren Church, Mansfield, Ohio, departed to be with the Lord Sept. 22. Richard E. Grant, pastor.

WASTLER, Susan J., 74, went to be with the Lord Aug. 30 after many years of faithful service in the Clayton, Ohio, Brethren Church. Rev. Lon Karns and Rev. Clair Brickel assisted Rev. William E. Howard in the service.

STEP FOUR: REAP THE HARVEST

STEP THREE: WAIT

STEP TWO: SOW THE SEED

STEP ONE: BREAK UP FALLOW GROUND

By JAMES I. WILSON

A few weeks ago a boy and girl came into the Logos Bookstore. It became obvious to me that the girl was a Christian from the happiness and excitement she expressed when she saw books she recognized and wanted. She continued looking for at least 30 minutes while the young man stood by rather passively. When they were ready to pay for her books I asked them if they were active in any student group on campus. He replied that they were looking for a church which they could attend together. Her background was Baptist; his was Unitarian and Presbyterian. I recommended three strong Christian churches in the area, which they appreciated. Then I asked them what their real interest was; that is, apart from denominations what did they believe about Jesus Christ.

"I'm ready to be convinced," he said.

"Ready enough to read a book?"

"Yes," was his reply.

I went to the shelf and picked up *Basic Christianity* by John R. W. Stott, which he then purchased.

"Ready enough to talk with someone?" I asked.

"Yes."

"When?"

He wanted his girl present during any conversation. Since they were together then, I volunteered that I had free time if they wanted to talk. We went to my office and spent the next 45 minutes sharing and making clear the good news of Jesus Christ. There was no argument and he had no questions. As he had said, he was ready. He must have received Christ shortly after leaving the store because when he came in the next time he was a Christian. He wanted to tell me about it. He left with a very good Bible study series entitled, *Learning to Love God, Learning to Love Ourselves, Learning to Love Others.*

There was no ground preparing on my part. There was no sowing. There was no waiting. He was a ripe harvest when he came into the store.

Because we do not think we are called to reap or because we think that the Holy Spirit does the reaping or because we do not think that people are ever ready to be harvested there are many people who are ready to become Christians and no one will help them make the decision.

Jesus said to His disciples in Samaria, "Do you not say, 'There are yet four months, and then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor" (John 4:35-38).

Jim Wilson operates the Logos Bookstore near the University of Michigan campus. He sold $30,000 worth of books in the first eight months, and had opportunity to speak with hundreds of students. "Step Four: Reap the Harvest" is the fourth in a series of articles on witnessing by Mr. Wilson.

There are several truths in this passage. 1) There is an immediate harvest with no wait. 2) Other men did the groundbreaking, sowing and waiting. Another does the reaping. 3) He who reaps receives rewards for himself and gathers eternal life for those he harvests.

If these principles are true, and I believe they are, then in western civilization where there has been much labor expended in sowing the Word, there may be a ripe harvest in any given place at any given time.

The difficulty, if there is any, is recognizing the ripe harvest from the unprepared, unsown or the not-ready harvest. Although there are ways to recognize the difference in people, the simplest way is to be willing to be led by the Holy Spirit and to trust that the Holy Spirit will also lead the ready harvest to you. This mutual leading makes it obvious and simple to introduce the person to the Father through Jesus Christ.

Notice this mutual leading in three consecutive chapters in the Acts. In Acts 8 the Holy Spirit led Philip to the desert road and then to the chariot in which the treasurer to the Queen of Ethiopia was at that moment reading Isaiah 53. The Ethiopian was ready and Philip had been willing to be led. In Acts 9 we see Saul of Tarsus and Ananias led together. In Acts 10 Cornelius and Peter were directed to each other.

Fourteen years ago on an aircraft carrier in the China Sea I began to pray that God would lead me to prepared hearts and that He would also lead these men to me. In two months, almost ten officers and thirty-five enlisted men came to know Jesus Christ through this daily prayer. One of these officers arrived on board seeking the Lord. He had been consulting his minister but without much benefit. He was corresponding with a friend, expressing to him his spiritual need. He came on board as my roommate and he later said that on seeing my Bible his first thought was, "At last, a Bible." He received the Lord as a result of the Bible study held each evening, finished his naval service, went on to seminary and is presently serving as a naval chaplain.

Jesus said, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest" (Matt. 9:37-38). ▼

The World Is Too Much With Us

By William A. Smalley

Alicja Iwanska, a Polish anthropologist, in describing her observations upon an American farming community, made some generalizations which struck me as extremely pertinent as a summary of American value systems. She said that for the farmers on the large Western farms which she had studied the universe was divided up into three different categories. She labeled the first category *landscape.* It included the distant mountains, the trees, the scenery, the environment of the farmers in so far as this environment was not manipulated by them. They looked at it, they enjoyed it in a disinterested sort of way. It had no high emotional content for them.

The second category of life she labeled *machinery.* To these farmers machinery was an important part of their lives. They polished their machines, they cared for them. The machines had high value to them and they rated their machines in terms of their productivity in their farming life. The livestock belonged to this machinery class of the universe. It was important according to its productivity. It was cared for and kept with much the same earnestness and much the same eye to profits that the machinery had. Real affection and interest, and a great deal of value, was placed upon the machinery category.

Finally, the third category was that which she labeled *people.* People were neighbors, individuals who came in for a cup of coffee, folks who cooperated in times of need or emergency. People were human beings with whom one grew up and lived and died, and with whom one had constant relationships on the social and business level.

Human Beings but not People

The fascinating significance of all this, however, was that not all human beings were people. The Indians, for example, belonged to the landscape class. They were part of the scenery. On a Sunday afternoon one took a drive out to the reservation to look idly and curiously at the Indian communities as one drove by. Mexican migrant workers were machinery. Their value lay in their productivity. Their help was important to the same degree that the help of a cow or the functioning of a fuel pump was important. When their productivity was lessened they would be discarded in much the same way as an old car would be.

Human beings who were people were different in that they had value in and of themselves regardless of their productivity.

As I listened to her talk, I could see myself in her characterization. There have been many times when I have sensed the temptation to look on certain groups of human beings as scenery, as part of a landscape.

And how utterly characteristic is the tendency to look on human beings as machinery! We like to take care of them, to keep them in good health; we like to keep them in their proper place, however, like the well-loved dog which is a member of the family so long as it sleeps on the floor.

The Need for Change

If we are going to deal with people as people in a culture that is vastly different from our own, we have to come to the fundamental realization that people are different from society to society, and to do this we are going to have to make the major move to change. If we are going to be persons among people, our privacy, our established patterns of what is convenient and comfortable are going to have to be drastically modified. Our sense of belonging to others, which characterizes so many societies in the world.

This sort of experience involves a tremendous emotional drain. It is an extremely difficult attitude to take and position to follow. It means "becoming all things to all men so that by all means we might win some" in the deepest sense, and it means a type of cultural suicide which Paul characterizes as being "crucified with Christ." On the American scene the problem is just as great. It means to count as people, and not simply as machinery, the Negro groups in our communities, so that they enter into the life of people, as people, in our church groups, in our schools, and in our neighborhoods. This requires a transformation of a major sort for the American system of values.

The deep-seated, ingrown values which have been characterized here cannot easily be peeled off. Rather, a change involves an internal restructuring. It involves being remade inside. Jesus called it being reborn. It implies an intellectual and emotional conversion on our part to the point where we can become neighbors with all human beings everywhere.

In all of the discussion about what "worldliness" means in a Biblical sense and all of the examples of various kinds of behavior which have been classified as worldly by one group or another, I think that often has been neglected the very basic fact that the spirit of this world is not easy to identify nor is it easy to shake off. Certainly it lies in the attitude and predispositions of our day more than in any particular thing we do. I believe that an important ingredient in the spirit of the American world is that we so often do not really consider human beings to be people.

–Reprinted by permission from *Practical Anthropology*

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Grace College's Future?

Thirty-two years ago Grace Theological Seminary was born in a prayer meeting. At the time no plans were made for a college. It was believed by the founding fathers that Brethren youth could be trained in Christian colleges and from there channeled into Grace Theological Seminary to prepare for Christian service in The Brethren Church.

This course was pursued for eleven years before Grace College came into existence in 1948. During this time it became increasingly clear that youth trained in non-Brethren Christian colleges were gradually conditioned toward ministries outside The Brethren Church. The realization of this came as a great disappointment to pastors and congregations who had nurtured young people in their own congregation and then had done much to finance these young people through non-Brethren colleges.

The growing conviction of the need for a Brethren college led a group of ministers to bring pressure upon the board of trustees and the administration of Grace Theological Seminary to establish a college. After several years of deliberation, a collegiate division was finally organized in Grace Theological Seminary consisting of two years of liberal arts work.

The Collegiate Division Succeeds

The purpose of this division was to prepare men for entrance into the seminary. It was believed that younger men could be grounded in the Brethren atmosphere and then sent on to other schools for the completion of their college work, whereupon they would be admitted to the seminary as regular students. For older men, they could be admitted immediately into the seminary as special students.

This program met with immediate favor, and thirty students enrolled the very first year—most of them older students. After finishing these two years they entered the seminary and are today in the ministry. Younger students went away to other colleges to complete the two years of their college training, and then returned to the seminary.

A gradual transition took place over a period of five years. The older students soon disappeared and only younger students came to the collegiate division. One year of college convinced them of the value of a college education and they transferred to other colleges for the final three years. The result was that three years in another institution influenced them away from The Brethren Church, and they did not return to the seminary. Many students who saw this happening, decided not to come to the college division at all, but went immediately to a college where they could get the full four years of training.

The Change to Meet New Conditions

The board of trustees and the administration were compelled to reeval-



By Dr. Herman A. Hoyt, President



uate the new set of conditions. Though it was a difficult decision to make, it seemed quite evident that the collegiate division must be enlarged to a full four-year liberal arts course if the school was going to attract and hold young men preparing for the ministry and missionary service. By this time pastors were insisting that there were many young people within the denomination who also deserved the privilege of a college education within a Christian atmosphere, under the control of The Brethren Church, but who were not necessarily called into the ministry or missionary service.

So, by action of the board of trustees, a four-year plan was introduced in the fall of 1953 for a college. The new program met with instant favor throughout the Church, and the student body began to grow. The school has not changed from its original purpose of channeling young men into the ministry and missionary service, but there was the added purpose of training all young men and women for Christian service. By this time the Christian day-school movement was under way. Consequently, the education department was added with the primary purpose of training teachers for the Christian day school.

Grace College Has Grown Large

From the original thirty with which the collegiate division started, the school has now multiplied twenty times. About one-fifth of the Brethren young people who attend college come to Grace College. We wish all of them would come to Grace. But this is not the case. In addition to Brethren students, almost half of the student body comes from other denominations.

The question arises, is Grace College fulfilling the original purpose, namely, to channel young men and women into Christian service? Perhaps some statistics will help us to evaluate the measure of success at this point.

At the spring graduation, forty-seven men received their degrees. Of this number twenty-one applied for entrance to Grace Seminary and were admitted. Seventeen of these were Brethren. One man went into Christian day-school teaching. Some of the young women also went into Christian day-school teaching. We have no way of knowing how many of the other twenty-five men have also gone for training in other theological seminaries.

In checking on the influences that led the twenty-one to Grace Theological Seminary, various answers were given. High on the list, however, was the influence of Grace College in the lives of these young men, as stated in their application to Grace Seminary. Among other reasons given were: the study of God's Word, exposure to Christian service, father's example, working with youth, the Lord, and such like. Even these may have a very vital connection with Grace College.

Would You Want to Close Grace?

Do the facts in this limited area argue convincingly for the worthwhile value of this school? If Grace College is succeeding to this extent in channeling youth into Christian service, does this not suggest that the school is worthy of prayer and support? But what about the multitude that does not feel called into specialized Christian service? Does this necessarily mean that they do not need and profit from training in a Christian college? We hope you agree with us, and that you will demonstrate this by generous giving as well as by continued prayer. ▼

Christian Athletes Tell the Story



Dave Goodman lays in two points during his career at Grace College.

There were just three minutes left in the first half and we were three points behind in what had been a close game. We'd been up against all of these players before, but they had all been on different teams. Now we were playing them all together in the best basketball team in this section of the Philippines.

We'd started out pretty well moving the ball and getting back quickly on defense. At first, however, our offense didn't seem to jell. We were having the usual problems of getting used to the constantly changing playing conditions. Courts were of all shapes and sizes with rims as high as twelve feet and as low as nine. Perhaps it was because this court was so close to regulation size that we were having our troubles. We had already played one game earlier in the day, but, of course, this was only a two-game day—some days we played three.

I glanced at the official timer holding his Japanese watch in one hand and waving the other—cheering his team on. Occasionally, he did cheer for our team, but only occasionally. It's a funny thing about basketball, Philippino style. Somehow those last three minutes of a period sometimes seemed like ten minutes stateside, depending, of course, on how the game was going and which team needed the time most; but then I never did trust those Japanese watches.

One of our guards dribbled the ball downcourt. His partner at the guard position set a block. I was supposed to cut around.

As I started forward, my Philippino counterpart, who wanted to do the best possible job of guarding me without chasing me all over the court, had discreetly taken a firm hold on my basketball trunks. The result was a rip which I was sure the entire crowd of about two thousand must have

By Dave Goodman

heard. Much to my relief, however, the rip was not nearly as bad as it had sounded and I was now free of any defense so I made my cut to the basket and got the pass. My Philippino friend was at this moment in a very poor position to make any defense leaving me with a clear shot at the basket. Being half-a-foot taller increased my advantage so I instinctively took my usual jump shot releasing the ball with my arms almost fully extended above my head. Just as I released it, however, a wiry, brown arm reached up and jolted my shooting arm sending the ball ingloriously into the stands. Immediately I glanced at the referee for his call, but there was none. He smiled nicely, but with no trace of sympathy. Our opponents simply took the ball out-of-bounds and the next thing I knew we were sprinting downcourt trying to catch them.

I couldn't say they hadn't warned us. In Taiwan we were told by the local missionaries, "Whatever you do, don't swing your elbows." We found the Chinese have great respect for sportsmanship, but they loathe any other type of conduct. They do not boo, having a much more refined method of expressing themselves. They hiss! In a stadium full of people it sounds like a huge snake pit with you in the middle. It is the most piercing sound I've ever heard.

In Hong Kong prominent businessmen warned that there would be Communist-backed troublemakers both in the stands and on the court. We were supposed to brace ourselves for anything. Above all they cautioned, "Whatever happens, remember to smile." I never got so tired from smiling in my life.

Somehow we managed to scrape some baskets together with a little defense to come out on top by one point at the close of the half. When that timer announced that time was up, I scooted over to the bench to give my feet thirty seconds of rest before we put on our half-time service.

Some of the local church people brought over a pot of water and a case of Pepsi. By this time everyone on the squad was painfully aware of the discomforts a little harmless looking water could bring. These people were conditioned to the water and all the unseen organisms it harbored. We were not, so we usually went heavy on the Pepsi when there was a choice. These few Christians would always treat us like royalty. Four or five households would combine to prepare a feast which was fantastic according to their standards. We would do our best to eat appreciatively, but finding it so different from our own food, when we were finished there was always an abundance left for our hosts to eat.

They gave us their best beds when we stayed in their homes. Of course, their best bed might be wooden, with no springs or mattress, but only a mat to sleep on. We learned to adjust and to smile regardless of the circumstances and to appreciate what was given to us out of Christian love. To appreciate, not necessarily what was given, but rather the love behind it.

The public address system was up so I took my place in the semicircle of sweating basketball players. There was a wide variety of backgrounds among us with some who attended secular universities, Bible colleges and Christian liberal arts colleges like myself. We even had one preacher.

Coach emceed our program which started with a trumpet solo. As he talked, I could watch the people beyond him, who would not consider listening to a local pastor, but now were more than willing to listen to basketball players who were far less profound.

We tried to make up for our lack of polish with our enthusiasm. How can you be *too* enthusiastic about the Christian life? We'd each found a certain satisfaction in knowing that this was where the Lord wanted us this summer. The dedication and enthusiasm evidenced in the lives of the missionaries we worked with rubbed off on us. Whether it was playing basketball outdoors in the rain or struggling to bridge communication gaps, we took courage and strength from the knowledge that the Lord was working through us.

During the service several of my teammates gave their testimonies in which they presented the plan of salvation. Special music was provided by our team quartet. Coach closed the service telling about the back page of the programs that each of us would be handing out. Many would tear off the back page and mail it in for a series of free Bible correspondence lessons. Through these lessons thousands have been brought to a saving knowledge of Christ.

Half time would be over in several minutes as we all gathered close to the mike. First our guitar player strummed the chord—then we began. It was one big, sweaty choir with a separate kind of "beautiful" music. But God blessed and used our witness to His glory. ▼

Dave Goodman, a 1969 Grace graduate with the Bachelor of Arts degree, spent six weeks in the Orient this past summer playing with "The Crusaders" basketball team, sponsored by Sports Ambassadors, a division of Overseas Crusades with headquarters in Palo Alto, California.

The ten-man squad under Coach Keith Brown, Oriental Crusades Missionary, played basketball and witnessed before thousands in Japan, Taiwan, Thailand and the Philippines.

Dave is the son of Rev. and Mrs. Marvin L. Goodman, Jr., missionaries on furlough from the Central Republic of Africa.

Dedication, Now!

By Rev. Wesley Haller

Although Jesus Christ is "the same yesterday, and to day, and for ever" (Heb. 13:8), the times in which we live are in constant change. More than fifty nations have emerged since 1945. One of these is Israel. In Luke 21:24 we read the following prophecy, ". . . Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." A little over two years ago, in June 1967, there was the Six-Day War between the Arab nations and Israel. The result of that conflict was Jerusalem coming back under complete control of the Jews. And the Israelies refer to this as one of the "un-negotiable conquests" of that conflict. We are not saying this is a literal fulfillment of Luke 21:24, but it is another indication that we are living in a world of change, and we are fast approaching the end of this age of grace.

People today are looking for something real. What we offer must be genuine enough to withstand a careful and thorough probing. People of our times are not fooled by pious persons whose religion only goes skin-deep. The only way to provide a realistic solution to the specific needs of men today is to demonstrate that what we profess in Jesus Christ is real. This calls for "Dedication, Now!"

In Matthew 21:28-31, Jesus related a parable of two sons. Christ is speaking to the Pharisees, who had challenged His authority after cursing the fig tree on Monday of Holy Week. In the matter of moral righteousness the Pharisees always professed much. They were like the second son of our parable, who said, ". . . I go, sir" (v. 30). The word "go" should not be included for it reads literally, "I, Lord." Here was a man who professed zeal and ready obedience. "I, Lord." "You may depend on me to go." "That's right up my alley!" This is the graphic force of the words used here.

Does this not speak to many of us today? We maintain respectful attitudes towards Christ and regularly observe all the outward ordinances of the church but many of us have not completely given our hearts to God. We say from time to time, "I, Lord." Perhaps at that moment we have every intention of keeping God's commands and walking in the same way all the days of our lives. But most of us have no strength of purpose, and have not attained a spirit of self-sacrifice. When called to do something for Christ, which He said as a burden would be light, we think of His work as something heavy and crushing. Or, we shrink back from service. The yoke which the Lord said was light seems hard and rough. So many of us are like the second son of this parable, "I, Lord, and he went not." It's a dangerous thing to break a vow made to the Lord Jesus Christ. Jesus said on one occasion, "why call ye me, Lord, Lord, and do not the things which I say"

The challenge to us in this hour is one of obedience. To be hearers of the Word and not doers is to seriously jeopardize our Christian experience. "Faith without works is dead." The average Christian of today does not need more light on the Word of God, he needs more *obedience to the Word of God.* In the larger context of the Bible, John 13:17 is so true: "If ye know these things, happy are ye if ye do them." "Happy" or "blessed" are ye if ye do them. But many of us in The Brethren Church are the most unhappy, unblessed people I know. Why? Because we are disobedient. The Lord has said, "Son, go work today in my vineyard." And we have not gone.

But there is still hope for the work of Christ that we as Brethren must do. Most of us are like the first son in the parable rather than the second. The first son, Jesus related, "answered and said, I will not: but afterward he repented, and went" (v. 29). It is to this man that we direct our attention; the man who has been saying, "No, I won't," but who is beginning to repent of this attitude. You and God are not agreed. God has spoken clearly to you, making His will plain concerning some issue in your life, whether a simple matter or some great matter of discipleship. God has spoken clearly and unmistakably; but up to now, your answer has been, "I will not." My prayer is that this hour will be the parting of ways for you. May the issues of God's Word, as they come to you this day, lead you into the perfect will of God and away from disillusionment and despair. Your whole life's

Rev. Haller delivered this message at the 80th Annual Conference of the National Fellowship of Brethren Churches, which in turn elected him as moderator for the coming year.

A graduate of Grace Theological Seminary in 1951, with the Bachelor of Divinity degree, he is pastor of the First Brethren Church, Johnstown, Pennsylvania.

future may hang on your response to the need of "Dedication, Now!" Consider carefully and prayerfully this man who said, "I will not: but afterward he repented, and went." Note three things.

First, the father's voice had been heard. That morning when he arose to begin a new day the father came into the son's presence and said, "Son, go work to day in my vineyard." This was a voice that he knew so well. The voice that speaks inside you today to your conscience and to your heart is the voice of your Heavenly Father.

The son made several mistakes when he heard the voice of his father. The word son speaks of a relationship which he forgot. Why, he owed his very life to his father. He had forgotten all the sacrificial acts performed by the father for his son. Surely it was ungrateful for him to say, "I will not." He had forgotten the ties of kinship with his father. And have not many of us forgotten what we owe to God for the death of His Son on Golgotha's brow? We sing: "I'm a child of the King, A child of the King. With Jesus my Saviour, I'm a child of the King." We belong to the family of God and forget it so many, many times.

Then, too, in saying, "I will not," the son of our parable was rejecting the control of the father over his life. Alfred Plummer, in his commentary on Matthew's Gospel, says, "the word 'son' is not so much an expression of affection as a claim to obedience." A father has every right to tell his son what to do. And this is the exact teaching of the New Testament with respect to the child of God. "Ye are not your own ye are bought with a price: therefore glorify God in your body. . ." (I Cor. 6:19-20). And every born-again man or woman who says, "I won't go" not only forgets the relationship he sustains to his Heavenly Father but he is also rejecting the rights of Almighty God to control his life. You and I belong to the Lord. It was a happy day when Jesus washed our sins away. We are the children of God. The first son in the parable had heard the voice of the father. So have you and so have I.

Second, we can say, this son had been taught the will of the father. "Son, go work to day in my vineyard." This is not merely the statement of fact but an imperative command. When the father awakened the son that day and gave him this command it was to lead him into a useful purpose for his life for that day. The father's plan was the best he could think of. There was something for him to do and a place in which he was to carry out that purpose—"the vineyard." The vine is the most noble of all plants, but it needs the most care. However, it also repays most richly. The vineyard represents a noble place to work with the opportunity of enriching the owner and the workman alike. This is God's purpose for His sons today. "Work to day in my vineyard."

All the time the son "went not," the work remained undone in the vineyard. To every redeemed soul God gives some work, not excessive and not shameful. Every child of God is capable of work for God to help forward some of God's great plans. And God's command always carries with it, *work today*—not tomorrow. While the son remained at home "and went not," the pruning in the vineyard remained undone, the thorns continued to grow, and the fruit was rotting on the vine. Oh, how much remains undone today; how much fruit (lost souls) remains unpicked because Jesus Christ is only our Lord in theory and not in fact. The Lordship of Christ is not established in one's life by the singing of a hymn or by walking down the aisle of a church. It comes about by the obedience of a life. So this first son knew and had been taught the will of the father. So have you. So have I.

In the third place, the son had experienced the patience of the father. "Son, . . . to day." How long the father had waited for the son's obedience we do not know. Our passage merely says, ". . . afterward he repented, and went." Was it an hour, or many, many days? The Bible does not tell us, but all the time the son was saying, "I will not," the father's patience was manifested until finally the son repented. And this word "repented" is not the ordinary New Testament word which means "sorrow for sin," but this word conveys the idea of chagrin at not having done better.

How long has God been waiting for some of us to be obedient to His will? How long? For some He has waited a long, long time. However long, it is too long. It ought not to be a moment longer.

The danger we face at the moment in our Brethren family of churches is that of procrastination and thus missing the opportunity now setting before us. This is the day of grace. But we ought not to leave for an unreal tomorrow what God calls us to do *today*. With Jesus, there is no past, present, or future. "Today is the day of salvation," and "when" in the will of God is always in the present. It is dangerously easy for the Christian to procrastinate in spiritual things. Many of us are continually planning to be men and women of prayer or of Bible study. We are constantly planning on being witnesses for Christ. Tragically, these things are always in the future, when God's command is *today*—now—the present; not tomorrow, nor next week, nor next month but *NOW!* Again I want to remind you that the issue of the hour is one of obedience. God works through obedient sons and daughters. "Sons, today, today!"

There is a need for "Dedication, Now!" We heard of the man who was converted at a Salvation Army street meeting. When he came home after his first attendance at a meeting he complained to his bedfast wife that they were all dressed in red sweaters but he had none. So his wife knitted him one the next week. But he was still dissatisfied because the others had writing on theirs. So his wife, being unable to read, copied a sign being painted on a storefront across from their apartment. The next Sunday the husband returned home radiant, exclaiming, "they all said I had the best sweater of all!" You see on it his wife had inscribed these words, "This business under new management."

This sums up the need of this hour for Brethren people, the need of "Dedication, Now!" How can we say, "I will not," when God says, "Go work to day in my vineyard"? Three tragic words: "I will not." God help us to strike from our hearts that third word —"not," and to say, "I will." This will turn, what up to now, has been a refusal, into a blessed response. God grant that these truths from His Word may be used to bring in each of our lives, "Dedication, Now!" There is work in the Lord's vineyard undone by The Brethren Church and it will remain so until we catch the urgency of these words, "Son, go work to day in my vineyard." ▼

Missions in Grace Schools

By Dr. Kenneth B. Ashman, President
Board of Trustees of Grace College and Seminary

Grace Schools enter into their thirty-second year of operation with the beginning of this school term. It is evident that the blessing of God has been upon both the seminary and the college since the inception of each. One of the mottos of Grace has been "To know Christ and to make Him known." The aim has been to make this a world-wide accomplishment with the school training its students to take the Gospel to all the corners of the earth. Through the years its graduates have been doing just that. The last several years have witnessed the addition of a department of missions to the teaching program of Grace. The department has already taken its place as an instrument of the Lord in training students for missionary work.

The incoming student body of 600 in the college and 200 plus in the seminary will find a change in one aspect of their missionary education. This year at Grace a new program will be launched which will incorporate the Christian Service Department with the various organizations on campus such as World Missions Fellowship, Campus Crusade and Child Evangelism. The main change will be noted in the college because of the larger student body. It is designed to lessen confusion and to get the entire student body involved in witnessing. The department of missions will be very instrumental in making the program effective.

One reason why God has blessed our schools is because of believers who prayed. Grace Seminary and College were born in a prayer meeting, and they will continue only as God's people are faithful in prayer on their behalf.

Let us be faithful in doing our part in whatever way we can help Grace Seminary and Grace College. They are definitely a part of the missionary program of our church. Pray specifically for the department of missions and this new program of getting students involved in Christian witnessing. One result will be having the number of pastorless churches reduced substantially and also having more candidates to fill the vacancies of our nine mission fields. ▼

Grace Sets Record Enrollment

Grace College and Seminary has set an all-time enrollment record with a combined total of 823 students on campus for the fall semester of 1969. This is almost double the enrollment of 421 students just five years ago.

The largest freshman class of 207 students pushed the college enrollment to 599 for a 6.6 percent increase over last year, double the predicted national increase in college enrollment.

Seminary enrollment jumped 17 percent from 189 in 1968 to 224, including 82 new students. Registered in the regular three-year Master of Divinity program are 88 juniors, 63 middlers and 38 seniors. Fourteen students are registered in the two-year Master of Religious Education curriculum, six are special students and three are in the three-year Theological Diploma program.

Fourteen students in the post-graduate division includes six in the Master of Theology program and eight in the Doctor of Theology program.

Religiously, the students come from 19 different denominational and independent groups. Leading in the college with 350 or 58.4 percent of the student body, is the National Fellowship of Brethren Churches, while Baptists of all conventions are next with 89 students or 15 percent. In the seminary, the Baptists lead with 98 students or 43 percent, while 61 come from the National Fellowship of Brethren Churches for 27 percent.

Geographically, the students come from 35 states from California to Maine, and Washington to Florida. At least five foreign countries are represented.

According to Ron Henry, college registrar, and Dr. Homer A. Kent, Sr., seminary registrar, 315 students or 37 percent of the combined college and seminary enrollments are new on Grace campus. This reflects God's continued blessing upon the program of Christian higher education you are supporting with your gifts, your prayers and your young men and women. ▼

Alumni Campaign Chairmen Named

Two Grace College and Seminary alumni have been named cochairmen for the 1969 Grace Alumni Fund Campaign, October 1 through December 31.

Wesley H. Miller, '59, a Warsaw, Indiana, businessman, is chairman for the 1,275 college alumni and Lawrence H. Pote, '66, pastor of the Highland Bethel Church, Fort Wayne, Indiana, is chairman of the 977 seminary alumni.

In 1968, 20 percent of the alumni gave a total of $36,816 for all purposes to Grace Schools.

Goals for 1969 call for an increase from 20 to 30 percent of the alumni participating with a 10 percent increase in total giving.

Alumni may send their gifts directly to the Alumni Relations Office, Grace Schools, Winona Lake, Indiana 46590, or give through their local church, clearly marking their gift for the Grace Alumni Fund. ▼

Dr. Kent Jr., Named Vice-President

Dr. Homer A. Kent, Jr., dean of Grace Theological Seminary, was appointed Vice President of Grace Schools by the Board of Trustees on August 9, 1969. He succeeded his father, Dr. Homer A. Kent, Sr., who retired on August 31 of this year to continue part time as seminary registrar.

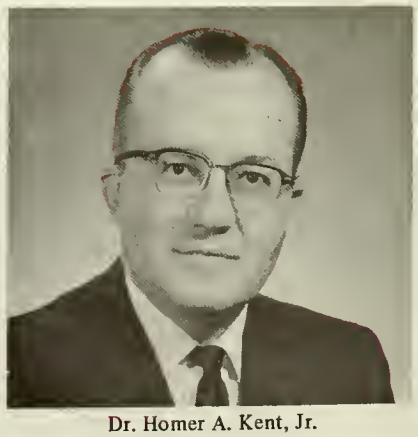
In addition to his responsibilities as dean and professor of New Testament and Greek in the seminary, Dr. Kent, Jr., will exercise the duties of the president, Dr. Herman A. Hoyt, in his absence.

Dr. Kent, Jr., holds three degrees from Grace Theological Seminary: the B.D. (summa cum laude) received in 1950, the Master of Theology degree in 1952 and the Doctor of Theology degree in 1956. He also holds the A.B. degree (cume laude) received from Bob Jones University in 1947.

The teaching ministry of Dr. Kent, Jr., began in 1949 in the collegiate division of Grace Theological Seminary and since 1951 he has served continuously as a professor in the seminary, was promoted to the chairmanship of the department in 1962 and elevated to the deanship in that same year. For the past seven years he has also served as a member of the president's advisory committee.

Among his significant contributions to Christian literature is the book, an exposition of *The Pastoral Epistles,* and an exposition of *The Gospel of Matthew* which is included in the Wycliffe Bible Commentary. He has also written numerous articles for theological quarterlies and magazines.

Dr. Kent holds an office in the Winona Lake Brethren Church of which he is a member, serves in important positions in the National Fellowship of Brethren Churches, and is a member of the Evangelical Theological Society.



Dr. Homer A. Kent, Jr.

Dr. Kent, Jr., with his wife, Beverly, and their three children, live at Winona Lake. ▼

Atmosphere for Study

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- For information on how you may share through memorials, matching gifts, gifts of stocks, securities, property, and so forth, write to: Richard G. Messner, Director of Development, Grace College and Seminary, Winona Lake, Indiana 46590.

Pictures–courtesy of the Winona Lake School of Professional Photography.

At right: exterior view of the new Grace Library. Below: an interior view of one floor.



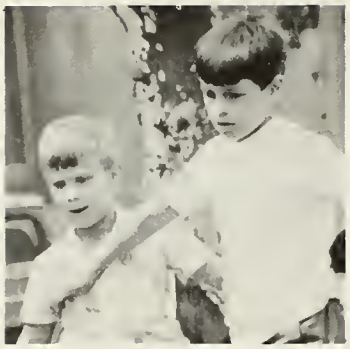


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Argentina's Children: "Forbid Them Not!"

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November 1, 1969
Volume 31, Number 22

Cover Photo—Pedro de Mendoza was the Spanish explorer who sailed up the La Plata River in Argentina to the site of the city of Buenos Aires, and there he founded the city in 1536. This commemorative monument stands in Buenos Aires, now one of the great cities of the world. (Armstrong Roberts photo)

Foreign Missions and WMC Issue

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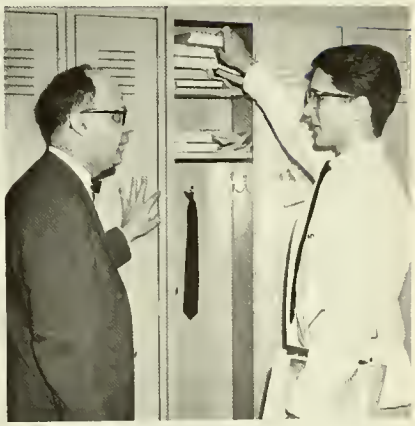
Doing What Comes (Spiritually) Natural

My favorite definition of evangelism s, "Communicating the good news of he Gospel." This may not satisfy veryone, but I believe it is clear nough to get the point across. How-ver, it is not the definition of the vord with which I am particularly oncerned here, but what the church s, or is not, doing about evangelism. 'o say that we are not doing all that ve should surely is a charitable evalu-tion. Perhaps one of the reasons why ve are not doing all that we should s that we do not fully realize just ow to go about evangelizing; we have dealized our approach to the subject.

As one considers this subject the irst inclination is to think of mass vangelism, and how we can do a better ob of it, or to feel that we need to tep up our world-missions ministry. Now both of these are very essential unctions of the church, and will nor-nally result if we have basically the roper approach to evangelism. But he heart of evangelism, and the secret n achieving success in this ministry is ocked up in the hearts of individual nembers of the body of Christ on the ocal level, wherever that body of be-ievers may be found. To bring them to the proper place of service, there must be a continual preaching of the Word of God, and all that Christ taught about our relation to fellow Christians and to the people around us. But we must also practically live and practice the teaching as we come in contact with others. There can be no full success in evangelism until and unless we have a genuine love for others; a love put into our hearts by our personal experience with Jesus Christ. We simply cannot reach the unsaved for Christ, if we fail to practice the love of Christ with our associates and fellow Christians. This is clearly expressed in Acts 2:46-47: "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

The simplest and most effective way to say it is that—Christians should just be Christians! What else is there that can be said? If we are born-again children of God; if we have the love of God in our hearts; if we show by our lives the teachings God has given us in





His Word; if we have a love for souls and see them as though they are on their way to hell; and if we bear our witness as the Holy Spirit leads, then we will be Christians—and evangelism will normally result. We will be doing what comes naturally—(spiritually) naturally!

The Christian cannot wait for that special "soul-winning opportunity." He must live in all of his community at home, at work, at school, and at church as a child of God and he will have opportunities to share daily his faith with these people with whom he comes in contact. This is the way it is to be! Christ puts us in different communities around the world, but He gives to all of us normal, natural contacts through which we can practice evangelism. A requisite for all Christians is that they must be so fully dominated by the Holy Spirit that they will live out Christ in their lives and will claim every opportunity to bear witness to Christ, the only One who can save souls and give them true peace. As we proceed in this manner there will be a continual ministry of evangelism and there will be no lack of workers to reach people in the homeland or abroad. ▼

"Forbid Them Not!"

"But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke 18:16).

Is it necessary that we try to win the little children here on the mission field in Argentina? Is it necessary that we teach them about the Gospel of the Lord Jesus Christ? Or, aren't they important?

Even to ask these questions would be to doubt the words of our Lord Jesus. The Pharisees were entangled in their self-righteousness and misjudgment of others for their own personal gain. The kingdom of God can be received by a little child without problems, especially those of position and rank. The Apostle Paul wrote to young Timothy saying, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). In the Old Testament, too, we have many examples of children who were taught the Scriptures and became great men of God, wise and strong in the faith.

When one begins to think that a little child is not important and does not need the teaching of the Word, his thinking has become distorted like that of the Pharisee. He has taken to be a small thing that which God counts as great. Many people of the world are expressing themselves in violent ways because as little children they never heard of Christ's invitation, or never accepted it. The Lord Jesus has admonished us to let the little children come unto Him, and not to forbid them. Could it be you and I who have counted as a small thing that which God counts as great—a little child? His reproach then is to us, as it was to those of that day, not to turn the children away. And what a responsibility really is ours when He says, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6).

By Clark Miller

The future world lies in the hands of the little children of today. Since our fundamental beliefs admonish us that the only future for this world is the Gospel of the Lord Jesus Christ, our understanding of this should take us directly to the child. To teach him the Holy Scriptures is to prepare for a future. To neglect him is to neglect the future of the Lord's work and that which Jesus called the "greatest in the kingdom of heaven."

Here in Argentina we find that it is worthwhile to teach these little ones the Scriptures. We know that the seed planted in a little life is precious and will bring forth fruit. Here, as in the homeland, we have seen parents won to Christ because of the faith of little ones. Christian day school, Good News Clubs, and Sunday schools are means used of the Lord to reach and instruct the child in Argentina.

Pray that we will be able to reach more children for Him. We know that the heart of Jesus is tender toward those who are little and also toward those who seek to win and instruct the little ones in the Word. As He has said, "And whoso shall receive one such little child in my name receiveth me." "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. 18:5, 14). ▼

"They're replacing yesterday's hero, you know..."


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Things Great and Hidden

AN APT DESCRIPTION, REALLY

By Hebe Bettinalio Davis

"Call to me and I will answer you, and will teach you great and hidden things which you have not known" (Jer. 33:3, translation from Spanish).

Always I have liked to hear and read testimonies of how the faithfulness of God has been as a rock to sustain, bless, guard, and guide across the years. And now it is my privilege to tell you how the faithfulness of God has been present—"Yea and amen"—in my own life.

When I think of my infancy and youth, I can see how the Lord put His hand upon my life; and I have to thank God with all my heart for His faithfulness in answering the prayers of my parents, missionaries, and Sunday-school teachers. Here I should mention the influence that Miss Estrella Zanetti had in my life in the first Bible classes that I attended. These lessons were based in the Book of Acts. I remember especially how she spoke upon the sixteenth chapter of that book, and how she explained the plan of salvation so clearly and simply that the Holy Spirit began His work in my heart. A few years after that I gave my heart to the Lord, and since that day the faithfulness of God has been continual in my life.

Ray and Hebe Davis and two sons, Kenneth and Mark, May, 1969.



One day, Mrs. Anita de Rampollo told me: "You ought to begin to pray for a husband; the Lord has one prepared for you since 'before the foundation of the world.' " At that time I did not understand exactly what she wanted to tell me, but I do now.

Soon the days of camps, conferences, and Bible Institute arrived, and then after that I helped the missionaries for one year in the work of the Lord.

The conviction that the Lord wanted me in the mission field carried me to Buenos Aires to the British Hospital to study to be a nurse. Many things changed, but the faithfulness of God remained all through those years, always the same.

Then arrived also the time of choosing the husband that the Lord had selected from "before the foundation of the world" . . . but . . . which one? How wonderful that I could think then in the faithfulness of God. I prayed for years that the Lord would show me and not permit me to make a mistake. Jeremiah 33:3 promised me that He would "answer" and "teach." And here again He was faithful.

The Lord gave me the husband that He had for me in the person of Ray Davis, a man of God with a tender heart, and a heart full of love and passion for lost souls.

"Call to me and I will answer you, and will teach you great and hidden things which you have not known."

Here again the Lord was faithful in answering and teaching, but this time there were *great* things, and things that to my human mind were *hidden.*

The Lord has His time, His hour, His minute to teach things both great and small in the lives of His children. I say "great" and "hidden," because after we were married the Lord guided us to Canada for one year, and this meant that I must leave my country, my parents, my brother, my sisters, and my friends, without knowing if I would get to see them again.

After that His hand guided us to the United States where my husband went to the college and seminary that our church has there. Ten years have gone by since we came here, and within a few weeks my husband will graduate from seminary. These were years of struggle and victories, the years that the Lord used to mold us to His image. They were not easy years, they were hard and of much work, physical, mental, and spiritual. But here again the faithfulness of God was shown with all His power and grace to sustain, bless, supply our material needs, spiritual needs, and also mental needs.

In the past and in the present, God has been and is faithful, and how beautiful it is that we are able to trust and depend on Him for the future. He has a plan for our lives which is perfect, and in Him we are trusting, hoping that with the conviction in our hearts that God, who guided us in the past and in the present with His faithfulness, will not abandon us in the future.

Let us rejoice together in these moments for His faithfulness toward us.

(From El Heraldo *for May-June 1969, published by The Brethren Church in Argentina; translated by Rev. Lynn Schrock.)* ▼

(FMS editor's note: Mrs. Davis is a member of a fine Argentine Brethren family. As she explains, after graduating from the Brethren Bible Institute in Argentina she went to Buenos Aires to take nurse's training. She met Ray Davis when as a sailor in the British navy he was hospitalized in Buenos Aires. Together they have kept their faces steadfast toward the Lord's service, and they are planning to become missionaries under the Brethren Foreign Missionary Society.)

Maybe He's Pointing at You!

By Dean Fetterhoff

"How and when do you know if God has called you to the mission field? I want to do the Lord's will, but I'm not sure if I should go to the mission field. How can I know God's will for my life?" Almost every pastor, evangelist and youth worker has heard these questions and remarks not once but over and over again. Young people, particularly toward the close of high school years, are often perplexed and unsure of their future, especially as they think of its relation to the will of God. This article is addressed primarily to that group and is written in the hope that it will make some of the answers to those questions easier and decisions more clear.

Called and Commissioned

It should be made clear that there is no question about your call to serve the Lord or your primary work in life. If you are a Christian, no matter what your age or how long you have been saved, your primary work in life will always be to get out the Gospel—to witness for Jesus Christ. Jesus clearly stated that He left us in the world for one purpose; to spread the Gospel (Matt. 28:19-20; John 15:16; Acts 1:8). No matter what your profession, you will never do a greater work, and when God is finished with you in that task He will take you home to Heaven no matter how busy you may be in other matters which to you seem important. I emphasize this for two reasons.

First, there are some who actually deny this. I have heard people say, "The Lord hasn't called me to buttonhole people and talk to them about their souls." This seems to put the matter of witnessing in a tactless and unfavorable light. God has called you to witness lovingly and tactfully under the leadership of the Holy Spirit. People may differ in their gifts and methods of witnessing, but God made no exceptions when He gave the Great Commission!

Second, there are others who seem to feel that they have now graduated from this calling. Their attitude seems to be: "I've served the Lord for many years. Now let the younger people do it." As long as Christ leaves you and me in this world our commission and primary task will be to spread the Gospel of Jesus Christ. We will be held eternally responsible for how we personally fulfill this command! No matter who you are, what your age may be, or what specific work God has

(Continued on page 8)

MAYBE HE'S POINTING . . .

(Continued from page 7)

led you to do, your first call from God is to tell others that Jesus saves. This call applies to all.

Not "If" But "Where" and "In What Way"

If you are a young person in teen or college years, there is one issue which you must face if you want to be a Christian in the will of God—one question you must ask yourself. You *must* consider what your part and place shall be in the spread of the Gospel for the rest of your life. "Where does God want me to witness for Him? What is my part to be in fulfilling the Great Commission?" These questions you must answer if you honestly want to be a Christian in the will of God. How sad have been the stories I have heard from aged people who with tears of regret have told me of their refusal to face this issue in their younger days. How inviting seemed the future then. How wonderful seemed that person they were about to marry, though out of the will of God. How full of confidence they were in their own ability. True then—but how deep the remorse now!

I do not say that you must go to the mission field, must serve in the pastorate, must be an evangelist, must teach in a Christian school, or any other phase of full-time Christian service, but I do say that to experience the leadership and blessing of God for the remainder of your life you must seek the Lord's will with an open mind in this most important issue. Where and in what way does God want you to serve Him in your life's work? His direction may change during your lifetime, but you should seek to set your course for life in the direction in which He may lead. There is no question about your call to witness —only the place and in what particular way.

Have You Been Called to the Mission Field?

Sorry, but if you expected a short, clear answer, you're not going to get it. Only the Holy Spirit can answer that question for you—but He can and will answer it. May I help you by saying that the will of God is not hard to find. Just determine to be in it, yield yourself to the Holy Spirit today, and take the next step that He has shown you right now. God is not in the business of hiding His will from His children! He may make us wait for His leading for a time to teach us more about prayer, patience and faith, but He will most surely lead us into His will if we want it. Don't worry about it, and don't be afraid of it. You are His child, He loves you, and He will give you His best.

Let me make a few suggestions concerning how to discern the will of God. First, there must be a genuine commitment to Christ as the Lord of your life. Are you sure you want His will? Is He your Lord? Again let me say, don't be afraid of Him. He loves you. Second, you must have an open mind to His leadership. All of us have too often asked God to bless our plans rather than having an open mind to His will. Third, seek to learn the need. Have you ever wondered why a greater percentage of children from missionary families return to the mission field than from any other type of family? Why is it that a greater number of missionary volunteers have presented themselves before the Foreign Mission Board as candidates after a Chair of Missions was established at Grace College? Why is it that a missionary comes home on furlough and some months later candidates for that field begin to present themselves? All these have seen a need! It was when Isaiah heard God say, "Whom shall I send, and who will go for us?" that he answered, "Here am I; send me" (Isa. 6:8). Seek to learn the need.

In conclusion, I want to ask every reader two questions. First, whoever you may be, are you facing the fact that *you* have been called of God to get the Gospel out—no matter what your age or vocation in life may be? How faithful have you been? Are you witnessing or offering excuses? Second, if you are a young person, have you honestly sought the will of the Lord as to what your part and place in life should be in the spread of the Gospel? I don't know if God wants you on the mission field, but there are a lot of young people who are not facing that issue because I am sure it is God's will for a lot more to be going than are going. You have been called to witness for Christ. You have only to determine in what place and in what way. Have you faced this issue? Maybe you have been called! ▼

Rev. Dean Fetterhoff, of Wheaton, Illinois, has served as a member of the Board of Trustees of the Foreign Missionary Society of The Brethren Church since 1962.

KENNEDY RESIGNATION

The Lester Kennedys, missionaries to the Central African Republic, are resigning from service with the Foreign Missionary Society as of the end of November. Rev. Lester Kennedy will be assuming the pastorate of the First Brethren Church, Buena Vista, Va. The F.M.S. is grateful to the Kennedys for their years of service in Africa.

CAREYS APPOINTED TO C.A.R.

Rev. and Mrs. Arthur Carey of Colton, California, have recently been appointed by the Board of Trustees of the Foreign Missionary Society to serve as dorm parents at the Missionary Children's School in the Central African Republic. They will also serve in the areas of teaching and station maintenance as time permits. Present families on the field have assumed added responsibilities in order to care for the needs of the school. For the physical as well as the spiritual well-being of all concerned, the Foreign Missionary Society must do all within its power to get this family to the field as quickly as possible to meet the needs of the missionary children who are living in the dorm. Support is needed before they can fulfill this assignment. Churches which would like to have a part in their support are encouraged to contact the Foreign Mission Office.

The Missing Motive in Missions

An analysis of Protestant foreign mission activity was made by the Roman Catholic scholar, Professor Pierre Charles. He came to the conclusion that four basic motives had progressively stimulated the Protestant foreign mission program. In the eighteenth century, claimed Professor Charles, the motive which compelled Christians to spread the Gospel was the fear of God. This motive, we are informed, was championed by John Wesley, who looked upon God as a righteous Judge, and preached on hell with enthusiasm. The second motive that he lists dwelt upon the love of God, and gained ascendancy about 1850. The third concentrated on the love of man and became popular during the Second World War. Today, according to Professor Charles, the Protestant missionary motive centers in the fear of man: the potential for evil in the unconverted human race is so frightening that Christians are compelled to engage in missionary activity for the survival of the human race itself.

All of this is an oversimplification of the case. The grouping may serve as a handy reference point upon which the professor based his mission studies, but it is doubtful whether these motives ever stood alone as the major compelling force which drove Christians to the dedication of missionary life. Without doubt parts of the first three motives can be found in the large percentage of Christian mission activity in any period of history. However, I believe we can state categorically that the last-mentioned motive (fear of man) forms no part in the motivation of evangelical Christian missionaries.

But what about that motivation which comes from a Christian's knowledge of the teaching of Scripture with respect to judgment? Is this an inferior motive not worthy of Christian acceptance? Are we to censor John Wesley for championing such a motive, or disassociate ourselves from Jonathan Edwards because he preached on the theme, "Sinners in the Hands of an Angry God"?

A belief in future retribution may be a terrifying doctrine, but it is no less true on that account. The Bible teaches—and to this the Christian church down through the centuries has held—that people who do not repent and take the Son of God, Jesus Christ, as their Saviour, will be judged and condemned to a future state of everlasting punishment (John 3:36; Rev. 20:11-15). Therefore, it is disturbing to see that this motivation is passing from the scene in foreign missions.

One example of this missing motivation showed up recently in a survey taken among students at the Inter-Varsity Missionary Conference at Urbana, Illinois, in 1968. It was determined that less than 40 percent of the students take the position that a person not hearing the Gospel is lost.

The effect of this opinion is influencing the approach to missions in a subtle way. There is a great desire not only on the part of young people, but on the part of many American Christians, to get involved with peoples of different cultures, especially in the underdeveloped countries of the world. Short-term missionary service, Peace Corps, and the VISTA programs do not lack for volunteers who are willing to spend a part of their lives in a culture and standard of living different from what they are used to in order to be of assistance to the physical needs of the human race. Humanity, in the opinion of many, is no longer divided into the saved and the lost, but rather into the "haves" and the "have-nots." It is now the responsibility of the "haves" to help the "have-nots" to have.

Such a motive may lead a person to dedicate a few years of his life to the betterment of humanity without one's concerning himself with the eternal welfare of the human race or of man's relationship to his Creator. If God is not to be feared, if there is no judgment, if there is no final retribution, then perhaps Christian missions should give priority to bettering the physical lives of the peoples of the world. To take the message of salvation through the shed blood of Jesus Christ on the cross of Calvary, and to teach that men who do not believe this message are eternally lost, does not necessarily result in a better life for those who believe. In many cases it means just the opposite—persecution, loss of job, loss of respect in the community; it means to be despised, to be ridiculed, to give up any hope of advancement in position, and in some cases it even means death. History testifies that often folks are worse off socially and economically by becoming Christians.

Logic would thus lead us to conclude that there are peoples who may be better off according to the standards of the world without the Gospel—that is, if there is no judgment. It would, of course, be a commendable and humanitarian act to help them solve their social, physical, and economic problems. But from the Christian viewpoint man's problem extends much deeper than a low standard of living or a sick body.

Humanity outside of Jesus Christ is lost—hopelessly alienated from God. And although it is the Christian's responsibility to visit the fatherless and widows in their affliction (James 1:13), to bind up the wounds of the oppressed (Luke 10:34), and to feed the hungry (Matt. 25:31-46), it is also his responsibility to warn of the judgment of God upon a disobedient race (Ezek. 3:18) and to preach redemption in Jesus Christ. Admittedly, the fear of God may be an insufficient motive for the missionary; it needs to be coupled with that motive which springs from love for and obedience to Jesus Christ (II Cor. 5:14; Matt. 28:19), but it can be disregarded only at the expense of an effective missionary thrust.[1]—*JWZ* ▼

[1]A modern school textbook insinuates that Jonathan Edwards was relieved of his post because his congregation could not stomach his harsh views of the wrath of God. This, of course, is utter nonsense. He resigned his charge when he found himself involved in a dispute after an attempt on his part to prohibit some of the younger members of his congregation from perusing certain books which in his opinion were obscene. The school text further suggests that Edwards was forced to go among the Indians where his doctrines would be less harmful. The writer fails to note, however, that Jonathan Edwards was so highly thought of among his peers that he was called to succeed President Burr of Princeton College, New Jersey.

THE CHILDREN'S PAGE

HARRY HELPER AND MARY MISSIONARY–



MINERVA, OHIO



SANTA BARBARA, CALIF.



"THANK YOU, LORD," TOO–
for many Missionary Helpers Clubs all across our country.

A couple of very new Brethren churches have MHC's already, and you can see these MH'ers here. Perhaps since these pictures were taken, they have more boys and girls in their MHC's, too.

At the Grace Brethren Church of Minerva, Ohio, the pastor's wife, Mrs. Dennis Beach, is leader of the MHC. She is standing at the left in the picture, and next to her, Steve Hawkins, Howard Bechtel, and Kenny Hardgrove. Seated are Becky Hawkins (left) and Darlynn Hardgrove.

At the Grace Brethren Church of Santa Barbara, California, the pastor's wife is also the leader. Her name is Mrs. Dale Hostetler. In the picture you see, at the back, left to right: Ericka Carter, Susan Anderson, Karen Cloonan, and Terri Lent. Front: Charles Cloonan, Linda Cloonan, Paula Lent, and Melissa Carter.

These two churches are home-mission churches. Isn't it good that Brethren Home Missions is reaching more boys and girls for the Lord, and then that these kids become MH'ers?

Let's pray for Brethren *Home* Missions, too!

They Really Miss a Lot

By Wendell Kent

Rev. Wendell E. Kent is pastor of the First Brethren Church of Waynesboro, Pennsylvania. He and his wife visited the Brethren mission fields in France and the Central African Republic this past June.

Missionaries really miss out on a lot of things. Having recently had the opportunity of visiting with some of these servants of the Lord in France and Africa, I was in a position to see how much they miss by living where they do. Let me list some of their privations.

Missionaries miss the constant jangling of the telephone, that little demon which so faithfully interrupts our every activity. I always thought it was a universal law that a telephone rings whenever you sit down to eat, or step into the shower, or turn in for the night.

Somehow, too, the missionaries are forced to live without being blasted out of bed every morning by a factory whistle, without having their sleep disturbed by the 2 a.m. street cleaners, and, in Africa at least, without the sonic booms and air-hammer noises we are so accustomed to. At practically every station in Africa I was awakened by the unfamiliar sound of a rooster crowing—God's original alarm clock.

Can you imagine spending four years without watching "As the World Turns"? And without knowing whose marriage was breaking up next on "Edge of Night"? Our missionaries don't even benefit from Walter Cronkite's daily voice of doom, or the intellectual challenge of a TV program like "Hee Haw" or "Beverly Hillbillies." They don't get a daily newspaper to keep them up to the minute on the latest robberies, rapes, riots, and murders. One wonders how they ever manage.

They also miss out on seeing billboards lining the highways. They have to look at trees and grass and rivers just the way God made them. When they look up into the sky over Bata they see pastel blue instead of smoggy gray. At night the stars stand out in startling contrast against the inky blackness. Those stars are still up there. I was beginning to think they had stopped shining.

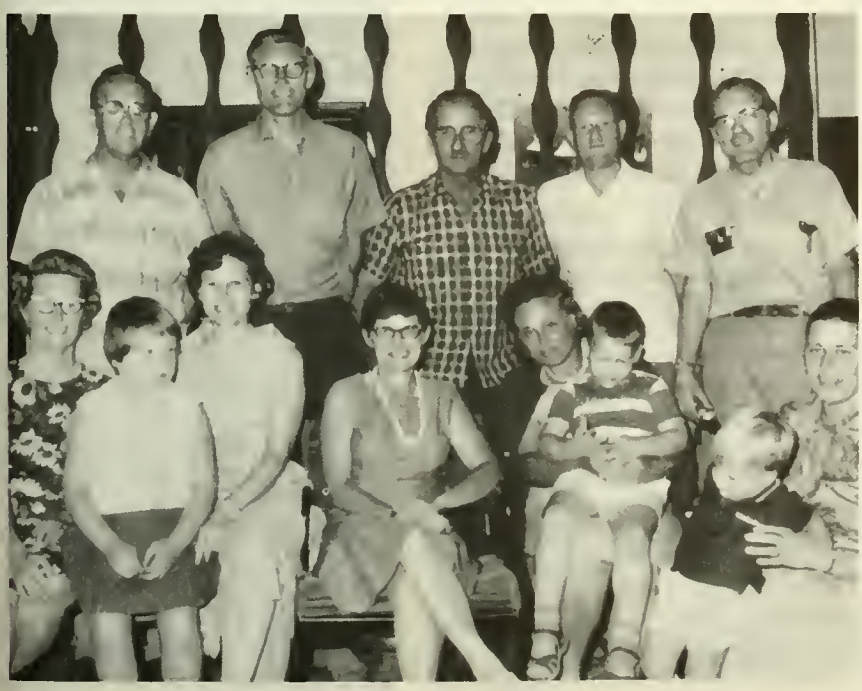
Missionaries miss the fellowship of others. Some of them are rather isolated. To make up for this they have to develop a greater affection for each other. The children make aunts and uncles out of all the other missionaries. Simple joys and heavy burdens are shared by all. They love each other. This is their way of compensating for what they miss by leaving America's shores. Terrible, isn't it?

Let me tell you something else they miss. They miss the frustration of having said *no* to God's command to go and teach the Gospel. Instead they have the joy of knowing that they have obeyed the Great Commission. They miss the frustration of ministering to gospel-hardened individuals to whom Christianity means only a name on a church roll or a token attendance in church several times a year. And, in Africa where the results are so evident, they miss the discouragement of looking at empty church seats every Sunday. The Africans fill their churches.

Doesn't sound too bad, does it? Ever think of becoming a missionary?

—From *The Churchmouse* for Sept. 1969, publication of the First Brethren Church, Waynesboro, Pa. ▼

Fellowshiping with the missionaries at Yaloke station: Back row, l to r; Roy Snyder, Don Hocking, Al Balzer, Pierre-Andre Waridel, Wendell Kent. Front row, l to r; Pat Kent, Anne-Claude Waridel, Betty Hocking, Gail Jones, Elsie Balzer; Jean-Marc, Patrick, Lily Waridel.



Church News

GARWIN, IOWA. The 75th anniversary of the Carlton Brethren Church was observed Sept. 20-21. A family night was held at the church on Saturday with a review of past congregations with pictures. Sunday morning, the church commemorated its 75 years with special services. Kenneth Winterowd of Kansas City, Mo., was guest speaker. He is a grandson of Rev. Fetter Hall, the founder of the church. The attendance at this service was 207. The church was organized on Oct. 29, 1893, with sixteen charter members. The present church building was dedicated June 9, 1912. During the 75 years, 18 ministers have pastored the church. Donald Jentes, pastor.



CYPRESS, CALIF. Pictured above is Dr. Harry Sturz (center), interim pastor of the Grace Brethren Church of Cypress, receiving an inscribed plaque from Conway Purvis (left), vice moderator, and Bill McDowell, Sunday-school superintendent. The plaque is a token of appreciation from the church to Dr. Sturz for his ministry there. Rev. Paul Morris will be assuming the duties of full-time pastor immediately. Dr. and Mrs. Sturz were further honored with a beautifully decorated cake and refreshments.

SAN DIEGO, CALIF. Rev. Henry Dalke has submitted his resignation as pastor of the Grace Brethren Church. He has served the church for nine years. He plans to complete graduate studies for a Master's Degree.

BUENA VISTA, VA. Rev. Lester W. Kennedy has assumed the pastorate of the First Brethren Church here. His address is 251 E. 29th St., Buena Vista, Va. 24416. The parsonage telephone is 703-261-6787; and the church phone 703-261-6425.

MANSFIELD, OHIO. Congratulations to Mr. and Mrs. A. Lewis Queen, Mr. and Mrs. Leo Rand, and Mr. and Mrs. Dan Stuckey of the Grace Brethren Church who have celebrated their 50th wedding anniversaries this year. Richard E. Grant, pastor.

RIALTO, CALIF. Rev. James Stricklin, chaplain of the San Bernardino General Hospital, was the guest speaker for both services of the Rialto Brethren Church Sept. 1. Gerald Polman, pastor.

HAGERSTOWN, MD. Rev. Raymond H. Kettell has accepted the call to serve as minister of visitation at the Grace Brethren Church, effective the first part of November. He is currently serving as pastor of the Grace Brethren Church, Accident, Md. Robert B. Collitt, pastor.

SOUTH VIETNAM. Chaplain (Major) John W. Schumacher arrived here on Sept. 18 for a second tour of duty. He has been assigned to the 24th STZ Advisory Team in the province of Kontum, thirty miles north of Pleiku. Brethren are requested to pray for his safety.

NOTICE. The current quarter's Brethren adult Sunday-school study on Joshua, Judges and Ruth is proving extremely popular. Some persons may wish to purchase the book which is being used by teachers as their study manual, or churches may wish to make the book available to all who desire one. The teacher's book, *Conquest and Crisis, Studies in Joshua, Judges and Ruth,* is available at $2.95 from either the Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590; or the Herald Bookstore, Box 2385, Fullerton, Calif. 92633. The book, written by Dr. John Davis, is an excellent addition to anyone's library.

WINONA LAKE, IND. Two significant excerpts from the U.S. Air Force basic chaplain regulations recently received give a good picture of the effective ministry chaplains have. Here is a quote from it: "Chaplains will interview all incoming Air Force personnel on an individual basis upon arrival at a new duty station. . . . The chaplain's primary concern must be the spiritual welfare of the men and women who serve in the Air Force. Through a personal ministry, he develops and fosters the essential spiritual qualities of all military personnel. This ministry then broadens in scope to provide a total pastoral program for their dependents. The chaplain ministry comprises a continuing program of pastoral counseling, and visiting, including regular visits to flightlines, alert facilities, confinement facilities, homes, and so forth." The U.S. Army and Navy have similar programs.

ASHLAND, OHIO. "Day 7" was conducted by the Northcentral Ohio District Youth Committee at the Southview Grace Brethren Church Sept. 27. All youth officers and sponsors of the district churches met together for seven hours of prayer and planning for the district youth activities.

December Bible Reading Calendar

DECEMBER			
DATE	MORNING	EVENING	
1	EZEKIEL 45, 46	II PETER	3
2	EZEKIEL 47, 48	I JOHN	1
3	DANIEL 1, 2	I JOHN	2
4	DANIEL 3, 4	I JOHN	3
5	DANIEL 5, 6	I JOHN	4
6	DANIEL 7, 8	I JOHN	5
7	DANIEL 9, 10	II JOHN	
8	DANIEL 11, 12	III JOHN	
9	HOSEA 1-4	JUDE	
10	HOSEA 5-8	REVELATION	1
11	HOSEA 9, 10, 11	REVELATION	2
12	HOSEA 12, 13, 14	REVELATION	3
13	JOEL 1, 2, 3	REVELATION	4
14	AMOS 1, 2, 3	REVELATION	5
15	AMOS 4, 5, 6	REVELATION	6
16	AMOS 7, 8, 9	REVELATION	7
17	OBADIAH	REVELATION	8
18	JONAH	REVELATION	9
19	MICAH 1, 2, 3	REV.	10
20	MICAH 4, 5	REV.	11
21	MICAH 6, 7	REV.	12
22	NAHUM	REV.	13
23	HABAKKUK	REV.	14
24	ZEPHANIAH	REV.	15
25	HAGGAI	REV.	16
26	ZECH. 1-3	REV.	17
27	ZECH. 4, 5, 6	REV.	18
28	ZECH. 7, 8, 9	REV.	19
29	ZECH. 10, 11, 12	REV.	20
30	ZECH. 13, 14	REV.	21
31	MALACHI	REV.	22

ALBANY, OREG. On Oct. 1, Rev. Adam H. Rager resigned as pastor of the Grace Brethren Church. A definite date for the termination of his duties has not been set, and his future plans are indefinite.

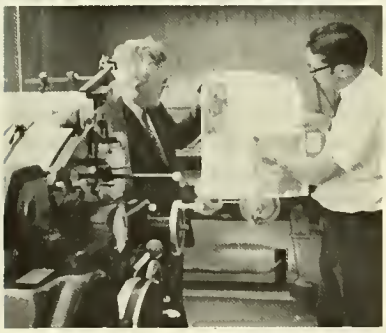
CORAOPOLIS, PA. The Grace Brethren Church has purchased the Free Methodist church building in the Bon Meade area, northwest of Coraopolis on State Road 51. The first services (without electricity) were held Sept. 28. Exterior painting is nearly completed. Dean Risser, pastor.

LOS ANGELES, CALIF. The Community Brethren Church broke attendance records with 202 in Sunday school Sept. 14. Pastor Ron Graff is preaching a series of sermons on the doctrines of the NFBC Statement of Faith in the evening services.

RICHLAND, WASH. The Grace Brethren Church set attendance records of 41 in Sunday school and 57 in church Sept. 28. A goal of 75 has been set for the morning worship service. Five young people in the church have committed their lives to full-time Christian service and will join the Brethren Student Life Volunteers. There are also five in the church awaiting baptism. Nelson E. Hall, pastor.







New Press Arrives!

The new press for the Brethren Missionary Herald printing department arrived and was placed in production last month. The press, a Heidelberg KORD single-color, will take a sheet of paper 18"x25¼" in size, greatly increasing the production capacity of the printing department.

In the top photo, the huge crate containing the press is moved into proper position in the floor area. The center photo shows Mr. Bruce Brickel (left) BMH printing department manager, looking of a *Succeed* press sheet with Dr. Harold Etling. The first job to be printed on the new press was *Succeed,* published by the Christian Education Department.

In the bottom photo, Rev. Clyde Landrum (left), general manager of the Herald Co., checks a press sheet with Mr. Brickel. The new press is at the left.

The Herald Co. would like to thank all who have prayed and given to make possible the purchase of this new press.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Carla Jane Monroe and Wilbur Lee Smith, June 6, First Brethren Church, Portis, Kans.

Beverly B. Dalke and George M. Chenault, July 19, Grace Brethren Church, San Diego, Calif.

Sandra Bayne and Bill Griffith, Aug. 16, Grace Brethren Church, Covington, Va.

Pat Armentrout and Steve Taylor, Aug. 23, Grace Brethren Church, Covington, Va.

Joyce Williams and Melvin Taylor, Aug. 23, Grace Brethren Church, Mabton, Wash.

Kathaleen Vimpeny and Walter Hall, Aug. 23, Grace Brethren Church, Lake Odessa, Mich.

Phyllis Houts and Thomas Dull, Aug. 30, First Brethren Church, Rittman, Ohio.

Shirlee Twitchell and Randy Schoenman, Aug. 30, Grace Brethren Church, Mansfield, Ohio.

Patsy Scofield and Terry Lambert, Aug. 30, Winona Lake Brethren Church, Winona Lake, Indiana. Rev. Charles Ashman and Rev. Mert Lambert, officiating.

Brenda Sue Cunningham and Gregory B. Kiser, Sept. 5, Calvary Brethren Church, Hagerstown, Md.

Diane Louise Merritt and Millard Millinger, Jr., Sept. 5, Grace Brethren Church, York, Pa.

Katherine Taylor and Mitchell Foster, Sept. 6, Grace Brethren Church, Sacramento, Calif.

Ruth E. Rinker and George E. Crone, Sept. 14, Harrah Brethren Church, Harrah, Wash.

Debra Diane Estridge and Charles M. Papp, Oct. 4, First Brethren Church, Dayton, Ohio.

Peggy Brokaw and Bill Harris, Oct. 4, Grace Brethren Church, Pompano Beach, Fla.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	*Date*	*Pastor*	*Speaker*
Flora, Ind.	Nov. 10-16	Robert Moeller	Richard Sellers
Garden City, Va.	Nov. 12-23	Henry Radford	Allen Herr
Washington, Pa.	Nov. 16-23	Shimer Darr	Dean Fetterhoff

Worldscope

NEW YORK (EP)—What does Pastor Ernest T. Campbell think of Carl McIntire's "Christian Manifesto" nailed to the portal of his Riverside Church?

It's a document "without substance, resting on a marshy foundation of innuendos and self-pity," said Dr. Campbell.

The Bible Presbyterian minister had read his manifesto from the steps of the church and later attached it to the door. He demanded $3 billion in "reparations" from the mainstream Protestant denominations affiliated with the National Council of Churches and an "immediate contribution" of $5 million from Riverside Church.

The demands, according to McIntire, would constitute monetary compensation for Bible-believing Christians who have "suffered persecution and affliction at the hands of apostates, modernists and unbelievers."

NEW YORK (EP)—On her first Sunday in office as president of the 24th session of the U.N. General Assembly, Miss Angie Brooks of Liberia sought out an evangelical church.

Madame President found herself in the worship service of Calvary Baptist Church at 123 W. 57 St.

Pastor Stephen Olford was out of town, however, and the congregation didn't know the distinguished visitor was with them until after the service when Associate Minister Edwin Mitchell had an opportunity to greet Miss Brooks.

The spunky leading lady at the U.N. is not ashamed to declare herself the daughter of an impoverished, Protestant, African pastor or that she worked her way through Shaw University in Raleigh, N.C., by washing dishes and scrubbing floors.

BISMARCK, N.D. (EP)—A group of North Dakota legislators has declined to tamper with two North Dakota laws which permit Bible reading in public schools and require display of the Ten Commandments in all classrooms.

One attempt to recommend that the Legislature wipe the laws off the books was overwhelmingly defeated on a voice vote.

Officials say only a small minority of public school teachers now read the Bible in North Dakota classrooms and very few schools meet the requirement that placards containing the Commandments be hung in every classroom—from one-room rural schools to university lecture halls.

Neither law has been challenged in the courts.

MINNEAPOLIS (EP)—The minister of a United Presbyterian church called for a new understanding of evangelism in a position paper at the U.S. Congress on Evangelism here.

Dr. Richard C. Halverson explained that "evangelism is something that is happening all the time when the church is truly community, truly in fellowship, truly renewing."

A congregation without community cannot fulfill its evangelistic mission, Halverson stated to some 4,700 registrants at the national congress.

"Conversely," he added, "when a congregation is spiritually healthy, that is, committed to Jesus Christ and to each other and constrained by a selfless concern for all men, evangelism will occur spontaneously, effortlessly, continuously, effectively."

This understanding, said the pastor of the Fourth Presbyterian Church of Washington, D.C., "might help to dissolve the destructive polarization between evangelism and social responsibility which is rending the church."

PASADENA, CALIF. (EP)—The Sunday radio program of the late Charles E. Fuller will feature David Allan Hubbard as permanent speaker beginning October 5, 1969, according to Daniel P. Fuller, son of the founder and director of the sponsoring Gospel Broadcasting Association.

Formerly called the "Old Fashioned Revival Hour," the title will be changed on that date to "The Joyful Sound," a phrase taken from the program's theme song, "Jesus Saves" and from Psalm 89:15, "Blessed is the people that know the joyful sound."

The world-wide radio program is the world's oldest continuous broadcast of the Gospel.

The format of "The Joyful Sound" features the popular "Old Fashioned Revival Hour" choral ensemble which H. Leland Green has directed for 25 years. The choir is accompanied by famed pianist Rudy Atwood and organist Anne Ortlund.

"The Joyful Sound" was the title chosen, according to the new speaker, because "it captures the excitement of the Christian message, the good news that God has shown His love in Jesus Christ."

Witness ... by Presence and Performance

By Rev. John Terrell

"Everything the Church does is not evangelism, but everything the Church does should be evangelistic. That is to say, in conventional terms, no member of the Church is telling the Gospel all the time (not even the professional evangelist); nor will all members of the Church engage in telling the Gospel some of the time (men simply do not have the gift of verbalizing, for many different reasons). But the total Church, individually and collectively, ought to be witnessing to the redemptive love of God in Christ in all that they do all the time. Witness by presence and performance as well as proclamation, are the product of the Spirit-filled life."

These words by Dr. Richard C. Halverson reflect the heartbeat of the first United States Congress on Evangelism which was held in Minneapolis on September 8-13. Five thousand pastors, laymen, evangelists and denominational executives from fifty states, ten nations and ninety-three denominations participated in the unique Congress which originated as an outgrowth of the World Congress on Evangelism in Berlin in 1966.

Dr. Billy Graham served as Honorary Chairman of the Congress. Dr. Oswald C. J. Hoffman, National Chairman, stated that the hopes of the Congress were to "help people *take part in* the work of the Gospel, to help them *vouch* for the truth of the Gospel, and to help people *participate in* the progress of the Gospel, so that Christ's men and women may have more confidence in the Lord and may grow bolder all the time in speaking of the Word of God without fear."

Rev. John R. Terrell is the pastor of the Patterson Park Brethren Church, Dayton, Ohio. He is also a member-at-large of the board of directors for the Christian Education Department.

The Congress program included such outstanding speakers as Dr. Leighton Ford, Dr. Harold Lindsell, Anglican Archbishop Marcus L. Loane, Mr. Keith Miller, Senator Mark O. Hatfield, Dr. Paul S. Rees, Dr. Myron Augsburger, Evangelists Ford Philpot and Tom Skinner, and Dr. Kenneth L. Chafin.

Forty-two different "How to do it" workshops were conducted each day providing opportunities for the delegates to load up with an unlimited number of new ideas and methods on how to get the job of evangelism accomplished more effectively.

The Congress showed real evangelical strength. Most every challenge emphasized in some way the lostness and hopelessness of unregenerated men, the urgency of this revolutionary hour, and the complete adequacy of Jesus Christ to redeem and restore.

The "generation gap" problem was fully discussed, although it was recognized that there are many wonderful young people active in the churches of today. That there are "hippies" and others unreached, was dramatically presented Wednesday night, when two students from the University of Minnesota were evicted from the auditorium by the ushers, when it appeared that they were going to attempt to ask a question from the floor of one of the speakers. Cries of "No! No!" were heard from the audience as they were taken out. Later Congress leaders apologized to them and youth workers prevailed upon them to return for the remainder of the session. The incident pointed out in sharp etching one of the problems the Congress was considering.

It was Dr. Leighton Ford who reminded the Congress that we, the Church, share a common concern with the world: "Which way do we go from here to make a new world? There are some who say, *'Learn'*–education is the way. Some say, *'Earn'*–economic development will solve our problems. Some voices are crying, *'Burn'*–society is so corrupt we must destroy it. But, Jesus Christ says, *'Turn.'* Be converted. Put your trust in God. Seek first His will. Then you can be part of the new world God is making."

With much emphasis at heart, the overall impact of the U.S. Congress on Evangelism is sure to be felt in the congregations and communities of all those who attended. ▼





What Are Jehovah's Witnesses Doing?

By Ted Dencher



No doubt many of you have been called upon by the so-called "Jehovah's Witnesses." There are many Christians who believe they are just an off-brand of Christian; others know practically nothing of the Witnesses, other than the fact that they operate quite differently from the established church.

The movement began in Pittsburgh, Pennsylvania, around 1870. A teenage boy named Charles Taze Russell, an agnostic (admitted by the Watchtower Society), turned from a study of heathen religions to start a laymen's rebellion against all organized religion. The measure of his success is determined by what has grown out of this beginning. Here is what his followers have done in barely one hundred years:

They have 25,000 churches (called "Kingdom Halls"). They win, on the average, 5,000 members every ten days. Every week they conduct study classes in more than 800,000 homes throughout the world. Every book is published with a first printing of not less than 2,000,000 copies. The *Awake!* magazine is published in twelve languages, twice a month, 4,750,000 copies an issue. The *Watchtower* magazine leads all other religious publications in the world with a circulation of 5,000,000 copies an issue, in seventy-one languages, twice a month. They distribute daily three and one half times more printed material than the Roman Catholic Church. They have the largest privately-owned printing plants in ninety countries. There are more Jehovah's Witness teachers than there are Roman Catholic priests.

Jehovah's Witnesses conduct huge conventions: I have attended many of them. In 1958 at the Yankee Stadium and Polo Grounds combined (New York City) they drew over 258,000 people from 123 countries of the world. During a convention such as this, running Sunday to Sunday, they distribute an average of 75,000,000 to 85,000,000 books, tracts, and magazines to the public in that area. On Saturday afternoon at that convention they baptized 7,136 people in one service!

The Watchtower Society has its own translation of the Bible, *The New World Translation.* They have distributed more than 10,000,000 copies in a dozen languages since it first appeared in 1950. Nearly 50,000 Jehovah's Witnesses work as local or foreign missionaries.

They thrive especially in Roman Catholic areas (the city of Sao Paulo, Brazil, has 125 Kingdom Halls). In North America at least 50 percent of the Watchtower movement is made up of former Catholics. The peak attendance at their Kingdom Halls last year was 2,000,000.

They are predicting the Millennium to begin in 1975. They teach that all persons who do not become Jehovah's Witnesses are eternally damned. This means (to them) that non-members will be annihilated. We do not have a soul, and hell is no more than the grave, they say. Only 144,000 are to go to heaven, with the remainder expecting to come to life again during the Millennium, gradually reach human perfection, and live forever on the earth, which is expected to be a paradise by then.

They will not take or give blood transfusions, and they refuse to salute the flag, pledge allegiance, vote, run for political office, serve on juries, or aid in civil defense. They will not serve in the armed forces or do alternate service. They believe all religions are wrong except theirs, all clergymen are servants of the devil, and at Armageddon all churches except their own are to be destroyed.

It has been estimated by those who have studied them that given another generation, Jehovah's Witnesses will be one of the leading religions of the world. As the coming of our Lord draws near, the faith of many Christians will be tried. False cults such as the Watchtower movement will deceive many.

Christians should remember, however, that these are people for whom Jesus suffered, bled, died, and rose again. In love we should deal kindly with them, presenting Christ as the sure cure for their unregenerate state. It is not necessary to attack the Watchtower Society. It is only necessary to preach Christ—crucified, risen, and coming again! ▼

Mr. Dencher is a converted Jehovah's Witness, having spent ten years of house-to-house work for that organization. Since accepting Christ as his personal Saviour, he has written a book entitled *Why I Left Jehovah's Witnesses.*



What Is the Church's Mission?

By Horace Mohler

Rev. Horace Mohler is assistant pastor of the First Brethren Church, Dayton, Ohio.

The task of the church is not to build a good society by fostering pacifism, crusading for civil rights, applying political pressures, or encouraging lawlessness. Nor are we to assist in guaranteeing the deprived of two chickens in every pot.

This world is not anyone's home—for long. But "spiritual" leaders have steered the professing church into reverse mission. These men of the "cloth" have almost totally slanted their efforts into concentrating on this present evil world, and have deliberately refused to accept at face value the direct and implied revelation of the Holy Scriptures—and of Christ himself—concerning the world to come, and the spiritual state of those who are not in cohesion with Him. "He that believeth on him is not condemned: but he that believeth not is condemned He that believeth on the Son hath everlasting life: and he that believeth not . . . shall not see life . . ." (John 3:18, 36).

Somehow these solemn words have lost their literality—or almost so—in the thinking of even believing Christians (and there are no other kind). It is reckoned that those of average or better moral standards are excluded from the precise meaning of condemnation as such, because they are too good to be lost. We tend to brush aside the knowledge conveyed by Holy Writ that "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). The Pauline doctrine that "all have sinned" (Rom. 3:23), and that the "wages of sin is death" (Rom. 6:23), seems unjustifiably harsh, from the standpoint of our own tolerant philosophy.

But who can pretend to regard the Bible as verily the Word of God in toto —verbally inspired and placed in accurate and minute juxtaposition by the direct agency of the Holy Spirit—without accepting unquestionably the explicit warnings regarding judgment to come upon all men outside of Christ; or more accurately, the judgment now resting upon them?

"If any man be in Christ" he is an entirely new creation. Patching up, refurbishing, renovating after the ways of men, cannot alter the facts. Only the blood of Jesus Christ cleanses from all sin, so that a thrice-holy God can pronounce justification upon a repentant individual lost in trespasses and sins.

Thus we are left no alternative but to believe and teach the Word of God, that is that morality, religion (as such), philosophy, charity, community welfare projects, political activity, patriotic zeal—such things as are commendable in themselves—are not the royal road to eternal life. ". . . no man cometh unto the Father, but by me" (John 14:6). Whatever we may speculate as to the workings of God in men who confess Him not, it cannot be denied that personal salvation comes only through the merits of Christ. Scripture teaches a moral principle operative in the unsaved, but only as a deterrent to anarchy in society at large. "For the power of lawlessness is already in action, but its evils are restricted until the restraining power is removed" (2 Thess. 2:7, literal translation).

This is not to categorically limit the privilege of salvation to only those who have had our unbounded advantages. The same Apostle who asks "how shall they believe in him of whom they have not heard?" also states that the inner moral sense of the great segment of humanity unenlightened by preaching is aroused by the creational environment around them: "being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (cf. Rom. 10:14 and 1:20). Nor is there license to deny a "born-again" experience to only those whom *we* deem to be the elect. There is abundant evidence that evangelicals (including Brethren!) tend toward ecclesiastical discrimination against those not strictly of the evangelical school. Although the doctrinal imports of neo-orthodoxy and liberalism may be distasteful and even obnoxious, there is little reason to clasp tightly about us the pharisaical garments of self-righteousness and holier-than-thou. While leaders who publicly deny the Lord that bought them may well indeed be ". . . wandering stars, to whom is reserved the blackness of darkness for ever" (Jude 13), there are, nevertheless, perhaps thousands on the converging fringes of apostasy who have not bowed the knee to Baal, and who have a living faith in the Christ of salvation in spite of their outward connections.

On one occasion our Lord was confronted with a demonstration of ecclesiastical pride on the part of his disciples: "And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us" (Luke 9:49-50).

Our mission, then, is not a negative ministry on the defensive against a deviating dogma (though certainly, within bounds, it should include this); but a positive and point-blank confrontation of humanity with the peril of sin's dilemma and the glad tidings of that dilemma's solution in Jesus Christ.

Our mission in brief is the spreading of the Gospel. Chiefly this is by word of mouth; second, it is by the printed page. It has ". . . pleased God by the foolishness of preaching [whatever the media] to save them that believe" (I Cor. 1:21).

What is the preached message? It is "that God was in Christ, reconciling the world unto himself . . ." (2 Cor. 5:19). What is the mission? It is that He has committed unto US the word of reconciliation.

Too often we regard conversion as the end and aim of missionary endeavor. But the great commission given by our Lord is two-pronged: (1) Enroll and baptize; and (2) Instruct (Matt. 28:19-20).

We must conclude that our mission —the mission of the Church—is the carrying forth of the Word of God into the minds and hearts of men of every kind and condition, in the confident hope that its quickening influence will not only make "disciples of all nations," but will also inform every race and kindred and tribe of the multiple blessings of the peace made at the cross.

The difference between failure and success in this respect is the difference between heaven and hell for untold millions; and the difference between salvation and complete indoctrination which makes for "joy in believing."

The ultimate goal is that "we all come in the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fulness of Christ" (Eph. 4:13), "That he might present it [the church] to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27).
This is the church's mission. ▼

A Heart . . . a Hand . . . and a Home!

By Mrs. Don Miller

Christ called me. His calls were very clear; they were not mere insipid suggestions. He called me *to come* for salvation. He called me *to be faithful.* He called me *to go.* Now we are "veteran" missionaries of seventeen years. But our calling is not completed. Christ's calls are still very clear. He calls all of His followers to do His bidding daily.

What do we do on the field in Africa? First of all, most missionaries teach in one avenue or another. Then our particular jobs are in the literature field: production and distribution. Sunday school is one of our great interests; quarterlies must be prepared and gotten out to the people, and enthusiasm must be generated.

My husband also helps the pastors in the planting of churches, but he does not pastor a church. The African pastors do this. But we still have been called to perform the "helps" of a pastor and his wife. Our Master calls us to be *a heart,* and *a hand,* and *a home* among the people.

He calls us to be *a heart.* God's Word counsels us, "A merry heart doeth good like a medicine: but a broken spirit drieth the bones." A good sense of humor is a very definite requirement in a missionary's outfit. This often gets us over humps. And we have to be very careful of our conduct. But this is the way it should be. We should be interpreters of the Word of God; putting it into action. You have heard of the old saying, "No house is big enough for two women." A local African pastor said that he was watching Dorothy Goodman and me to see if we would get along on the same station. Yes, we are read quite thoroughly.

Christ not only calls us to be a happy heart, but a loving, and a counseling, and a comforting heart. Recently a neighbor of ours reverted to heathendom and accused another person of causing the death of his child. This is a common belief among those who hold to the "old things." After a time of thinking and of sorrow, the neighbor repented. Our job is to counsel; to make and not to break.

One of our "helps" is trying to be a comfort. Since the death of our fourteen-year-old daughter, and the finding of the great comfort that the Lord gave to us at that time, we now in turn should be a comfort. Visiting and writing letters to the bereaved are some of our duties. The Africans are a sympathetic people. Upon our return to Africa, after the death of our daughter, an old friend, a pastor's wife, held my hand for a long time in a crush of sympathy.

Christ calls us to be *a hand.* One of the international badges of the members of the WMC is that they are "full of good works." In Africa, the councils find firewood and buy soap, and take them to the sick and helpless. They carry mud blocks, or bricks, and grass, to help build church buildings. They purchase items for their churches, including benches and communion supplies. They help the pastors and their wives in times of need. They prepare food for Christian leaders who are attending conferences and classes. We want to take this opportunity to thank all of you WMC ladies for being a helping hand, and to thank you for your gracious generosity in giving for the needs of missions. You do so much!

The Lord calls us to be *a home.* Where do we all have some of our most precious times of fellowship? It is in the eating around the table. We frequently have guests in our home in Africa, and our African brothers and sisters are very generous. We thank you for your flowing hospitality. Thank you for the way you have opened up your homes to us missionaries as we have been among you in deputation work. Yes, all of us, no matter where we live, can be *a heart* to others, *a hand* to others, and *a home* to others. The Master calleth!

We are often asked if we are going back to Africa. Let me answer with another question. Are the doors open —are we invited to go back? Here are two literal prayers from Africa that will help give you the answer. "God, thank you for the missionaries in our midst. They left their far land and came to show us the affair of God. It is a great reason for praise. The world is in the hands of the devil. If they had not come with the Word of God, how could we have salvation." "Father, if the missionaries had not come with the affair of God, we would not have heard. Thank you much because love pushed them to come, and because of this we are able to believe." ▼

WMC officers of African National Conference, 1968



Introducing Our WMC Birthday Missionaries for 1969 - 1970



Mrs.
Nelson
Fay



Mrs.
Gordon
Austin



Miss
Lois
Ringler



Miss
Gail
Jones



Miss
Lois
Miller

Thankfulness

Among the things to be thankful for is a thankful spirit. Some people would grumble at the accommodations in heaven—if they ever got there. They take their blessings so much as a matter of course, that even a day of general thanksgiving once in a year is more than they feel is necessary. And if their personal blessings in any measure fail, gratitude is absent for what they have received in the past or for present blessings.

There is another class who really desire to be thankful, but they are naturally despondent. Their sky is so dark with clouds as though a special Old Probabilities were employed to keep it full. They go through the world in a deprecating spirit—hoping things will turn out well, yet fearing for the worst. We always feel glad for this class when Thanksgiving Day comes around. They then have an official warrant for gratitude. If their own hearts do not formulate blessings, they can listen to the sermon, or look to the President's proclamation.

How different with the thankful heart! What a gift it is to be born with an outlook toward the bright side of things! And if not so by nature, what a triumph of grace to be made thankful through a renewed heart! It is so much more comfortable and rational to see what we have to be thankful for and to rejoice accordingly, than to have our vision forever filled with our lacks and our needs. Happy are they who possess a thankful heart! Blessings may fail and fortunes vary, but the thankful heart remains. The happy past, at least, is secure—and heaven is ahead.

NOTICE

The Foreign Mission Office has one set of large-size photos of the "birthday missionaries" for 1969-70, each individual picture being an 8x10" size in a light frame. These are available on loan for the special occasions when WMC groups may desire to use them. It is advisable that you reserve your date well in advance. Write Brethren Foreign Missions, P. O. Box 588, Winona Lake, Indiana 46590.

MISSIONARY BIRTHDAYS — JANUARY

AFRICA—

Mrs. Albert W. Balzer January 1
Mission Evangelique, Yaloke via Bangui, Central African Republic

Thomas Daniel McDairmant January 3, 1961
Mission Evangelique, Bossembele via Bangui, Central African Republic

Mrs. William L. Walker January 4
Medical Center, Boguila via Bangui, Central African Republic

Mrs. Thomas McDairmant January 7
Mission Evangelique, Bossembele via Bangui, Central African Republic

Mr. Jean-Louis Steudler January 7
Mission Evangelique, Yaloke via Bangui, Central African Republic

Mrs. Jean-Louis Steudler January 19
Mission Evangelique, Yaloke via Bangui, Central African Republic

Rev. Edwin D. Johnson January 20
Mission a N'Zoro, Bocaranga via Bangui, Central African Republic

David George Peters January 26, 1957
B.P. 13, Bozoum via Bangui, Central African Republic

Mrs. Minnie Kennedy January 28
B.P. 13, Bozoum via Bangui, Central African Republic

Janet Lynn Walker January 28, 1958
Medical Center, Boguila via Bangui, Central African Republic

ARGENTINA—

David Michael Cover January 3, 1965
Marcelo Alvear 703, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.

Ivan Wayne Hoyt January 5, 1958
Avda. Buenos Aires 247, Almafuerte, F.C.B.M., Prov. Codoba, Argentina, S. A.

Jonathan Edgar Fay January 28, 1966
Corrientes 2, Almafuerte, F.C.B.M., Prov. Cordoba, Argentina, S. A.

BRAZIL—

Curtis Allen Schwartz January 11, 1963
Caixa Postal 861, Belem, Para, Brazil

Rev. George K. Wallace January 30
Caixa Postal 861, Belem, Para, Brazil

IN THE UNITED STATES—

Arthur Allen Burk January 10, 1954
11259 Pope Avenue, Lynwood, California 90262

Mrs. Martin M. Garber January 22
5812-A S. Newlin, Whittier, California 90601

Last Month for Home Missions WMC Offering

THIS OFFERING is to be given to Brethren Home Missions to assist in the expenses of their annual workshops. Remember . . . our goal is $4,500. *(Shown below is the group at the 1969 home mission workshop at Wooster, Ohio.)*



Change Helps Us

"Change" seems to be everywhere, and Argentina is no exception. But whereas most of the changes have been for the worst, there's been a change for the good for the Gospel in Argentina. And for this we praise the Lord.

Fifteen years ago there was a great amount of prejudice there against the Gospel, due largely to the widespread, erroneous reports about evangelical beliefs—reports such as, "Protestants don't believe in the Virgin Mary" and "Protestants have a painting of the Virgin Mary on the floor of their churches, right inside the door; and they spit in her face as they enter." But gradually most of the prejudice was dispelled, largely, I believe, through gospel radio broadcasts. Thousands upon thousands of Argentines, hearing for themselves just what the gospel message is, learned that our teachings weren't heretical after all.

We aren't in favor of the ecumenical movement, of course, but the Lord has brought good out of even this. Roman Catholics, now permitted to read the Bible—a Book long closed to them—are eager to learn its teachings. And since the ecumenists have declared all Christians to be "One," Roman Catholics are no longer reluctant to make contact with us. In fact, several priests have asked for our Bible correspondence courses in order to study our beliefs. And whereas we used to be considered heretics, one of these priests always begins the letters he sends with the lessons, "Dear *Sister* Abel."

So great has been the change in Argentina that when I returned after furlough five years ago, there was already a very noticeable hunger for spiritual things and a diligent searching for the truth. People of all ages are asking questions about God, salvation, and the Bible; and even young people are eager to spend hours discussing these matters.

Our missionary endeavor in Argentina has reached the time of harvest. The fields are white—ready and waiting for workers to do the reaping. Our missionaries for decades labored faithfully, sowing the seed and then watering it—many times under very trying circumstances and many times seeing little visible results. And so the heartbreak is that now, just when their labor is really bearing fruit, the missionary force in Argentina is so depleted that we can't take advantage of the many opportunities that are open to us there.

Right now the doors for the Gospel are wide open. *Right now* there are marvelous opportunities for Christ in that land without limit.

Several years ago I read a statement that is comical but which contains a truth that we need to keep in mind. It said, "Gardening has one big advantage: If you put it off long enough, it's too late." Oh, let's not put off the harvesting in Argentina until it's too late! Right now there's still time. We need MORE MISSIONARIES NOW!

Christ *commanded* us to pray to the Lord of the harvest that He would thrust forth laborers into the harvest fields. This is His will; so we can trust Him to answer, if we're faithful in praying and trusting for more missionaries in order that the ripened fruit might be gathered in Argentina.—*Bertha Abel* ▼

The Voice of One Who Wept

Today I heard the voice of one
Who wept in far-off land
Because of sin and misery,
And begged with outstretched hand
For one small lamp to light his dark.
Now fain I would have slept,
So stopped my ears, but in my heart
That sobbing voice still wept.

And then I heard the voice of One
Who counted not the cost,
But left His ivory palaces
To seek and save the lost.
He said, "The sound of one who weeps
Is coming up to Me.
Dost thou forget that last command
Which I gave unto thee,

To preach My word to all the world?"
O bitter be our shame!
Still hopeless millions walk the earth
Who never heard His name,
And still the world spends lavishly
In every crowded mart,
And still the voice of him who wept
Is sobbing in my heart!

—Marsha Snell Nicholson



Miss Bertha Abel returned to the United States in July, 1969, for a year's furlough. She has served with the Foreign Missionary Society of The Brethren Church in Argentina since 1951.

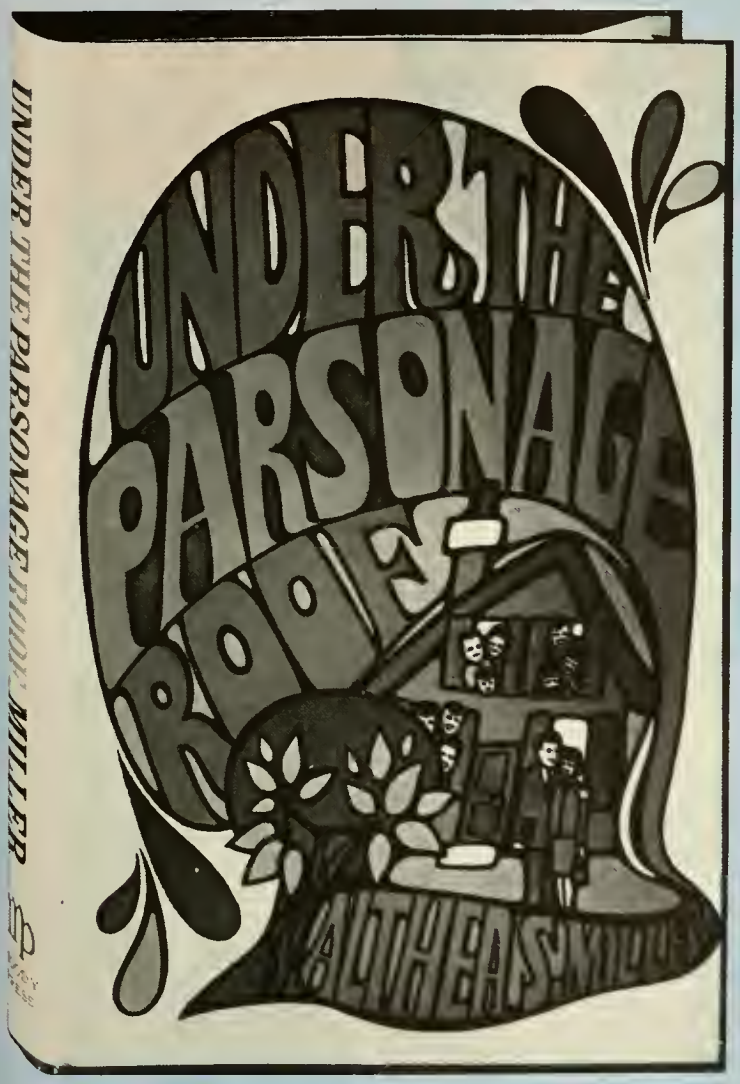
Miss Abel was born and reared in Indiana. She is a graduate of Indiana University and of Grace Theological Seminary. She sailed for Argentina in 1951 to begin her missionary service. She has served as secretary, teacher, youth worker and this past term has directed the Bible correspondence ministry. She is a member of the First Brethren Church in Martinsburg, Pennsylvania.

Additional information for pastors. Miss Abel sings alto and could help in duet, trio, or other group numbers. She has a slide presentation of the Bible Correspondence work.

TOP TEN COUNCILS IN PER-CAPITA GIVING 1968—1969

1. First Church, Inglewood, Calif.
2. Sr., Leamersville, Pa.
3. Sr., Everett, Pa.
4. Jr., Everett, Pa.
5. Sr., Pike, Mundy's Corner, Pa.
6. Sr., Bellflower, Calif.
7. Sr., Altoona, Pa.
8. North Riverdale, Ohio
9. Basore Rd., Dayton, Ohio
10. Mabton, Wash.

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States one reviewer: "I was beguiled. *Under the Parsonage Roof* speaks to every person, both devotional and entertaining in tone. The vignettes Mrs. Miller captures are most lifelike and homey. They speak to the wife and mother where her spiritual need is. Mrs. Miller's approach is great. I commend it wholeheartedly."

This book will make an excellent Christmas gift! Order several and take advantage of the special price reduction during November and December.

Mrs. Althea Miller is the wife of Rev. Robert E. A. Miller, missionary in charge for the Washington, D.C. area, American Board of Missions to the Jews. Mrs. Miller is also a missionary with that organization. They are members of the First Brethren Church, Washington, D.C. Before assuming their present position with the Jewish Missions, the Millers served for many years in the Brethren pastorate.

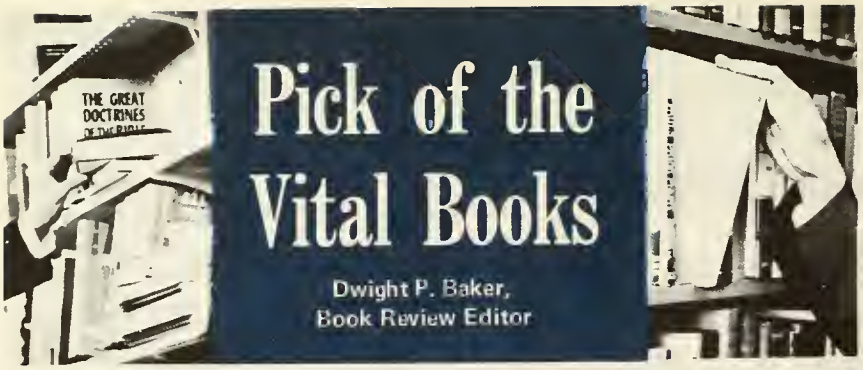
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Dwight P. Baker,
Book Review Editor

When You Pray

Harold Lindsell (Wheaton, Illinois: Tyndale House, 1969), 182 pages, $3.95.

The editor of *Christianity Today* tells it clearly in language easily understood by a person who is considering starting a prayer life as well as by one who prays. "I commence with the fact of prayer," Lindsell starts, and so his book gives not a defense of prayer but explanations of the presuppositions, kinds, laws, problems, and hindrances to prayer.

After these chapters filled with Bible quotes, there are two chapters on the power of prayer. He gives examples of answered prayer from the Bible, then from the lives of Christians of mostly a century or two ago.

Lindsell seems thorough, and if his book lacks emotional or even inspirational style, he should get you to your knees—or face down or standing or sitting—on the sheer completeness and conviction of the writing. He does not fly by very common and difficult problems for a pray-er—like "Is *no* really an answer?" "What's the sense of praying for sick people when they will die if it is God's will anyway?" "And what if you pray for rain and your neighbor for sunshine?"

Dr. Lindsell distinguishes between "the grace of faith" and "the gift of faith" in the "Problems" chapter, which, along with the one on "Hindrances," has to be the most original and best. "The 'grace of faith' is based upon some promise from the Word of God." It is available to all. By the "gift of faith" God helps you believe an answer will come for a request not related to a particular promise. Its absense is not a sin.

"Prayer is work," the author says, and for one seeking a textbook and Biblical investigation on this many-faceted way of life, *When You Pray* is an answer. If you want "Rah, Rah, let's everyone pray" stuff, read elsewhere.—*Knute Larson, Ashland, Ohio*

God Owns My Business

Stanley Tam and Ken Anderson (Waco, Texas: Word Books, 1969), 155 pages, $3.95.

The laymen who attended the 1968 national conference will remember Stanley Tam as the dynamic Ohioan who started his fortune by retrieving silver used in film processing. But a funny thing happened on the way to riches. Tam was convinced he should give God the controlling interest in his business. First he made God the beneficiary of his will, then senior partner, then increased His proportion of the stock to 60 percent. The ultimate step, after adding a few subsidiary considerations such as a plastics company that eventually far outstripped the original silver reclaiming business, came with the 1955 decision to make God sole and complete stockholder of both businesses. Hardly the usual story, nor is the rest of the tale.

And, oh yes, for those about to sell their businesses to God, "Let me urge you not to use me as an example. I must live Stanley Tam's life, being obedient to the directives I feel God gives me, and you must live your life, being equally obedient to the priorities God asks of you. . . . He may . . . orient and motivate you in completely different ways."

Any of the books reviewed on this page may be ordered from the Brethren Missionary Herald Co., Box 544, Winona Lake, Indiana 46590. We pay postage.

Guidance by God

James H. Jauncey (Grand Rapids, Michigan: Zondervan Publishing House, 1969), 160 pages, $2.95.

There are no pat formulas or simple procedures for determining the will of God for one's life, whether in small, everyday matters or for a total plan for vocational Christian service. But James Jauncey, who has been a committed Christian since his youth and has followed careers as a missile scientist, pastor, and now head of a theological school in Australia, analyzes the factors God uses in the guidance of individuals.

His approach is sensible and spiritual and is basically built upon a positive and Biblical understanding of the Holy Spirit in His present ministry. In twenty-five short chapters he deals with such subjects as guidance through the Holy Spirit, through Christ, through holiness, through total commitment, through spiritual sensitivity, through the unseen, through the Bible, through prayer, through the church, through conscience, through circumstances, through "hunches," through dreams, visions, and voices, and through spiritual gifts.

His illustrations are well chosen, and all along the way he makes practical, scriptural observations related only indirectly to his main subject. He concludes with a step-by-step recapitulation on finding the perfect will of God for one's life. This is an excellent, very readable book.—*Ralph J. Colburn, Long Beach, California*

BRETHREN MISSIONARY
HERALD
November 15, 1969

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GRACE THEOLOGICAL SEMINARY
WINONA LAKE, INDIANA

Count your blessings . . .



Now, who gets the credit . . . and thanks?



4



13



17



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26

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November 15, 1969
Volume 31, Number 23

Home Missions and Grace Schools Issue

MEMBER EPA EVANGELICAL PRESS ASSOCIATION

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The Road Ahead

The 1970 road—what will it be like? Some speak of the future as "a rough road," others describe it as "smooth sailing." Difficulties are often anticipated by—"It's a rough row to hoe." Regardless of our various descriptions, the road will not be difficult to find or to travel if we know where we are going and are dedicated to our task.

Interest was keen in a recent U.S. Air Force Command Chaplains' conference which had as their 1970 pastoral ministry theme: "The Road Ahead." Outstanding speakers brought messages that challenged the chaplains and denominational endorsing agents to a united effort of ministering to the service personnel in a more thorough manner than ever before. It was interesting to see the precision with which the conference moved along; there was a plan and a program of instruction for the ministry to service personnel in 1970. The Chief of Chaplains and his staff gave every indication of meticulous planning on this project.

This is indeed reassuring, especially when one realizes that the other branches of the service also have planned programs for ministering to our youth. It is more satisfying when we realize that our own chaplains in all branches of the service are on the job to assist in this great program. These chaplains have the opportunity of counseling and dealing with young men, both as to their spiritual welfare in the service, and in preparation for their adjustment after release from the service. In the U.S. Air Force each new recruit comes before the chaplain for an initial interview. This gives some idea as to the importance of the chaplain in the military.

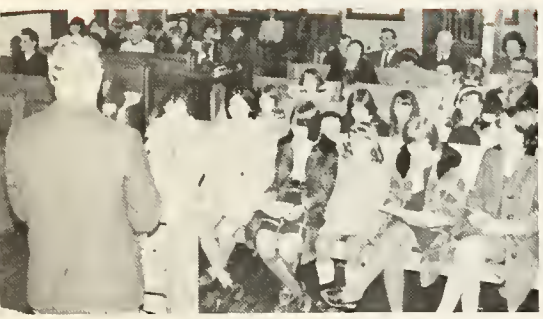
The road ahead—what will our contribution be to the service personnel whom we know? They pass before us week after week in our homes, in our schools, and in our Sunday schools and churches. What is our ministry to them in preparing them for entry into the service? Do we care?—care, that is, enough to do something more than just wish them well or pray generally for "our boys"? Do we show enough interest as pastor and people to have a farewell service as they depart—a service that will tell them that we will pray for them; will send them a good book once in a while; will exchange tapes and letters with them? Will we endeavor to secure for the inductee authentic and up-to-date information on the purpose and function of the military chaplain? Will we assure them of our full and complete interest in them so that they will feel free to confide and counsel with us? And, will we endeavor to work closely with them in their time of readjustment to civilian life?

Here is a field of endeavor in which all of us can engage. The military serviceman will be with us over the years ahead. Even if the draft is abolished, there will always be some who will enter on a voluntary basis. Let us prepare for a service to these young people so that we may be assured that the road ahead will be pleasant both in the year 1970 and in years to come. ▼

















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facilities; Designi
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Architectural Se

Fulfilling Purpose I

Thirty years ago a statement of purpose was written and made a part of the Articles of Incorporation of The Brethren Home Missions Council. The statement in brief is as follows:

—To provide Bible teaching and do evangelistic work.

—To establish, maintain or assist Brethren Churches in the USA and Canada.

—To encourage evangelization of the Jews.

—To discover, assist and encourage young men and women in the dedication of their lives for definite Christian service.

—To publish magazines, tracts, and so forth, that are essential to spreading of the Gospel.

—To inaugurate and effect a missionary work characterized as: Bible-centered, competent and believing, spiritual and prayer-charged, missionary and evangelistic in spirit, premillennial, separated and Spirit-filled, and an expository preaching and teaching ministry.

Through the years these aims and i
have stood as the objectives of the h
mission program. Approximately
hundred and forty churches have
developed or are in various stages o
velopment. A specialized ministry
carried the Gospel to the Jew, Na
Negro, the Spanish Americans and
the heart of Kentucky. God has
pleased to bless these efforts in a gro
National Fellowship of Brethren Chu

The methods, procedures, and
phasis upon Bible teaching and evang
have set the pace for all the me
churches of the NFBC. These l
woven into the foundations of these
churches have produced a progr
awareness seen in every aspect o
Brethren ministry. The NFBC is k
for its firm stand upon the Word of
its missionary outreach and its fine
cational institutions. We cannot min
the importance of building a strong h



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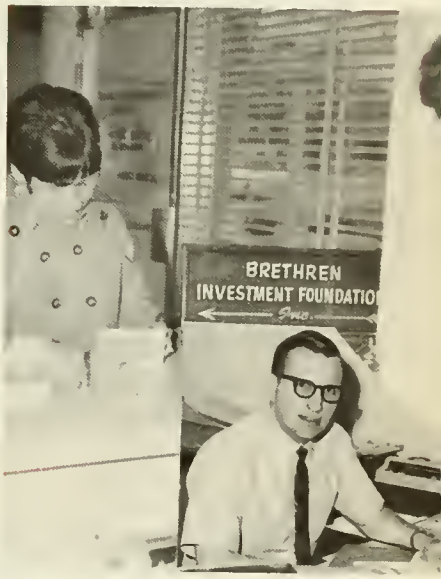


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nstruction Crew; Financ-
with the BIF; Visitation
Church builder number
"; Church dedication
ices; Pioneering new
s like Alaska.

y Lester E. Pifer







's Growth to N. F. B. C.

sion base and setting in operation
churches that are vibrant organiza-
is geared to do God's work.

The auxiliary ministries of the Breth-
Investment Foundation, the Brethren
nstruction Crew and the Architectural
partment have contributed immeasur-
y to the growth and development of
Fellowship. Each phase of this minis-
must be missionary, spiritual and dedi-
d to the task of getting out the Gospel
he lost.

Testimonies of new folk in these new
rches, the Navajo work, the Jewish
sion, and in every department of this
anding ministry tell the thrilling
y of Brethren Home Missions and
piritual impact.

Last year at Arvada, Colorado, the
vedo family made a big decision. A
er, far from the Lord, was caught in
rinding motorcycle crash and now
s a witness: "I had my accident in
4 and it left me in a wheelchair and it has been a come-and-go living for my family and we decided to come to the Lord for His grace and help. We haven't been sorry since the day we accepted the Lord in our family. We're all very happy that we made this decision and we can't find words to express how wonderful it is to know that the Lord is on our side. He is making our lives much easier." (Mrs. Richard Acevedo) "It's been tremendous. The Firls have been friends as well as someone to look to. The pastor has been a real help to us. I teach in Sunday school now. I think what we have here is a tremendous work for the Lord and we're very happy here, very happy."

Your home missionaries rejoice in the manifestation of the truth (II Cor. 4:1-2), in the transformation of darkened hearts (II Cor. 4:6), and in serving our wonderful Saviour (II Cor. 4:5). "Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God" (II Cor. 9:11).







dcasting the "Good
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y; Clayhole—first in
icky, Dryhill—number
and encouraging the
elization of the Jews
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GEISTOWN GOES ON ITS OWN — WITH GOD!

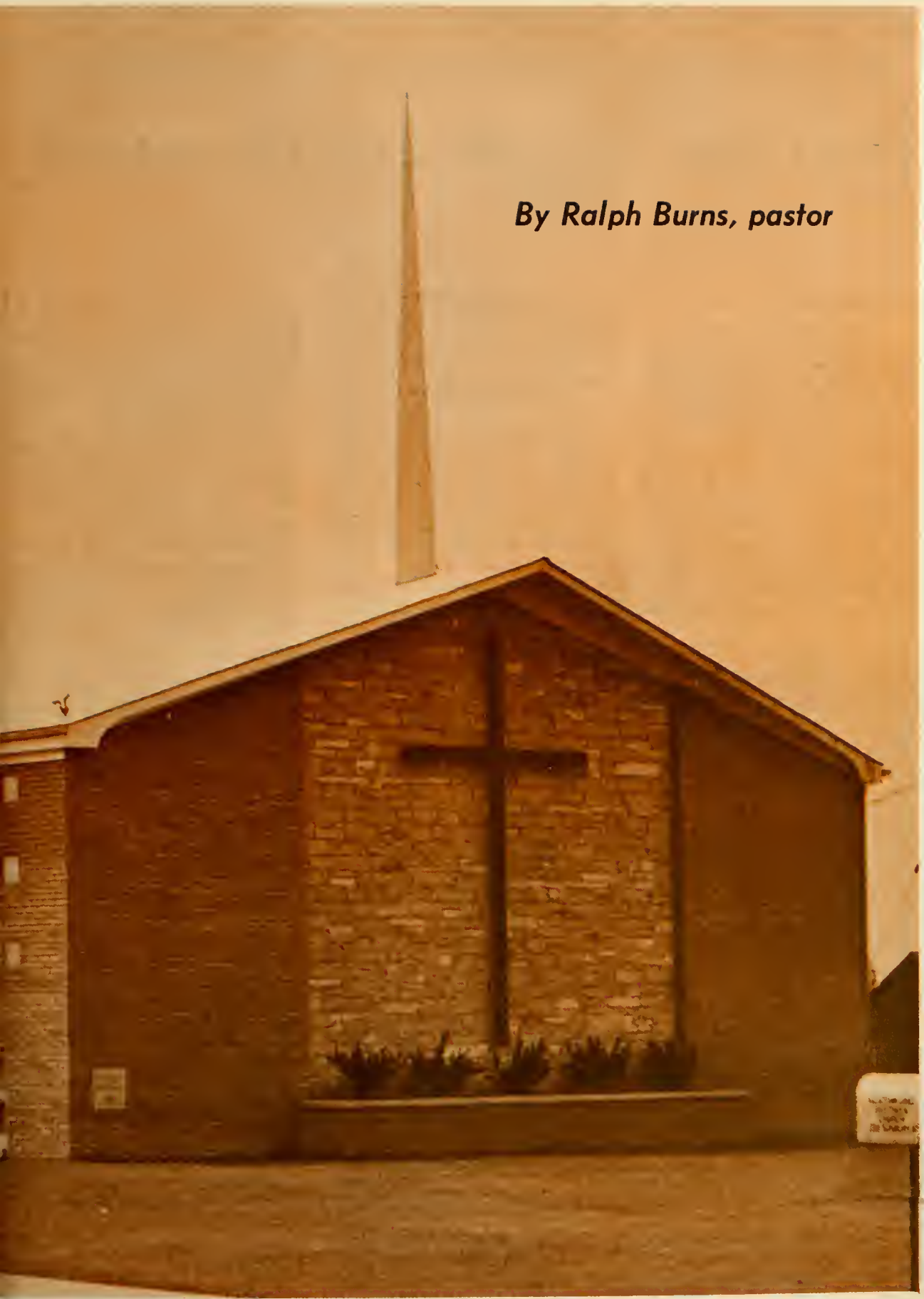
The Grace Brethren Church of Geistown, Pa., is now a self-supporting church. Self-supporting means we are on our own—with God. October 5, 1969 was a great day in the life of our church for this was the day we stepped out of the Brethren Home Missions "module" and took that first big step on our own. Now as we look back on that day we praise the Lord for leading our congregation to this decision and assuring them they could do it with His help.

The verse chosen for this day was Numbers 13:30: ". . . Let us go up at once, and possess it; for we are well able to overcome it." We had a goal of 120 for our attendance and the Lord gave us 125. The Communion Service was one of the finest spirit-filled services we have ever experienced. Rev. Marvin Goodman, missionary to the Central African Republic, brought an excellent missionary challenge. In addition to all of these spiritual blessings God sent our way this day, we had one of our greatest offerings as a

(Continued on page 8)



By Ralph Burns, pastor



GEISTOWN—

(Continued from page 6)

token of His approval upon our willingness to "walk alone." So again God has proved himself and His Word.

We are grateful to Brethren Home Missions for the many ways in which they have assisted us from the very beginning right up to our going self-supporting. On Sunday, September 14, Rev. Lester E. Pifer (Brethren Home Missions Council secy.) was with us for a special service of encouragement and challenge looking forward to our going self-supporting. The Mission Board of the East District has been faithful in standing by us from the very outset right up to the last year.

The Geistown congregation had its inception on November 21, 1958. A group of twenty people met in a home for prayer and to consider the establishing of a soul-winning, Bible-teaching church in the Geistown section of Greater Johnstown. Soon the Geistown Grace Brethren Church was organized and Mr. Don Rager, a layman then, along with other laymen conducted the services.

The group met in a small building and called Mr. Max Fluke, who had been working with the Brethren Construction Company, to become the first pastor. Mr. Fluke arrived on the field July 1, 1960 and soon put his building abilities to work. Ground was broken on September 4, 1960 and the building plans prepared by Rev. Ralph C. Hall began to take the shape of the present structure. Pastor Fluke really "built the church" by acting as the building superintendent as well as the pastor of the church.

The beautiful new church was built for $54,000 and dedicated to the Lord on July 9, 1961. The auditorium will seat 250 people and lends itself with ease to the worship of God. The large lighted cross on the stone veneer front panel has been admired by the whole community. The first night it was lighted about 25 neighbors gathered around to express their delight in this addition to their neighborhood.

Mr. Fluke, with his building talents, felt led of the Lord to accept a call to Winona Lake, Indiana, in 1962 to assume the position of foreman of construction for Grace College and Seminary. Grace Schools was just then launching an extensive building program.

Rev. Randall Poyner then followed Mr. Fluke as pastor and served from 1963 to 1966. With the termination of Mr. Poyner's ministry, I accepted the call to become pastor. It has been a wonderful experience to work with The Brethren Home Missions Council. We have seen the Lord's blessings on this group of people to the extent we can now be counted as one of the self-supporting churches in the NFBC.

October 5 has shown us that God's goodness to us is not exhausted and that it will continue upon the Grace Brethren Church of Geistown. We can surely say: "The Lord hath done great things for us; whereof we are glad" (Ps. 126:3). ▼

Geistown pastor, Rev. Ralph Burns and Mrs. Burns



Shades of Green, Orange, and Blue

By John Neely

The title may sound strange but it is significant! It is simply to reveal how the battle being waged in Ireland between the green-wearing Irish and the equally Irish-blooded Orangemen affects the ministry of your Jewish missionaries to our friends, with their traditional blue, in the Fairfax District.

Since we have arrived on the field, now over two years ago, we have met those who seem to raise questions which involve the attitude of the Church toward Jewish people. These have presented another kind of barricade in the battle for the souls of our Fairfax friends in our outreach with the message of salvation through Yeshua Ha-Meshiach, Jesus the Messiah! Many times we have had our testimony interrupted by the query, "Where were you when the Nazis exterminated the Jews in Dachau and Auschwitz?" One day I shot back, "I was in Philadelphia; where were you?" My female tormentor unthinkingly replied, "I was in New York"—and then realizing she had been "victimized" at her own game, she changed the subject.

At one time, another opposition to our approach to those in Israel, still another condemnation of the church, raised by them, is how do we account for Jews who were persecuted by the "church" in a certain foreign country whose adherents carried a cross as they accused Jews of killing Gentile children to get blood for Jewish festivals. You can see this kind of anti-Semitism can be a real obstacle to Jewish people who desire so much love but have been shown so little, and who have been so indoctrinated by such oft-repeated stories of "Christian" butchery.

Now that which is being portrayed in the theater of world history in a day of strife, rebellion, hatred, cynicism and bloodshed, is the Irish rebellion taking place in that part of Ireland which sings, "God Save Our Queen." If a shillelagh (cudgel) wielded by an Irish Protestant who sings the praises of William of Orange, comes down with a sickening crunch on the pate of an Irishman who wears the Shamrock green and who loves to tell stories about St. Patrick (now no longer a saint we are told—poor St. Patrick and tragic March 17) does it matter to Jewish spectators? Or if Irish confetti (just the common brick) is hurled by one who is warm to Dublin at one whose heart is quickened at the mention of Belfast, does this all matter to those who eat lox and bagles with cream cheese in the Fairfax District? It matters, believe me, it matters.

You see, since the "Green" Irish represent the Catholic side of "Christianity" as the Jewish view it, and the "Orange" Irish represent the Protestant persuasion, the question now comes time and time again from Jewish lips, "What do you think of all that fighting in Ireland?" What I believe these folk mean, if I know these who ask these questions is, "Christianity doesn't work, does it?" and, "Answer that, if you can." It seems to me that they sit back smugly with a look not unlike that on the face of a hunger-satisfied cat after he had swallowed the canary.

Well, is there an answer to give? We try—and I Corinthians 10:32 is one line of approach—"Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God." We tell them there are Jews, non-believing Gentiles, and believers, the latter speaking of believing Jews and Gentiles, the Church of the living God, who have received Messiah Jesus as Lord and Saviour. Just because one is an Irish Catholic or an Irish Protestant, we explain, does not mean he is really a believer in the One who said that the one who lived by the sword, would die by the sword. You see, praise the Lord, even this current wrath of man affords a real opportunity of slipping in a testimony to bring praise to our God! However, our Jewish friends have taught me a very valuable lesson in that they have pointed out what they think Christians should be like—and that is, we should be a people who dwell together in love.

As it relates to Israel and our witness, it does matter then if riots flare in Ireland since it affords our Jewish friends ammunition for another skirmish in the already-long battle we are engaged in to win their hearts, already so full of tradition, prejudice and suspicion, to a saving knowledge of Christ. It should matter to us who are believers interested in souls that we should exhibit to them the love of Christ flowing out of our hearts to one another so that Jewish people might be influenced to believe in our blessed Lord. Some of them might do so because they would observe as others did centuries ago. "Behold, how they love one another." It is something to think about, isn't it!

And, beloved, as we love one another as believers, let us spare a little love for those in Israel to whom we owe so much, remembering the admonition to "Owe no man any thing but to love one another . . ." (Rom. 13:8) and that includes our Jewish friends for whom Christ died! ▼

INDIANAPOLIS GROUNDBREAKING

"Our soul waiteth for the Lord: he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy mercy, O Lord, be upon us, according as we hope in thee" (Ps. 33:20-22).

Modern life may be described in three words: hurry, worry, and bury. The maddening pace and sickening end of most lives around us lends credence to that description. And it ought to give us cause for sober reflection on the manner of our living.

Slow me down, Lord;
Ease the pounding of my heart
by the quieting of my mind.
Steady my hurried pace
with a vision of the eternal reach of time.
Give me,
amidst the confusion of my day,
the calmness of the everlasting hills.

At noon on October 19, the Grace Brethren congregation at Indianapolis paused for a moment on five acres of God-given soil, surrounded by the mellow hues of autumn gold and scarlet. The choir caught and held the attention of the crowd as it broke forth in singing, "A charge to keep I have, a God to glorify."

"Our soul waiteth." For three and one-half years we have waited for this challenging occasion, bolstered by the knowledge that ". . . he is our help and our shield." How difficult it is to learn the lesson of quiet, faithful obedience to the will of God! But we learned. We learned that the way to do a great deal for Christ is to keep on doing little things.

Press forward and fear not! Though trials be near;
The Lord is our refuge; whom then shall we fear?
His staff is our comfort, our safeguard His rod;
Then let us be steadfast and JOY in our God.

The pastor's voice rose in praise and prayer to God.

"Our heart shall rejoice in him." We remember the words of Romans 15:13: "Now the God of hope fill you with joy and peace in believing. . . ." Tears may be started by either sorrow or joy. But trust in God starts only tears of joy.

"Trust in yourself and you are doomed to disappointment"; said D. L. Moody. "Trust in your friends and they will die and leave you; trust in money and you may have it taken from you; trust in reputation and some slanderous tongue may blast it; but trust in God and you are never to be confounded in time or eternity."

In response to the occasion, ninety-nine persons crowded around the building site and read Psalm 33:12-22, pledging themselves anew to the God





Left: Taking the record offering. Below: Pastor Young and congregation "on the site."

LIMAXES LONG WAIT!

By Jerry R. Young, pastor

who is, and the God who cares. In joy and praise their voices rose to sing, "To God be the glory, great things He hath done."

Words of encouragement were spoken by Ralph Hall (Brethren Architectural Service), Kenneth Rucker (Brethren Investment Foundation), and Donald Sellers (Brethren Construction Crew).

And then the spade was plunged deeply into the earth. First one, then another, and then another spadeful of rich brown earth was turned. And with each plunge of the glistening spade came a higher joy, a deeper trust.

Faith is the grasping of Almighty power;
The hand of man laid on the arm of God;
The grand and blessed hour
In which things impossible to me
Become the possible, O Lord, through Thee.

"Let thy mercy, O Lord, be upon us." It is a cardinal rule of faith, that the unbelieving soul forfeits blessing. God blesses in direct proportion to our faith in Him. Oh, how we stand in need of God's blessing! The power to pay for this structure of steel and lumber, of bricks and concrete, escapes us. But the power of a faithful God does not. The apathy of a lost and dying world surrounds us. But so does the grace of God. As the walls rise, so may our compassion for men and women, boys and girls.

The congregation sang, "Amazing Grace! How Sweet the Sound," and the people filed to the front, to place their special gifts on the ground, $1,033.70 (more than double our goal) was given to be applied on architect fees. And in benediction the choir responded, "Worthy is the Lamb of Calvary."

We left those five acres—but not unchanged. Freshly turned earth lay upon the surface of the ground. And freshly turned joy lay upon our hearts. Unsure of the future? Yes. Of God? Never!

I cannot, but God can; of balm, for all my care
The burden that I drop, His hand will lift and bear
Though eagle pinions tire, I walk where once I ran
This is my strength, to know I cannot, but *He can!*
I see not, but God sees; oh, all-sufficient light
My dark and hidden way to Him is always bright
My strained and peering eyes may close in restful ease
And I in peace may sleep; I see not, but *He sees!* ▼



Right: Choir singing "Amazing Grace." Below: The new record attendance of ninety-nine.



It Happened "First" at Clayhole!

Clayhole, Kentucky, produced many "firsts" in thirty years.

The year of 1969 marks the thirtieth anniversary of the Grace Brethren Church at Clayhole. Rev. Sewell Landrum, serving as the first pastor, has led this church all but two years of this period. He describes this ministry as a great joy in the service of the King.

We doubt that there is any pastor in The Brethren Church who has endured the hardships, worked in a more difficult area geographically, and received less financially than has this faithful servant of God. Probably no pastor enjoys a greater respect of his people, or is better fitted for his people than Sewell Landrum. Whether it be the menial task of firing the furnace at the church, taking that rugged trip up Troublesome Creek to visit some family in need, or standing before a chapel filled with Kentucky "youngins" Sewell is in his prime.

The Kentucky Mountain Mission Field—so remote in the past because of narrow, unimproved, and crooked roads, has now become a beautiful scenic area, crisscrossed by interstates and mountain parkways. Sewell says, "the need now in Kentucky is as great as it was thirty years ago. New roads and means of travel have opened to us many more families who need the Gospel."

Clayhole was the first mission church to go into a building program. Christian men and women came from far and near to help put up this "church house."

It was the first Brethren church to use the bus system of transportation. The first mission point to conduct a summer camp for its young people. Here they used the first summer missionaries. Another first was the Bible classes conducted in the schools, reaching as many as four hundred children a week.

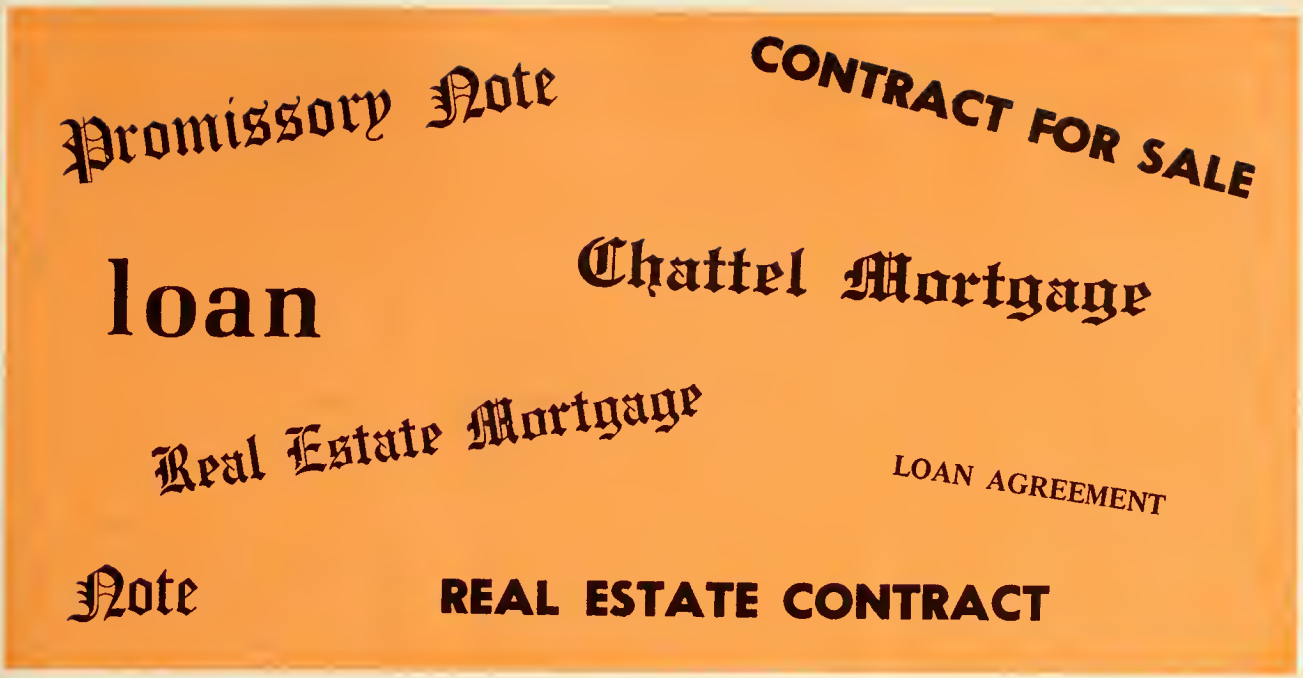
Clayhole was the first church to work the branch-church program, reaching back up into remote mountain areas of the country. It has been a rewarding ministry to see two pastors, Rev. Harold Combs and Rev. Robert Combs as full-time pastors and Rev. Clyde Landrum, *Brethren Missionary Herald*, executive editor, as fruit from this mission field. It is thrilling to see God's hand of blessing upon those who have come to know Jesus Christ and continue to grow and serve Him in the local congregation. We agree with Sewell—Clayhole, Kentucky, has been a special blessing in the service of the King.—*L.E.P.* ▼

The Clayhole congregation



The Church and parsonage at Clayhole, Kentucky





TRUTH IN LENDING

On the first of July a law entitled Truth in Lending was passed which required all institutions extending credit to publish and disclose clearly the exact interest rates of the transaction to each prospective customer. The failure through the years to do this resulted in many questionable practices in the trade. To some the truth has been indicting but in most cases it has proved helpful in eliminating fears, doubts, and suspicions. The "truth" proved many institutions had been falsely accused, whereas, others which had always been above suspicion were found guilty of practicing unethical procedures.

Although the Brethren Investment Foundation was subject to the new law as a duly constituted lending agency it had no effect on our program. Our interest rates have always been clearly delineated and you can be sure that all of our customers have been more than happy with their rate of interest. Truth in Lending through the Brethren Investment Foundation, however, goes far beyond any requirement imposed by law. The fact of the matter is there are any number of important facets of this vital arm of The Brethren Church. Being asked today are many questions that relate to its importance, its purpose, its security, its policy and its dividends.

The truth is the Brethren Investment Foundation is absolutely indispensable to The Brethren Church. In this day of escalating costs and the increasing reluctance of secular lending institutions to finance churches, it is imperative that we support this organization that can, alone, provide the needed funds for continued church development. The increased number of self-supporting churches that are turning to the BIF for assistance indicates that secular loans are practically nonexistent. This ought not to be discouraging to Brethren people for God's program has never been dependent upon the world for its continuity. The best way always has been for God's people to support God's program in the church.

The truth is that savings deposited in the Brethren Investment Foundation are secure. Risk in any lending institution is essentially determined by the economic condition of the country at large and the personal integrity of the organization. Many foolishly assume that the insurance by the FDIC (Federal Deposit Insurance Corporation) common to secular lending institution guarantees their investment against all eventualities. Such a guarantee would quickly fade in the event of a serious economic catastrophy. Obviously it is impossible to eliminate all risks from any financial organization but certainly it is reasonable to expect that fundamental Christian management would narrow the credibility gap. What greater security could a Bible believer ask for than an organization dedicated to Christian principals operated on sound business practices and committed to a program that involves both time and eternity!

The truth is the benefits of the Brethren Investment Foundation are not limited to a minority. The facts are to the contrary. In all probability you, the reader, are even now participating in the benefits of this organization. One out of every three members of The Brethren Church now attends a church which has been a recipient of the BIF's program. It was originally begun with the express purpose of assisting home-mission churches, but when funds were available it provided loans for self-supporting churches—as well as for Grace Schools. If others have invested for you it seems only proper that you could now invest for today and tomorrow.

The truth is that in spite of the present rise in interest rates and the possibility of speculative dividends, according to statistics, most people's savings are invested in programs that

"Your savings and investments are as much a part of Christian stewardship as your weekly tithe."

pay the same *or less* than that paid by the Brethren Investment Foundation. American people have their "rainy day" savings in the traditional U.S. savings media such as commercial banks, savings and loan associations, U.S. Savings Bonds, and credit unions: most of which pay less than five percent. Kiplinger reports that in 1969 there were nearly five hundred billions on deposit in savings media as compared to fifty billions in a mutual fund program. In most cases it would simply be a matter of transferring savings accounts to help build more Brethren churches.

The truth is that one's savings in the Brethren Investment Foundation are as available to the depositor as they might be if invested in a local savings and loan. Not only is it available upon demand but no interest is lost in emergency withdrawals. The BIF does not compute its interest on the basis of completed quarters but interest is paid for the entire time the money is on deposit. Today's air-mail service makes the BIF a part of your local community.

The truth is that the Brethren Investment Foundation is the one hope of continued development in The Brethren Church. We cannot expect the world to be sympathic with our program, therefore, we must provide our own funds for continued outreach. The world may be uncertain as to the future but for those who know the Lord there is nothing indicisive about Jesus' promise to build His Church and to see that the "gates of hell shall not prevail against it." Current events may have caused some instability in the secular money market but it has not changed the program of God nor the individual believer's responsibility to the church. Your savings and investments are as much a part of Christian stewardship as your weekly tithe. Act today. Send your deposits immediately and open your account in this Christian organization. Become a part of an organization where financial benefits are realized immediately but also in which spiritual dividends will be compounded throughout eternity. This is THE TRUTH in lending.—*R.W.T.* ▼

Yes . . . Our Investments Come from Heaven

BUT . . .

By way of GOD'S People



THE BRETHREN INVESTMENT FOUNDATION, INC. BOX 587 WINONA LAKE, IND. 46590

Church News

NOTICE. The next issue of the *Brethren Missionary Herald* will be the *Brethren Annual.* It will be dated Nov. 29, 1969, and come to you in an envelope. You'll want to keep it all year for reference.

MEYERSDALE, PA. The congregation of the Summit Mills Brethren Church voted to help defray the pastor's expenses for the 1970 national conference in California. A motion was also passed for a 43 percent raise in the pastor's salary. The missionary-giving goal for this year has been set at $3,000, and by the first Sunday in October, $2,251 had already been received. At the present rate of giving, this goal should be topped before the end of the year. Roy E. Kriemes, pastor.

LONG BEACH, CALIF. Dr. and Mrs. George Peek left Nov. 3 for a South American Mission Tour including twenty-one speaking engagements and three pastors' conferences. The Peeks will visit Brethren mission stations in Mexico, Brazil, Argentina, and Puerto Rico, along with mission stations of other boards in those areas. Dr. Peek is pastor of the North Long Beach Brethren Church.

COVINGTON, OHIO. Rev. Ralph F. Miller, pastor of the First Brethren Church, was ordained to the Christian ministry at a Sunday afternoon service on Sept. 14, at the Covington church. Mr. Miller graduated from Grace Seminary in 1965 and also became a member of The Brethren Church. He was licensed to the ministry in the Iowa district, and became pastor at Covington in 1966. The message for the service, "Responsibility–His and Yours," was brought by Rev. Jesse Deloe, pastor of the North Riverdale Brethren Church, Dayton, Ohio. Pastor Miller is serving this year as vice chairman of the Southern Ohio District Fellowship of Brethren Ministers.

ELKHART, IND. Robert and Evelyn Yunker, members of the Grace Brethren Church and missionaries to Japan are praising the Lord for Robert's speedy recovery from gallstone surgery. He underwent surgery Sept. 10 and was released from the hospital Sept. 15. Gordon Bracker, pastor.

CYPRESS. CALIF. Rev. Paul D. Morris began his duties as pastor of the Grace Brethren Church Sept. 22. Attendance for the Sunday service has averaged between 70 and 80, with a substantial number for mid-week prayer service. Services are currently being held in the Christine Swain Elementary School in Cypress. Pastor Morris, his wife and their three children were welcomed Sept. 27 at a reception in one of the California state parks. Mail for Pastor Morris and the church should be sent to 13151 Cynthia Dr., Westminster, Calif. 92683.

WINCHESTER, VA. Prof. William L. Schaffer was guest organist at the First Brethren Church for the dedication of their new Allen organ, Oct. 26. Mr. Schaffer is the chairman of the music department at Miami Bible College, Miami, Fla. Mr. Schaffer was formerly on the music department faculty at Grace College. Paul E. Dick, pastor.

MARTINSBURG. PA. Mr. and Mrs. Guy S. Clapper observed their 50th wedding anniversary Oct. 12. The Clappers are members of the First Brethren Church of Martinsburg. William H. Snell, pastor.

DALLAS CENTER, IOWA. Rev. Chessely Perry, director of the Bethel Rescue Mission in Des Moines, Iowa, was the speaker for both services Oct. 19 at the First Brethren Church. Mr. Perry was saved in a rescue mission and has had many years of experience dealing with men who are isolated from God and man. James B. Marshall, pastor.

ANKENYTOWN, OHIO. Homecoming services were held at the Grace Brethren Church Oct. 5, with Rev. Fred Fogle, former pastor, as guest speaker. The Grace College Brass Quartette furnished special music throughout the day. Attendance was excellent with 263 in Sunday school, 275 in the morning worship service, and 164 in the evening service. Six public decisions were made during the day. Larry Gegner, pastor.

ST. PETERSBURG. FLA. The Pennsylvania broasted chicken was prepared by Mrs. William Tweeddale from a taste-tantalizing recipe, and the ladies of the church provided the meal for the first annual Sunday-school enlargement banquet Oct. 10. There were 20 present for the enthusiastic campaign at the Grace Brethren Church. William F. Tweeddale, pastor.

ALTOONA, PA. Rev. Robert Clinton has resigned as pastor of the Grace Brethren Church on Oct. 5. He will complete his ministry here on Jan. 4, and has no immediate plans for the future.

SAN JOSE, CALIF. Recently a surprise carry-in dinner was held for the pastor and family. They were presented with a beautifully decorated cake and a large supply of groceries. The Nor-Cal District Youth Rally was held at the church Sept. 18-19. Rev. Robert Thompson, western field representative of The Brethren Home Missions Council, was the speaker for the Oct. 5 church service. Robert D. Whited, pastor.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Parkersburg, W.Va.	Nov. 23-28	Melvin Hobson	Nathan Meyer
Phoenix, Ariz.	Nov. 30-Dec. 7	Joe K. Coppinger	Allen Herr
Simi, Calif.	Dec. 8-14	E. John Gillis	Allen Herr
Defiance, Ohio	Dec. 9-14	Maynard G. Tittle	Fred Ritchardson

NOTICE. The heavy Christmas mail will delay shipments of Sunday-school materials for the first quarter of 1970. Pastors, superintendents and Sunday-school secretaries are urged to forward their orders for materials at once to the Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590 or the Herald Bookstore, Box 2385, Fullerton, Calif. 92633. Thank you for your patronage . . . the proceeds help expand the world-wide literature ministry of The Brethren Church.

HAGERSTOWN, MD. Phil Saint, one of the finest Christian chalk artists in the world, gave a presentation at the Grace Brethren Church on Oct. 24. Phil has recently returned from Argentina—he is the brother of Nate Saint, martyred missionary pilot. Robert B. Collitt, pastor.

WHITTIER, CALIF. Dr. Maxwell Coder, dean and vice president of Moody Bible Institute, spoke in the evening service of the Community Brethren Church Oct. 5. Dr. Coder was in the area under the sponsorship of the Layman's Bible Institute which meets in this church on Mon. and Tues. night each week. Ward A. Miller, pastor.

ELKHART, IND. Nearly 1,000 people heard Mrs. Gerald Towner in six services of the Children's Crusade, the third week of Sept. at the Grace Brethren Church. The actual total attendance was 981 for a 163-plus average. Many children were inside a church for the first time. Eleven children made decisions to accept Christ and remained to have prayer with Mrs. Towner. The boys and girls of the Brethren Christian School in Osceola, Ind., gave $21 to Mrs. Towner for her radio ministry to boys and girls. She is a member of the First Brethren Church, Dayton, Ohio. Gordon Bracker, pastor.

CHANGES. Rev. and Mrs. Arthur N. Malles, c/o Grace Brethren Church, 911 Rohrerstown Rd., Lancaster, Pa. 17601: Rev. Roscoe Williams is the new pastor of the La Habra Brethren Church, 1540 W. La Habra Blvd., La Habra, Calif. 90631. Chaplain Lee D. Burris, 931 Keith St., Barstow, Calif. 92311. Telephone 714-256-5477. Chaplain Burris left Oct. 31 for a tour of duty in Vietnam. Please change your *Annual*.

WESTMINSTER, CALIF. Color films of the American astronauts' moon trip were shown by North American Aviation Corp. of Downey to the Men's Fellowship of the Westminster Brethren Church. Mr. Roy Carpenter, scientist from North American, gave his personal testimony. The men and boys (over 100 present) also enjoyed a Kentucky Fried Chicken dinner. Douglas E. Bray, pastor.

GOSHEN, IND. Mr. Richard Dick, 1969 graduate of Grace College and choir director at Concord Senior High School, has accepted the position of music director of the Grace Brethren Church. He will direct the church choir and lead the congregational singing for morning and evening services. Robert D. Crees, pastor.

VANDALIA, OHIO. Rev. Arnold Kriegbaum conducted a series of unique messages on the churches of Revelation, chapters two and three, at the Grace Brethren Church, Sept. 28-Oct. 5. The messages were highlighted by the use of slides and moving pictures taken at the ancient sites by Dean Kriegbaum. Everett N. Caes, pastor.

LAKE ODESSA, MICH. The ordination service for Rev. Richard Cornwell was attended by 167 persons at the Grace Brethren Church Oct. 12. Rev. Gerald Teeter, Hagerstown, Md., brought the ordination message. Revival services were held by Mr. Teeter the following week with one decision for salvation. The average attendance was 66.

LONG BEACH, CALIF. Joyce Landorf of "Here's Joyce," a daily radio program of station KBBI, woman's editor of *King's Business* magazine, and recording artist spoke in the Sunday school of the Los Altos Brethren Church Oct. 12. Dr. Paul Fink, interim pastor.

PERU, IND. An ordination service for Gerald H. Root, pastor of the Peru Brethren Church, was held Oct. 19. Dr. S. Herbert Bess, professor of Hebrew and Old Testament at Grace Seminary, was the special speaker and Rev. A. Rollin Sandy, pastor of the Sidney (Ind.) Brethren Church, was the elder in charge of the service. Rev. Gerald Root is a 1965 graduate of Grace Seminary and has been pastor at Peru for four and one-half years.

JENNERS, PA. There were 28 decisions in recent evangelistic services with Rev. Ed Lewis at the Grace Brethren Church. On Oct. 19, both Sunday-school and morning worship attendance records were broken with 222 in Sunday school and 204 in the morning service. James F. Hoffmeyer, pastor.

RIALTO, CALIF. Rev. Gerald Polman has resigned as pastor of the Rialto Brethren Church to accept the call of the Englewood Grace Brethren Church, Englewood, Ohio. He will leave Rialto before Jan. 1 after serving the work here for 10 years.

FINDLAY, OHIO. There were six decisions for salvation and 30 rededications of life during the "Come Alive" crusade with Evangelist Allen Herr at the Grace Brethren Church, Oct. 5-10. On Friday night, Rev. John McKay and Rev. Glenn Coates shared in a baptismal service with six candidates being baptized. The high in attendance of 130 was reached twice, and the average attendance was 113. An offering of $195 was received. Glenn R. Coates, pastor.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

HENDRIX, Mrs. Edith, 78, a member of the Flora, Ind., Grace Brethren Church, went to be with the Lord Sept. 26. She was baptized into The Brethren Church in 1902. Robert Moeller, pastor.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Katherine Taylor and Mitchel Forster, Sept. 6, Grace Brethren Church, Sacramento, Calif.

Denise Royann Moudy and Walter Focht, Sept. 20, Leamersville Grace Brethren Church, Duncansville, Pa.

Vickie Ellen Brown and Daniel Paul Brown, Oct. 3, Grace Brethren Church, Canton, Ohio.

Marsha Ann Clements and Edward Alan Ahrens, Oct. 7, Los Altos Brethren Church, Long Beach, Calif.

Carol Haller and Richard Jones, Oct. 18, First Brethren Church, Dayton, Ohio.

By Robert Kern

New Look for Children at Conference

National conference is always a highlight for our family, but in many ways this year's conference was the best ever. From the beginning of the Christian Education Convention to the very last service there were many blessings. Perhaps of all the things which thrilled me the attitude of our daughters was most encouraging. At the end of one previous conference our family life had ended on a note of defeat. Each day I heard the girls inquire. "Daddy are you going to another meeting?" It did little to explain to a three- and a seven-year-old that that was the reason why daddy came to conference. At the end of conference that year it was a family agreement that only Mother and Dad attend conference the next year.

However, this year our entire family did go to conference again, but it was different! One of our families offered us the use of their camper trailer. This prospective new adventure was the incentive our girls needed. You can imagine how thrilled we were when the conference meetings were carefully planned for each member of the family. Day after day our daughters rose early to attend their meetings. "Get us up earlier so we are not late," was the plea we heard at night. It was a joy to see them bring home papers each day from their classes indicating lessons learned and to hear about their happy experiences. Each class had a well-planned schedule with variety to interest the particular age group. We saw some beautiful mosaic pictures that boys and girls made in the junior group. Toward the end of the week, our daughters were begging to know if we could all go to conference next year. "Aunt Alys Haag said it was going to be even better next year!" exclaimed our third grader.

After returning home we learned that other parents from our church were just as excited with conference this year. One of our younger mothers was greatly pleased at the tender care her infant son received in the nursery. Another mother who, like us, had a similar problem with her junior boy testified that this year he went willingly to all of the classes and made a number of friends. Our young people





were very outspoken regarding the helpful program and dedicated counselors at their conference.

Our family would like to thank, on behalf of many happy boys and girls, all the workers in the nursery, kindergarten, primary, and junior classes for a job well done. Again this year a hearty thanks to Aunt Alys Haag and her helpers for their enthusiasm and patience in conducting Missionary Helpers Club activities each evening and Saturday. We would also like to thank the Department of Christian Education which did such a wonderful job in planning these children's and youth conferences. Perhaps I could add a note of encouragement and say—why not plan to take the whole family to conference next year?



Conference will be better than ever . . .

"ABSOLUTES IN A CHANGING WORLD"

LONG BEACH-70

Clever Devils . . . or Competent Disciples?



"Educate men without religion and you make them but clever devils."

This statement is sufficient reason for considering seriously the purpose of education.

Nearly everyone is agreed that the purpose of education is to lead human minds in the right way and to make the very best out of them. The question, however, lies in the motivation for this purpose. From the standpoint of the public school, the servant of the state, the motivation might be a desire to develop the very best citizens; the school teacher, on the other hand, may be motivated by a desire for self-satisfaction in knowing that he has given himself valiantly to the development of persons equipped in ability and character to meet life and all the situations of it.

However, a Christian teacher, by the fact that he is called by God to do this work, has a much higher and a much more compelling motivation for teaching. Paul, as a missionary-teacher, said he was engaged in ". . . instructing every one in all wisdom, [in comprehensive insight into the ways and purposes of God] that we may present every person mature—full-grown, fully initiated, complete and perfect—in Christ, the Anointed One. For this I labor [unto weariness], striving with all the superhuman energy which He so mightily enkindles and works within me" (Col. 1:28-29 Amplified N.T.).

Some might take issue with this application and insist that the school is to be engaged in intellectual training and the church in spiritual training. I maintain that this is a false division and one that threatens the very concept of God within the mind of the student. If the church teaches that all the treasures of wisdom and knowledge are hidden in Christ, and the school completely ignores Him, how is it possible to develop citizens equipped in character or in ability to meet life and all the situations of it? No life situation can claim complete immunity from God. All truth is God's truth. There is no truth but God's truth. God's Word is the test of all truth. God is Truth.

For the student, particularly the younger one, the world in which he lives depends on the interpretation given to it by the teacher. The teacher himself is the key to introducing a unity in the total education of a student. That unity is God. Mark Fakkema, who served as educational director of the National Association of Christian Schools, has defined Christian philosophy as "the romance of seeing all things as one whole with God as Ultimate."

A well-known and much overdone practice in education today suggests that we must not force our philosophies, whether good or bad, on poor, defenseless children. We must wait

Sandra Farner is a graduate of Grace College, and is serving under Brethren Foreign Missions with her husband Tim Farner in Brazil.

Philosophy of education does make a difference.

By Sandra Farner

until they are old enough to decide for themselves. My reaction to this is answered very vividly by Coleridge. "The wall thought it very unfair to influence a child's mind by inculcating any opinions before it had come in years of discretion to choose for itself. . . . I showed him my garden, and I told him it was my botanical garden. . . . 'How so?' said he; 'it is covered with weeds.' . . . 'Oh,' I replied, 'that is only because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil toward roses and strawberries.' "

The head start that the weeds of secular education get during those "waiting" years will in most cases prove too much for the antidote administered by the church only once a week. Children need to sense God working today. As they face subjects relevant to their daily experience, they need a teacher who can guide them to the Word and to the All-sufficient God. Otherwise God might become, and I say this with caution and reverence, God might become "oid-fashioned," "out-dated," and unrelated to them.

As they study geography and the natural sciences, they need a teacher who can give them a true account of creation and the Creator, not just a hazy, hurried-over-lest-I-offend-those-of-another-faith theory. If they are denied this privilege and right, they may be swept away by the so-called philosophies and intellectualism based on men's ideas rather than on God's truths.

As they study history and things of the past, they deserve a teacher who can show them God's hand working in the affairs of men, and how situations might have been different had men sought out God's will. If they don't have this guidance, history becomes a hideous monster of failures, war, instability and a mere "survival of the fittest."

Children need a teacher who can present the fine arts as talents given by God and to be used for His glory. If this is not done, how can we be sure our children will not use these things for self, sin or Satan?

As they study mathematics and science, they need to have these truths presented as God's truths lest they be tempted to elevate men and his mental and experimental abilities.

What is education anyway? Is not God the beginning of all wisdom? The Psalmist David says, "Through thy precepts I get understanding: therefore I hate every false way (Ps. 119:104). How can we expect children to hate the false way if they are not presented with the true way, let alone given guidance that their attitudes and wills might be in accordance with this truth?

S. M. Ellis has well defined education. We do well to consider his definition: "To know the laws of God in nature and revelation and then to fashion the affections and the will into harmony with these laws—this is education." ▼



THE BLOODY NILE

Over 3,000 years ago, two aged men stood in the royal court of the Pharaoh of Egypt. Beautiful red granite was seen everywhere. Massive limestone columns with delicately painted hieroglyphics lined both sides of the main court area. The room was silent as the two men approached the throne. The pharaoh, in majestic splendor, sat on a gold inlaid throne which was situated on large granite platforms. After formal introductions were complete, the two men spoke, "Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness" (Exod. 5:1). Pharaoh appeared somewhat startled by the demand at first, but very quickly his amazement was changed to anger. After all, according to Egyptian religious thought, he was a god. By what right did these two Israelites come making demands in the name of a strange god? The voice of Pharaoh could be heard throughout the main court area as he shouted, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go" (Exod. 5:2). After several exchanges regarding this matter, Moses and Aaron left the palace knowing that the plight of enslaved Israel would now become worse (cf. Exod. 5:3-23).



A canal in the Delta. (Courtesy Lehnhart and Landrock, Cairo, Egypt)

THE CHALLENGE. The challenge of Pharaoh would not go unheeded, for in a short period of time God would speak in such a way that His identity and His power would be unquestioned. Chapters seven through twelve of the Book of Exodus have been the subject of considerable debate and criticism. Traditionally the ten plagues have been regarded as miraculous events designed by God to humble Pharaoh and to free the people of Israel. Modern commentators, however, have generally rejected the concept of supernatural events. Therefore, miracles are viewed in a number of ways. Some claim that such events are *possible.* In this they reject the *power of God.* Others argue that such miracles are *unnecessary.* This view denies the clear *proclamations of Scripture.* A final group would argue that the miracles recorded in Scripture are essentially *meaningless.* Such a view rejects the basic *principles of revelation.*

Many liberal scholars are willing to concede that certain events did happen which are described in the Book of Exodus; however, they are unanimous in their opinion that these events represent nothing more than natural phenomenon which can be experienced today. The words of Keller are an example of this view: "These things which the Bible describes are still experienced by the Egyptians, as, for example, the 'Red Nile.'" However, in the light of the progression, intensity, predictiveness, and brevity of events described, it is very difficult to explain such occurences on grounds of purely natural phenomena. Archaeological discoveries have done a great deal to shed light on both the nature and the purpose of the ten plagues as described in the Book of Exodus. The plagues had at least three primary purposes: (1) To establish the identity, nature, and power of Jehovah (Exod. 7:5,17; 8:10; 9:14). (2) To demonstrate the foolishness of idolatry both to the Egyptians and to the Israelites (Exod. 12:12; Num. 33:4; cf. Exod. 18:11). (3) To humble the arrogant king of Egypt (cf. Exod. 9:27; 10:16).

THE ENCOUNTER. The first major encounter with Pharaoh following the miracle of the changing of the rods to serpents (Exod. 7:10-13) took place at the bank of the Nile River or one of its major tributaries. The Lord com-

By Dr. John J. Davis

manded Moses to meet Pharaoh in the morning at the edge of the river (7:15). In all probability, Pharaoh went to the river daily to participate in some form of worship, for the Nile River was considered to be sacred by the Egyptians. Large temples with their causeways were located up and down the Nile Valley. Little did Pharaoh know that morning that this would be the beginning of a long series of tragedies which would ultimately humble him before Moses and Aaron and cause him to recognize the power of the God which he questioned earlier.

THE DISASTER. The nature and extent of the plague (Exod. 7:17-22). Jehovah promised that He would turn the river to blood, the result of which would be the death of the fish in that river. The river would also become loathsome to the Egyptians and they would be unable to drink the water of that river (vv. 17-18). Many commentators have attempted to interpret these passages in the light of natural events, as, for example, red silt washing into the Nile River, or the rapid increase of certain specie of alga which when it becomes overabundant turns the water to crimson and kills the animals in the vicinity. While the latter explanation might illustrate the possibility of a miracle, it certainly does not account for the scope of the miracle as described in verse 19, for *all* the water sources of Egypt were polluted as a result of this plague. This miracle was performed in the sight of Pharaoh, and while it was duplicated by the magicians, there is no doubt that the work of Moses and Aaron was of supernatural origin.

The question to be asked at this point is, "Why did God start with the Nile River?" One needs only to look at a map and examine the geographical setting of the land of Egypt, and the reason will become obvious. Herodutus, an early historian, made the classic statement that "Egypt is the gift of the Nile." There is no more eloquent way of expressing this self-evident truth. Egypt is totally dependent upon the Nile flood for its crops. The heavy rains of the tropical regions lying far to the south provide the necessary waters to swell the Nile River thus flooding the Nile Valley causing the crops to be watered and therefore productive. The above facts lead us logically to another important consideration.

The effects of the plague. The immediate effects of this plague on Pharaoh were apparently minimal at this point. Since the magicians in Egypt were able, in some manner, to duplicate the miracle (v. 22), Pharaoh felt that there was nothing unique about the event. In fact, it appears that the events of that day were not even given serious thought by the arrogant king (v. 23). While Pharaoh may have remained unmoved by this tragedy, the economic and religious life of the country as a whole must have been seriously affected. One of the interesting documents coming from the thirteenth century B.C. is entitled "The Hymn to the Nile." The text was evidently composed in Thebes and comes to us in rather good condition. It is clear from this hymn that the economy of Egypt was contingent on the faithfulness of the Nile to provide clean water both for drinking and irrigation purposes. Here is what the Egyptians thought of their river: "He who makes the barley and brings emmer into being, that he may make the temples festive. If he is sluggish, then



Khnum

Dr. John Davis is Associate Professor of Old Testament and Hebrew at Grace Theological Seminary.

"What does this miracle mean to us? I would suggest two possibilities."

nostrils are stopped up, and everybody is poor. If there be (thus) a cutting down in the food offerings of the gods, then a million men perish among mortals, covetousness is practiced, the entire land is in a fury, and great and small are on the execution block. (But) people are different when he approaches."

Perhaps more significant is the impact of this miracle on religious thinking in Egypt, for the Nile was considered by the Egyptians to be a sacred river. Many of their gods were associated either directly or indirectly with this river and its productivity. For example, the great *Khnum* was considered the guardian of the Nile sources. *Hapi* was believed to be the "spirit of the Nile" and its "dynamic essence." One of the greatest gods revered in Egypt was the god *Osiris* who was the god of the underworld. The Egyptians believed that the river Nile was his bloodstream. In the light of this latter expression, it is appropriate indeed that the Lord should turn the Nile to blood! In the "Hymn to the Nile" we are also informed of the Egyptian's affection for this river and its provisions: "The bringer of food, rich in provisions, creator of all good, lord of majesty, sweet of fragrance." The significance of this first plague is again apparent, as we read in Exodus 7:21 that the fish in the river died and the river stank. It would have been interesting to have visited the temples along the Nile River during that seven-day period as fish floated to the shore lines and the river flowed in a deep red color. Rather than the river bringing life and refreshment, it brought death and a stench that certainly caused great frustration among the Egyptians as they sought water for their cattle and their crops.



Osiris

PRACTICAL CONSIDERATIONS. What does this miracle mean to us? What practical effect should the record of this miracle have on our thinking today? I should like to suggest two important considerations with regard to this miracle and the God who performed it. First of all, we should always remember that the same God who humbled Pharaoh, the people of Egypt and their gods, is the same God who rules our world. Even though the nations will rage in rebellion against God with their Hitlers and Mussolinis we are assured of the fact of God's sovereign preeminence over all the affairs of men. Second, and perhaps most significant, this same God is our Father. A personal relationship with Jesus Christ assures us of the fact that this God looks upon us not in judgment, but in mercy, a thought that should thrill the heart of every Christian. The bloody Nile, therefore, is a testimony to the power of God, His willingness to deliver, and His ability to perform that which He promises.

Alerting Parents Now

By Dr. Kenneth Ashman

The breakdown of the American home, the rise in juvenile delinquency, the rapid increase of crime, and the rapid spread of immorality with all of the resultant evils, demands that we take a second look at the American home and evaluate our weaknesses and develop our strengths.

This is indeed a difficult subject for several reasons. First, none of us have done a perfect job in our own homes and we recognize all too well our shortcomings. Second, we have no idea what our children will be facing tomorrow because of the rapidity of change in the world. And in the third place, the guidelines for a proper home environment as found in the Scriptures are generally ignored, even by many who call themselves Christian.

THE TEENAGER. A quick look at the teenager of our land reveals that his attitudes leave something to be desired. He feels that the world we have given him is an idiotic ball and chain about his neck. He is very *critical.* He does not believe that God exists or if God does exist, he has forgotten his creation. He feels that the present older generation has flubbed their opportunity and has nothing to offer him. Again this teenager is *caustic.* He does not hesitate to express himself, to demonstrate, to criticize, to burn, and to bring about drastic changes according to his own desire and design. Also, he is *conformed.* While he boasts of his liberty and endeavors to express it and to exercise it, at the same time it is an obvious fact that he is conformed to the present evil world and his actions and his attitudes are dominated by the group and not by individual convictions.

Someone has recently characterized teenagers in three categories. Namely, number one, *alienated.* These are the hippies and the beatniks who have separated themselves from society and, who like the prodigal of old, have gone into a far country to live eventually with the pigs (and by the sight and smell of this group that is just about where they belong). Number two, *apathetic.* The apathetic young people might be characterized by the elder brother who stayed at home in the story of the prodigal in Luke 15. He didn't cause any trouble. He just accepted the status quo and went along with the "establishment." He is the individual who will grow up to be just like his parents, will live in the same atmosphere with the same attitudes and the same accomplishments. Number three, the *activist.* These are they who are found demonstrating, making their requests known in a boisterous fashion and openly expressing themselves in various manners. While their activities disgust us in general, yet we do recognize that here is the group that probably will determine what goes on in our nation and in our world tomorrow. Therefore, we must consider this group seriously and do something to redeem their activity and direct their enthusiasm in the right channels.

In order to best serve the teenage generation, parents, educators and clergymen need to do what the prophet Ezekiel expressed when he said he went down and stayed where the people stayed, sat where they sat, lived where they lived, for a period of time, until he could fully understand them (Ezek. 3:15-17). Only after he had penetrated their minds and their souls with understanding and concern did Ezekiel feel free to speak.



THE PARENTS. Most parents are pretty well "trapped." They are driven from PTA, to Little League, to club, to church, to work—and as a result they find themselves completely bewildered. One man evaluating his home and the situation therein said, "If my home life was depicted on TV, I would switch channels."

One of the reasons for parental ineffectiveness is because we have abandoned God-given, Bible-outlined rules for marriage, child training, and family living. The father has rejected his position as authoritative head of the home. The mother has become quite involved in worldly pursuits outside the home and she therefore is not available to the child as needed. The end result is the "permissiveness" that children experience in the present evil world. While most parents assume that by allowing their children to do what they want to, they are doing them a favor, actually they are doing them a great disfavor.

World conditions in which we must dwell have contributed largely to the breakdown of the American home. *Prolonged wars* have brought in a flood of immorality. *Prolonged prosperity* has introduced a great irresponsibility and *prolonged atheism* has created an insensitivity to integrity and purity.

The end result of these accumulative conditions has been *defeatism* in the American home leading to *delinquency* on the part of the American teenager which defeatism and delinquency bid fair to *destroy* the nation which we cherish and love.

THE CURES. There are cures for this state of confusion in the American home. First of all we need to determine our goals and priorities. A careful reading of Hebrews 13:15-17 will give us a pattern of action which, if followed, will bring success in child-rearing and training in our homes.

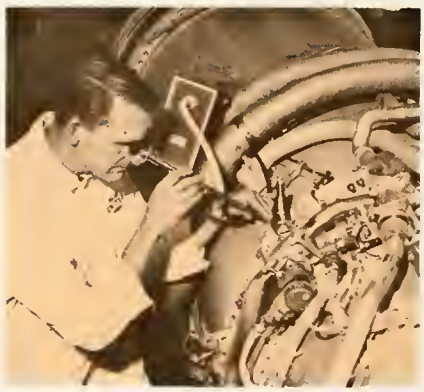
Note these key words in the passage: 1. "Sacrifice"—this suggests the Gospel which is a personal and knowledgeable experience of right relation-

One man said: "If my home life were depicted on TV, I'd turn it off."



ship with the Father through the Lord Jesus Christ. The first cure for the problems of the home is to make sure that our chilren are saved. 2. "Continually"—consistency of life and testimony on the part of the parents and leaders of the children, as well as the children themselves, will go a long way toward establishing in them the right virtues and the right convictions they will need to face in later life. 3. "Communicate"—parents have experience and knowledge, and at a proper time and in a proper fashion they should communicate these truths to their children. Frequently this communication is rejected. 4. "Watch"—Paul had a deep desire to watch for the souls of those whom God had committed unto him. This must become the passion of us parents. We must show the same concern for the souls of our children as we do for their bodies and their minds. 5. "Joy—grief"—if we discharge our responsibilities in the ministries unto which God hath called us, we will have real joy and not grief. As a pastor I desire to have joy when I stand in the presence of the Lord. Therefore, I serve diligently those whom He hath committed unto me. How much more important it is that parents serve diligently so that they will stand in the presence of the Lord with joy and not with grief. 6. "Unprofitable"—this is the summary word in the Hebrew passage. If we start with the Gospel and continue through watchfulness for the souls of our children, this will become profitable for them, for us, and for the Almighty. If we do not obey these guidelines, we shall lose the entire profit and the end result will be a tremendous loss.

CHANGE. Recently a sign was placed on a research laboratory wall which read, "If it works, it's obsolete." This illustrates the rapidity of change in the world in which we live. In the 19th century we experienced a *mechanical revolution;* the wheel, the car, the airplane, all came into prominence. At that time a member of the passing generation solemnly observed, "There goes the younger generation, hell-bound on wheels." In the 20th century we experienced a *technological revolution.* This resulted in the computer, the spaceship, the moon landing, TV pictures from Mars, and only the wildest imaginations of man can feature what will come out of the rapid increase of knowledge which has been brought about in this space age.



In the 21st century we will be experiencing a *biological revolution* and if we think the changes of the last several centuries have been great, we are just beginning to scratch the surface. They tell of an anti-hostility drug that can be introduced into the water supply of the cities which will result in the people standing by even while an invading army would march in and take over their schools, their churches, and their children. It has also been demonstrated in the laboratory that life can be generated from a substance found in every human cell. This would mean that without the normal procedures of reproduction a cell from a male body could be used to reproduce that same body over and over again. This is frightening!

This cumulative learning of the ages has been accelerated greatly by natural causes, with each new bit of information opening up wide new areas for further exploration and research. Also, there have been unnatural contributing factors to this growing store of knowledge and its destructive use. It was Lenin who said, "If you destroy the youth, the revolution is won." This is exactly what the Russian Communists would do. They know that if you "educate a man in mind but not in morals you create a menace to society." That's why we are not so much concerned about the missiles which may be poised and ready to be fired from Cuba. We are more concerned that the sugarcane fields are being converted to the raising of cocaine, heroin, morphine, and other drugs which are being smuggled into the United States of America and have become one of the chief sources of supply for that traffic which is causing us to become a nation of drug addicts with all the evil results thereof.

SOME SUGGESTED GUIDELINES. Here are some guidelines in the Scripture which will help us to prepare our teenagers to live in a confused and changing world.

The *atmosphere* in our homes needs to be greatly improved. In Deuterono-



"Our churches must be worthy of the respect and participation of our families."

my 6:4-9 parental stability was to be imparted to the children through the teaching of the Word of God. One of the practices of the past that has fallen into disrepute, but should be revived in our homes and in our churches, is the memorization of favorite passages of the Scripture, especially while children are young. It was David who wrote, "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11). We need to cause our children to memorize the Ten Commandments, the Beatitudes, Romans 12, Psalm 1, 1 Corinthians 13, and other such choice portions of the Word of God.

The *attitude* in our homes needs to be improved with a proper evaluation of priorities, an appreciation for spiritual things, and participation in the total program of the church. The attitude of parents toward honesty, integrity, courtesy, and compassion will go a long way toward training the children to reflect such attitudes when they come to a position of authority and decision.

There needs to be a reestablishment of *authority* in the home. Solomon wrote, "Except the Lord build the house, they labour in vain that build it . . ." (Ps. 127:1). God not only planned the home but He is also vitally interested in its success. To assure such success parents are responsible to bring their children up in the fear and admonition of the Lord, to train them in the way they ought to go, to take authoritative responsibility for them, and to bring them to spiritual maturity so that they might in turn bear a good witness for Christ and assume their parental responsibilities in due season. Our homes and our lives must therefore be church-oriented. However, our churches must be worthy of the respect and participation of our families.



CONCLUSION. From a missionary family, we discovered their secret of success in bringing up their children in the fear and admonition of the Lord. They, because of the nature of their work, lived alone with their family, day after day, in the jungles of Brazil. There the family was self-sufficient and self-reliant, developing those virtues that are needed to face life successfully in the name of Christ. Unfortunately, there are not enough jungles for all of us.

Someone has suggested that we need to reestablish the old-fashioned home. Despite some virtues, to return to such a type of living is undesirable, for it has produced our modern generation and to duplicate it would only magnify our defects and continue the problems that we are facing. Also, to reestablish the old-fashioned home is unrealistic, for our world, our problems, our life, and our children are different. We dare not revert to the past. We must prepare them to face the world in which they must live in the immediate future. We ask the question, "How can we prepare them to face such a world and how can we challenge them to live for Christ?" Here are two answers: First, we must bring them to that place of security that results from a strong personal commitment to Jesus Christ. Fear and insecurity are two of the major problems of the growing generation. They need to know that, as believing children of God, they "shall never perish" (cf. John 10:28-29). In the New



Testament security is set forth as assurance against destruction (Matt. 2:13), being made void (I Cor. 1:19), being deprived (Matt. 10:42), straying (Matt. 10:6), going to waste (Matt. 26:8), or being marred (Mark 2:22). If our youth can be assured that their lives, lived to His glory, will be meaningful and fruitful, they will stand the test and come to spiritual maturity.

Second, they need to know that when on course with the Lord they will ultimately arrive. The moon men had completed their great feat of setting foot on that distant satellite. All that was necessary was the return trip and the reentry into the earth's atmosphere. During that fiery blackout period they were at ease and secure. Why? Because their ship and procedures had been proved faultless. As we see our youth entering into their world, in a sense "blacked out" temporarily from their parents, their churches, and their foundations, we know they will be safe if committed unto the Lord. While we cannot live their lives for them, we can direct them to the One whose spiritual powers within will enable them to meet the test and complete a successful flight. ▼

Dr. Kenneth B. Ashman is president of the Board of Trustees of Grace Schools. He is also pastor of the First Brethren Church, Wooster, Ohio.

TIME REPORT

Four Girls—Where the Action Is!

FROM MEXICO CITY

By Pam Reed, Grace College Junior

For six weeks it seemed like I lived in another world, yet it was only the next country south of the border. Not only were the food and language different, but simple everyday actions that have become customs differed too. This just made for a more excitement-packed six weeks in Mexico City.

Somehow history became more relevant as I climbed the Sun Pyramid and stood on the spot where young men had been sacrificed to the sun god long ago. The pathetic need of the Gospel for today struck me as I watched hundreds of students change classes at the famed University of Mexico.

It is comforting to know that there are Christian students in Mexico, however. Even the language hindrance couldn't stop Christians from exuding the happiness that Christ gives. The total surrender of the students' lives at the Bible Institute made me stop and consider my own habits of living.

There is always a high point in any experience, and mine was sharing my knowledge of Christ with several Mexican young adults who lived near the Felipe Guerena home. In my faulty Spanish, I told them why my life was worth living, why Christ loved them and what He had already done for them. For the first time I had an idea what a "foreign" missionary was like, because for six weeks I became one, and every hour brought an unforgettable adventure.

FROM WEST GERMANY

By Charlene Bess, Grace College Senior

When I was younger the word "missionary" brought a mental picture of steaming jungles and jungle helmets. But this past summer I had the privilege of being involved in the modern, bustling, mission field of West Germany. It began with an invitation to spend the summer with the Fred Burklins, missionaries at the German Bible Institute, Seeheim, Germany.

There were three other American girls and an American fellow at the school. Together we experienced the practical side of missionary work, the "nitty gritty." In June and July we prepared the school for the fall term doing gardening, scrubbing, wallpapering, and other manual labor. In August, four youth camps were held on campus. During this time our efforts were in the area of holding the school together despite the campers' exuberance. We also had the opportunity of sightseeing—opening our eyes to the spiritual indifference and darkness of that ultramodern country.

Will I ever go back to Germany? Only the Lord knows. The summer could not have been more enjoyable—learning of a culture and of modern missions. Also, it was a time of experiencing in a new way God's sufficiency. Traveling on my own to and from Germany by several modes of transportation, I found the Lord brought me through each problem and complex situation. Now the word "missionary" means the chance of a summer—maybe a lifetime.



L to r: Paula Sunthimer,

Charlene Bess,

Pam Reed,

Vickie Zickefoose

FROM MEXICO CITY

By Vickie Zickefoose, Grace College Junior

I participated in a program last summer that was quite unique and a thrilling challenge to me. Teen In Missionary Endeavor (TIME) sponsored a six-week stay in Mexico City for those interested in missionary work. Three other girls and myself responded to this challenge and flew to Mexico City for what promised to be a real eye-opener in my life.

The first week we four girls went sightseeing. Although Mexico is a very poor country, she is very proud of her history and culture. This is evidenced in the colorful statues, the decorative buildings, and the historical murals. We learned about the philosophy of the Mexicans, and could see through their misguided ideas about life bringing us to the conclusion that their primary need was and is—Christ.

The second and third weeks were spent at the Bible Institute outside of Mexico City where we studied Spanish. We met several fun-loving Christian Mexican young people there, and learned much about what a Mexican teenager's life is like.

The last three weeks provided the real meat of the trip. We actually got involved in working with the missionaries by going out visiting with them. Not fluently knowing the Spanish language was somewhat of a problem, but we were able to do some witnessing. And what impressed me most was the missionaries' zeal to witness to the people. We witnessed through the media of a youth party, films, and word of mouth.

I truly thank the Lord for such a challenging, enlightening experience, and for a new desire He has placed within me to see others come to know the Lord.

FROM MEXICO CITY

By Paula Sunthimer, Grace College Junior

Yo tengo un amigo que me ama
Su nombre es Jesus.

I never will forget the exciting summer of 1969. I had my first jet ride, my frist trip out of the United States, and my first attempt at witnessing for Jesus Christ in a language that was foreign to me.

What a thrill it was to ride through a city of ten million people at rush hour; to stand atop the tallest building in all of the Americas; to climb to the top of an ancient pyramid; and, to stop for a lunch of pork tacos in a small cafe with a sawdust-covered floor.

My fondest memories don't come to mind with things we did, or the places we visited, but with the friends we made. God gave us a real love for the Mexican people. And in return, the warmness, interest, and kindnesses they showed toward us will always be remembered. Especially the Christians we met, with Christ as the binding tie between us, we have friendships for eternity.

Through my summer in Mexico City, God made himself very real to me. He blessed so richly—"exceeding abundantly above all that we ask or think." He taught me the necessity for complete reliance upon Him. With each problem He worked out the perfect solution. Praise God! "Faithful is he that calleth you, who also will do it" (I Thess. 5:24).

Report on the Assembly

Just one year ago, ownership and control of the Winona Lake Christian Assembly was transferred to Grace Schools. This was necessary to preserve and perpetuate the seventy-five year-old organization's ministry. The Grace Board of Trustees undertook this added responsibility for the mutual benefit that would be derived.

ASSEMBLY BOARD. All the assets and liabilities of The Winona Lake Christian Assembly belong to Grace Schools, but the two organizations are operated separately, including the respective business and financial transactions. A separate Board of Directors for the WLCA consists of sixteen men. Twelve are elected by the Grace Schools Board of Trustees, and four elected by the former corporation members of the WLCA.

SEPARATE. Students, faculty, and Brethren constituency have asked whether Grace Schools is subsidizing the Assembly. That answer is no! The Assembly operates on its own merits, hires its own staff, pays its own bills, arranges its own schedule. The personnel overlaps but those staff members simply change hats when they move from one organization to another. Their remuneration is provided by the organization they service and is commensurate with the time and value of the service.

BOTH ORGANIZATIONS BENEFIT. Grace Schools benefits in many ways. The living quarters of the Assembly provide space for students, thereby eliminating the urgency of building new dormitories.

During the 1968-69 school year, sixty students were housed in Assembly facilities. This year the total will hit one hundred. The Assembly administration building was refurbished and all business offices of Grace Schools transferred to that building. Assembly business quarters remain there. A house belonging to the Assembly was remodeled to serve as offices for student organizations. The Eskimo Inn was completely renovated by Grace students for use as a student union building and renamed "The Lamp."

The Winona Lake Auditorium has been available when special occasions called for a seating capacity exceeding anything on Grace Campus. The Winona Hotel has not been needed to house students and has been available to other groups for weekend conferences, and for special occasions planned by Grace Schools.

Previously, Grace Schools could not have provided these benefits because of lack of funds, greatly hampering its operation. By bringing the Assembly into the ownership and control of Grace Schools, it has been possible to arrange for this use at great profit to the schools.

However, the Assembly has benefited, too. It has made progress with the historic problem facing the Assembly—how to meet a twelve-months of overhead with only a two and one-half months income. Annual shortages have enlarged the deficit.

All of the facilities described above and used by Grace Schools are treated as facilities for which the Assembly should be properly reimbursed. This reimbursement enlarges the income of the Assembly and helps to balance the books.

ASSEMBLY BETTER OFF. As a result of using the buildings and grounds of the Assembly for nine months of the school year, September through May, and in addition, operating the Assembly facilities for three months of the summer for Bible Conference and Christian meetings, the Assembly is better off this year than last by approximately $20,000. This does not mean that there has not been some deficit incurred, but the situation is better than it would have been if Grace Schools had not entered the picture. Moreover, by operating the Assembly this past year, our own staff has learned some of the problems and will be better able to confront them. New ideas are already in the making to enhance the usefulness of the Assembly grounds and facilities, and thus attract many more people in the future.

A BONANZA. Grace Schools not only did not subsidize the Assembly, it benefited financially. Overflow of crowds requiring room and board were channeled to Grace Schools dormitories and dining facilities. This resulted in an actual surplus of $20,000 in June alone. This is reason for great rejoicing on the part of Brethren. To have started the new school year $20,000 in the red would have been a serious thing, in the face of the many problems that confront schools these days.

DECISIONS—1,200. Christian people sometimes wonder about the value of a Bible Conference, and doubtless this question has been raised concerning the Winona Lake Bible Conference.

An unofficial inventory of the summer revealed that at least 1,200 decisions were made on these conference grounds during the summer. Some of the decisions were for salvation, others were for dedication of life, and some were for full-time Christian service. Surely, this is a valuable ministry.

Continue to pray that the Assembly Board, which met November 11, will direct a program through the coming year that will be more effective in every way. ▼



By Dr. Herman A. Hoyt

President, Grace Theological Seminary and Grace College

BRETHREN MISSIONARY

HERALD

December 13, 1969



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RETHREN MISSIONARY HERALD

NOVEMBER 29, 1969

THE RETHREN ANNUAL

CONTAINING MINUTES OF THE 80th ANNUAL CONFERENCE OF THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES, HELD AUGUST 10-17, 1969

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Report on the Assembly

Just one year ago, ownership and control of the Winona Lake Christian Assembly was transferred to Grace Schools. This was necessary to preserve and perpetuate the seventy-five year-old organization's ministry. The Grace Board of Trustees undertook this added responsibility for the mutual benefit that would be derivec

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*(*deceased)*



By Dr. Her A. Hoy

Pres Gra The Sem Gra

BRETHREN MISSIONARY
HERALD
December 13, 1969

"No Time To Wait"

DERATOR'S ADDRESS

BY RUSSELL D. BARNARD

n the good providence of God we have n privileged to live and serve for another r. How well we have served or how itly we have failed is written, and God the record. One thing is sure—we are year nearer the coming again of our sed Lord, and we have one year less in ch to serve.

What do I most want to say to The thren Church? The Brethren Church been so good to me during the years e I began my public ministry in 1921. it should I say? Possibly it is better to what God would have me to say. Let be something that will glorify Jesus ist, honor His Church, and challenge individual member of a Brethren rch to make known the wonderful e of God.

n this season of the year now aping, we will hear two cries on the etic field. One is "Hold that line," and other is "We want a touchdown." In great similarity there are challenges in itual things. We are told to "Stand , and having done all to stand"; "We to contend earnestly for the faith." is holding that line. On the other d we are to go, tell, preach, teach, ify, witness, be instant in season and of season—get the message across that is saves, and saves to the uttermost. ls saved are touchdowns for our wonful Lord Jesus.

First, I would like to speak something eview of the past years. In preparing this I have written to the executive cers of various national Brethren organions. I have asked for 100 words or less etrospect and prospect. I quote from n.

Christian Education—Forty-six Brethren Sunday schools either tied their all-time-high attendance, or set a new record high for the year. This means that 21 percent of our schools attained new highs for the year. Brethren Student Life Volunteer program has been reactivated after a lapse of many years, and we have already enrolled fourteen of our churches actively participating in the program. With special help from our laymen's groups we have seen the organization of new Brigades in fifteen churches this year. The *Brethren Training Hour Handbook* has been published and is being used by a number of our churches. Our TIME program (Training in Missionary Endeavor) continued with real blessing to a number of our foreign and home mission fields this year. Plans are in the making by the Christian Education Department for all these programs for the future to meet the challenge of the decade of the 70's.

Evangelism—We of the Board of Evangelism are grateful once again this year for the support which many of our churches have given to our work. The total church giving for this past year has been $18,319.67. This money has enabled us to conduct twenty-six crusade meetings and thirteen soul-winning conferences. These meetings have resulted in 709 public decisions for Jesus Christ. Where crusade meetings are conducted, there is, first, a need to prepare more thoroughly for the campaign, and second, our Brethren people must be shown and taught personal soul-winning.

Foreign Missions—Foreign Missions praises God for progress in its seventieth year. One hundred and nineteen missionaries and appointees are studying languages,



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evangelizing, planting churches, and also helping by means of medicine, literature, schools and radio. Two hundred and sixty-nine national pastors minister to about 70,000 baptized believers, with actual attendance about twice that number. Germany was entered in July 1969. Fourteen young people served in foreign lands last year in cooperation with the TIME program. Six are out this summer. This past year the Society received the highest offering yet—$569,995.66. Foreign Missions is trusting the Lord for an increase of $46,000 to meet this year's budget. One hundred and fifty-four Brethren churches now share in the missionary total support program. Twenty-one missionaries are on furlough and five new missionaries are leaving shortly. There is no government opposition on any field. Expansion is limited only by our ability to train, equip and send out workers.

Grace Schools—Grace Schools climaxed a banner year this last spring with a total of 135 graduates—100 in the college and 35 in the seminary. It witnessed the completion, occupation, and dedication of a beautiful new library. During the past year in a surprise development Grace Schools came into possession of the Winona Lake Christian Assembly facilities and operation. The Winona Bible Conference is under this direction this summer. Applications in both college and seminary promise an expanded student body this coming year. With the flood of worldliness, unbelief and turmoil all about us these days, Grace Schools faces a tremendous challenge to be true to its covenant and faith.

Herald Company Publications—Herald Company challenges came in clusters this past year. Herald Bookstore at Fullerton, California, was established for closer fellowship and service to Brethren churches in the eleven western states. The printing plant at Winona Lake was set up to assist all of our boards in getting the Gospel out. Two books by Brethren authors were released by BMH Books. There was progress in BMH's joint inter-board mailing program. *Herald* subscriptions increased. The big project ahead is erecting a building on our Winona Lake property to house expanding BMH ministries.

Home Missions—Through the fait work of our home missionaries and blessing of God four new churches come into existence. We rejoice in the s saved and the other victories recorde our forty-five home-mission points. A of $48,398.00 was given to others by h mission churches. Four new building grams are under way. Requests are stantly coming for new works in c areas. God has granted that our first sionaries to Alaska, Rev. and Mrs. He Hein, are on the field in Kenai. We that every Brethren Minute-Man will s in the support of these servants of Go is hardly conceivable, in the light o apparent monetary affluency, that h mission giving would be slightly decre but we trust that the 1969-'70 h mission offering will be sufficient fo projected program and budget.

Women's work—The WMC has a tw purpose: to deepen the spiritual life o women by Bible study and prayer, a promote the cause of home and fo missionary work. Provision is mad this through four major offering per Two other opportunities are presente giving: one through the penny-a-day gogue banks for Jewish outreach an other through the Birthday Missionar fering, thereby supplying $1,000 ea honor five of our missionary ladies d this past year. The 1969-'70 them "The Master is come, and calleth for t (John 11:28).

Girls' work—The SMM gave $1,000 to the Taos guest house addition, Chr Education, and Operation SMM. $1 was given toward the higher educati three missionary children. Reports 2,083 SMM members, in 238 grou 15 districts. Twelve new Sisterhood g were organized as one new district Florida District. Many girls memo a book of the Bible, read either the C New Testament or both. Material f training purposes have been updated printing costs, mailing, and so forth, risen until it is almost beyond the su of SMM girls.

Laymen's work—The National Fe ship of Brethren Laymen praises Go f the progress that has been made in

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ing a boys' work within the Fellowship. the year 1969 fifteen new works were ted with twelve others in the process. y for the laymen as they progress in the d and go on to other areas of service. hin the Fellowship there is a vast source unused potential. Let us ignite the fire burn some of this unused fuel to the y of the Lord. Based on 2 Timothy , the National Fellowship of Brethren men stands ready to serve the Lord ough the Fellowship as faithful men.

The Board of Ministerial Emergency and irement Benefits, authorized in 1947, made a goodly number happier during sunset years of life. At present fifteen nthly checks go to ministers and six to widows of ministers, with four more rs eligible in 1970. An evidence of the d's blessing is the fact that $50,000 is on deposit in reserve funds to help n ever-increasing demands. This agency makes available group life insurance for isters. The agency deserves the support ll, which it desperately needs if it is to ill the ministry for which it was nized.

National Ministerium—There is praise to l for the unity within our ranks as to sage and purpose. As individual minis- there has been excellent cooperation the committee on the *Message of the thren Ministry*. Our congregations are growing as they should in light of the er-packed messages presented. We need ccelerate and intensify our teaching in local church. Too many are remaining nmature Christians, lacking in mission- vision. There is need to better relate message to meet the needs of modern . There is quite a breakdown in com- ications, and we seem powerless to cor- the situation. The need for recruits for Christian ministry remains very great. ddition to this report your moderator rves that in almost any point in time ecent years, twenty to forty of our hren churches have been without pas- Christian Day Schools are crying for ed leaders. Two to three dozen more les are urgently needed in Brethren ign Missions. The Home Mission pro- is hindered by lack of available pas-

Later in this address we will comment on the condition of our churches, some gaining, some losing. In almost every case the losing is during a time when the local church is without a pastor. We are having such short pastorates, and so many changes. I am pleading for long pastorates. Some of my friends believe the Christian ministry is being degraded in the eyes of our young people, that congregations do not respect the pastor as they should. Others believe young ministers are greedy, and go to the place and type of work that will pay the most money. Some say pastors are dictatorial and seem to want to run the church. Of course, we all know it is the pastor who will be blamed should a church or program fail. I have seen many instances in which pastors have been considered as servants of the church to be dominated and directed by boards and committees, rather than as elders to be respected and followed. I don't know the cause, but I do see the urgent need. Young people do volunteer for VISTA and similar types of humanitarian work, and that is fine. But in doing so all they are offered is hardship, sickness, danger, and fifty dollars per month. If youth will respond for VISTA, our Brethren young people will respond for needed Christian service. Let's continue to plead and pray.

No Time To Wait—The executive committee for this national conference recommended a theme of "NO TIME TO WAIT." Your moderator's address, and many of the messages of this conference will issue this immediate and urgent challenge.

First, may I say, *there is time to wait*—Frequently in the Psalms, for illustration Psalm 27:14, we are told to "Wait on the Lord. . . ." In my Hebrew class some 35 years ago, Dr. Hamme of the Central Reformed Seminary of Dayton, Ohio, told us that the literal Hebrew in this instance is a surveyor's term, and means to "tie in with the cornerstone." Jesus Christ is our chief cornerstone. How fitting in our day!—when people are paying little heed to their moorings, very little concern for the old landmarks, very little surveying to get our bearings. This is a time when we could all "Wait on the Lord—Tie in with the cornerstone."

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Again, *there is time to wait*—"Wait for his Son from heaven (1 Thess. 1:10). For long it has been said, "the coming of the Lord draweth nigh" (James 5:8). Never could it have had a more intense meaning than today. The great minds of the world are looking for the destruction of the earth and all that is associated with it in a great nuclear blast. Whatever may be in store for the lost and godless world, there is something very precious ahead for the child of God—God's Son from heaven. To wait, as it is mentioned here, is not the "wait" of indolence. As we wait let us tell the largest possible number of people about Jesus Christ, persuade men and women, boys and girls everywhere, to believe on Jesus Christ, and trust Him as personal Saviour. While we wait, let us work, and watch, witness and warn, wear and withstand—and having done all—let us *stand.*

No Time To Wait—There is no time to wait in our youth situations. Terrible things are to be expected from unregenerate, unsaved youth. But the thing that appalls me is that those of our Christian young people and our Christian parents are being so seriously affected. Most of the riots are led by young people. I have been thrilled a number of times with the very fine groups of young people in missionary conferences. Many, many of our Brethren young people are standing firmly for the things of the Lord. But I have been challenged by the fact that we have had other conferences in which scarcely a young person was present. Just now some startling things are being said about our being in a young people's world. These figures are being quoted from different sources (some Christian and some non-Christian). Within five years 50 percent of the population of the United States will be under 20 years of age, and at that same time 75 percent of our population will be under 40 years of age. How is your local congregation measuring up to this challenge? Unless 50 percent of your congregation is, or soon will be, under 21 years of age, and 75 percent under 40 years of age, it is out of step with our generation. It is in no way ready to meet the challenges facing us.

No Time To Wait—There is also urgency in relation to the riots, the crimes, the strikes, and the bloodshed. Account filling our daily papers. Even for preservation, for our persons and fo homes, if there is to be any degree of s in the years ahead, something must be now—there is no time to wait. I a amazed that these very sad situation invading our Christian families, an called believers—I feel sincere believer being caught up in this net of viol Not only adults and young people small children are being caught. Le tell you the story of a fourth grader. Barnard and I had a little girl ride i car with us one day. She was a f grader, a very fine-mannered little gir one who seemed to be almost perf adjusted in a Christian home. But w hardly started from the home whe began to talk about the riot in her sc one in which she seemed to have b leader. The school principal had away some privilege, and the children very unhappy. They had gone on s She said the older boys (the sixth gr carried banners, and the smaller girl screamed and yelled. She said that the privilege was restored they would on striking and screaming and yelling they got their way. The ringleade parently, was a sixth-grade dropout. she said, "He is a good riot leader, a will get our way." She continued: principal must leave the school; he mu but the teachers may remain if they d what the children want." Mrs. Ba asked, "Do you think you are old er to know how to run the school?" yes," she said, "and especially with th of the sixth graders, we will get wh want." I am terrified, especially whe little children are so affected.

No Time To Wait—If we are to hav better race relations than we have a present time, there is urgency. A present time these relationships be some majority and minority groups a than cordial. Perhaps we of the ma race units are to blame, but not exclu so. It is not now a question of af guilt, it is a question of finding a wa With schools being taken over, fac controlled or closed, recreational made unsafe, and in recent weeks chu

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ng molested, we are indeed in most ious times. Not one person in this ional conference can feel free from the ger that his own home will be molested, church hindered, or his business de- yed in the immediate future. I fear have done too little and too late.

Mr. James Forman and his associates in Black Nationalist Movement meeting Detroit at the end of April issued what alled "THE BLACK MANIFESTO." It a demand for reparations from white ristian churches and Jewish synagogues $500,000,000, and later increased to ee billion dollars. The original demand ounted to $15.00 for each black citizen, l to be due them in that they claim to e been exploited, degraded, brutalized, secuted, and killed. Mr. Forman in the nifesto says that pressure by whatever ans necessary should be applied to the te power structure, and that if these te Christians and Jews are not willing meet the demands through peace and dwill, they will declare war and are pre- ed to fight by whatever means necessary. s entirely within the realm of possibility t your local church will be visited by sts presenting these demands personally. s entirely possible that we may have a from such guests during this confer- e. There is a standing committee of conference that may report on this and er related matters. This conference uld study this matter most prayerfully carefully, and offer some guidance to pastors and churches.

o Time To Wait!—Utter godlessness is bout us. If we are in any way to meet situation, there is no time to wait. A nt survey by an area TV station re- ed that 80 to 85 percent of those re- ding believed the church had lost its ctiveness. And this is in a so-called rch-influenced community. Granted this local situation, with only a small ey, may not be conclusive; at least it is ning!

o Time To Wait!—With worldliness, d, dishonesty and sex on rampage—t do we conclude? Recently a certain rogram was taken off the air, reported- ecause it was so horribly filthy and oral. Situations have become so bad that honorable unregenerate people cannot keep quiet. When this happens, it's bad!

No Time To Wait!—When the illicit drug and narcotic situations are so hopelessly out of hand, we must do something. Through the local daily paper, recent revelations concerning our Warsaw schools, and of the surrounding communities, speak of things none of us could have been encouraged to believe. Of course this community has marijuana growing wild. It was once a cultivated crop for another purpose. At least there seems to be an aroused populace. Recently there was a meeting in which some 700 were expected—over 1,700 came! I suppose before pointing a finger at our community, it might be well to study your own. You probably have situations similarly bad.

No Time To Wait!—In the light of the listlessness, slothfulness, and indifference of so-called evangelical believers and churches, there is urgency. The Word of God has something to say in each of these situations, and we should be the instruments to say it. The organized church seems frequently to be asleep in the crisis, but the devil is never asleep. In the work of the local church and congregation we are told that 10 to 20 percent of the members do 80 to 90 percent of the work, and the remaining 80 to 90 percent are willing that they shall do it. In the more critically urgent areas facing us today, the percentage is probably far more discouraging. It is high time to sharpen our testimony, and to speak forth what God has to say in our present world.

Spiritual State—In our national organization there is a committee called "Committee on Spiritual State." It seems also to have been called "Committee on the Christian Ministry." It is composed of the moderators of the various districts, with the moderator of the national conference as chairman. Duties outlined in the constitution are: "to study the general state of the denomination; its needs and its prospects; . . . and to transmit through the moderator, an address or message to the conference." Other duties mentioned seem in recent years to have been done by other committees, but one thing remains—to study and evaluate as to the spiritual state of



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our districts. I have written to all these moderators, and have received answers from some of them. I shall quote from their reports.

One moderator says: "I think that our people know what to do but I don't know how to get more of them involved. Interest in our work is a necessity and especially in these days." His moderator's address was to the very challenging title, "A Purifying Hope in a Troubled World." He proclaims this hope as in Jesus Christ.

Another says: "The spiritual state, as I see it district-wise, is tremendous as we view the fact that this is a 'missions' district, four of the seven churches being aided financially by the Home Missions Council. We are ONE in the task before us. We are growing stronger in our Men's Fellowship, WMC, and youth work." Then he mentions three new district mission projects, and these are in very opportune cities.

Another asserts that the spiritual condition of the churches is as good as he has ever known it; that the pastors and churches are working together well with no major problems. He mentions a number of items of congregational growth, and ways in which the churches of the district have been able to help each other. His is a large district with some 8 million people, with 37 cities with population of 25,000 or more. There is a great unfinished task, but the churches are very few!

Another sees so much of sin and apostasy, and feels the attitude of believers must be changed. He mentions three areas of necessary activity. These are: *Repentance,* that there shall be a greater interest in God and His work; *Reassessment,* of our opportunities, blessings, responsibilities, and objectives; *Rededication,* by spiritual commitment, determination, and enthusiasm. There is no time to wait for repentance from our sins, reassessment of our task, and rededication to the Lord.

Another sees three spirits in the world in contrast to the Holy Spirit, and with ministries opposing His. These are: the spirit of lawlessness in the world; the spirit of conformity in the church; and the spirit of pharisaism amongst believers. He says in summation: "The only remedy for the ills of the modern-day church is the transformation of the individual Brethren people—Christian people—nee see Christ in His loveliness and underst the value of being 'conformed to image.' "

Another writes: "First of all, there great need of evaluation and discussion the relationship of the pastor and his ple. Many pastors are discouraged and feated and are not happy at all with t relationship with their people. Also in churches there is a spirit of divisive that is not good and healthy to gro Second, I discovered they desired kn how and emphasis in the fields of e gelism and visitation. The pastors are cerned that there is such little con among the people for soul-winning. thing that showed up frequently in the tors' surveys was a great concern over fact that when new people are won to Lord, they feel left out because the Brethren' consider it to be their church have a hesitancy to see new folk mov and 'take over.' The comments of the tors would indicate that we are enti too much program-centered in churches, and are relying upon things have done in the past. We have faile adapt to the world in which we live, to concentrate on the things that re count."

Another concludes that we are i world of self-sufficiency resulting in bellion and willfulness, that this is especi evident in many of the youth of the The result is genuine confusion; that spirit of our day seems to be truce and victory. He concludes with an excel appeal, saying: "Since our sufficiency i God, let us therefore endeavor to re our youth with the truth. Let us pray an army of youth dedicated to the tas saving brands from the burning and asking, 'What's the pension plan' be they read the first line of the applicati

I want to say that I believe in the Chu of Jesus Christ. I believe it is the arm God for doing His work in the world. church may have in some instances fa but it will not be supplanted by any o agency during this church age. Many have lost confidence in "The Estab ment" of the church, possibly even amo

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ngelical believers, are attempting to by- the church to get the job done.

Recently certain nationally-known agen- which have been used mightily in dis- sing the message of the Gospel, have ied aside to small so-called "cells" or ll groups in homes as a substitute for regular ministries through the church. y seem to feel the church has failed, they have been called for such a time his to preserve the proclamation of the pel. I admire the desire of these people reserve the proclamation of the Gospel, I feel they are dead wrong. Any effort the cause of Jesus Christ in this age, by- ing the Church of Jesus Christ, is in my ment doomed to failure. Now, I am speaking of those interdenominational ncies serving today and seeking to chan- their product to and through the rch of Jesus Christ. I am speaking of e that are said to exist whose purpose bypass the church.

on't wait–but go, tell, watch, work, , witness, testify of the Gospel, and he grace of God. How urgently, even ntly, are we doing this? Near my e as a boy, there was an old mill race, nal that brought water to operate an mill, and across this small canal was a narrow bridge. It was in the days n lights were very poor on automobiles. night I was awakened from sleep by a ble crash, and immediately thereafter led cries for help. In about the time kes to tell it I was up, dressed, and at scene, less than one hundred feet from bedroom window. The car was upside n, each end of the car on a side of the l bed. A young man and a young lady pinned under the car, and the motor still running. Gasoline was dripping the man's face. He had a lighted ette in his mouth. The lady had a en arm with the bone protruding gh the flesh. I tried to move the car; s too heavy. There was no telephone so I began to scream for help. I med and screamed. People heard me le away. Soon there were sufficient le to lift the car and release the in- people. . . . There was urgency. le's lives were at stake. If we spend energy for broken bodies, what should we be willing to do for sin-sick, lost, condemned souls?

There is no time to wait for The Brethren Church to measure up to her opportunities. It is time now that she shall do some screaming and yelling of the gospel message.

No Time To Wait–Now is the word expressing the time element in the New Testament. It is the time element for the church, for The Brethren Church. For guidance in our thinking, we want to call in expert counsel. We are calling in Paul, the Great Apostle. He is an authority. Let us study what he has to say and what he demonstrated in his ministry.

Multitudes Were Saved. In the Book of Acts there is mention of 5,000 converts once and again. It speaks of the believers as a multitude, then multitudes. In one place mention is made that almost the whole city came out to hear the Gospel. There is declaration that the Word of God grew and multiplied. Mightily grew the Word of God and prevailed. The Word of God increased greatly.

Very interesting things are said of the believers and the churches. There are several mentions that *believers were added* –to the Lord and to the church; also that *churches were added.* But there is more in God's arithmetic. The Bible says the *believers multiplied,* and then it even says that the *churches multiplied.* Churches were established, and increased in number daily.

We want to rejoice in the gains that have been made in recent years. In 1966 our total trine-immersed membership was 29,563, a gain of 356 over the year before. This was a gain of about one and one-half percent. In 1967 the membership reached 30,650, a gain of 1,087, and in 1968 the membership reached 31,727, a gain of 1,077. In these last two years the gain was four plus per church per year. In Sunday school the pattern was much the same. In 1967 the total attendance was 29,653, a gain of 939, while in 1968 it reached 29,982, a gain of 329, or a gain of about one and one-half per church. We thank God for the gains, especially when quite a few denominations are reporting losses. But our gains are so small compared with



Report on the Assembly

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those of the Early Church.

The following is a survey of our Brethren churches, using information from Brethren *Annuals,* from Sunday-school reports, and from my personal knowledge of Brethren churches, extending over quite a number of years.

The report is factual, and should challenge each of us. It is on the basis of 233 churches. Twenty-seven percent are making commendable gains. Forty-eight percent are just holding their own, few gains, few losses—totals have been much the same through the years. Nineteen percent are slowly losing out, and have been in this condition for a number of years. Four percent are in such a distressing condition that it seems they cannot continue for long unless there is an outstanding enablement from the Lord. Two percent have closed in recent years. Should any of you not be of a mind to accept these conclusions, I challenge you to study the situation carefully from every viewpoint, and come up with your own conclusions.

One thing is very sure, with only 27 percent making notable gains, we will not increase, expand, add, and multiply as the Early Church did. But, I am not discouraged. We worship an enabling God. He is alive! We are alive, and still here on earth! There is yet opportunity. Much can be done. So far as the church is concerned, my confidence is in the 48 percent that are holding their own, and have been for a number of years. If those members in these churches can be fired with the Early-Church type of zeal, and if they will step out for God, it is not too late. The 48 percent and the 27 percent would give us a phalanx of 75 percent of our churches on fire for God. This 75 percent will then inspire and challenge many in the remaining 25 percent. With the multitudes who will follow in their train, we can evangelize and win and teach and establish millions of believers in an unbelievably short time. But until there is a fiery passion for the lost, a rededication to the presentation of the Gospel, and an empowering from the Holy Spirit, those coveted results will not come. Occasionally it has been said that there is too much evangelism in the church. People say they are tired of it. Now I realize there should be a balanced message evangelism and of feeding spiritual fo But woe be to The Brethren Church if of us ever stifle the work of reaching and women for Jesus Christ. There is more danger of having too little than much.

Whether the Great Apostle spent a days, a few weeks, a few months, or in or three cases a few years, churches v established; and the indication in 14:21ff is that these churches were f functioning churches when he left th Results were amazing! How shall the ap cation be made? In our Brethren wor foreign lands, we have served for twe fifty, even sixty years and the end is nc sight. In our home work it has been ten—yes, even twenty-five years or m and even then some are not fully es lished and functioning. Were the c more approachable in Paul's day? W people just waiting for him to proclaim Gospel so they could accept? Were gov ments all favorably inclined, always fri ly and hospitable? Were those of o faiths just waiting and, when they he ready to say: "You're right, Paul. We wrong. We'll take your Jesus now." New Testament answers these questi Just to read of all of Paul's sufferings, w he recounts them in his enforced boas in 2 Corinthians 11:21ff, is sufficient.

Let us study the New Testament patt I find a pair of words frequently repe in the Book of Acts. Sometimes the slight variation, but the thought is alv the same. Those words are: departed, c departed, came; departed, came. The w tone of the New Testament pattern is a lustration of urgency. I am amazed at very short time the Great Apostle spe any one place. In giving the account of progress of his ministry there are words as: one day, the next day, the fol ing day, after three days, tarried seven d the next Sabbath, three Sabbath d abode three months, after three montl year and six months, continued by a s of two years, dwelt two whole years. lieve the longest period mentioned that Great Apostle ever spent in one place w space of three years and six months. combination of success for him, of co

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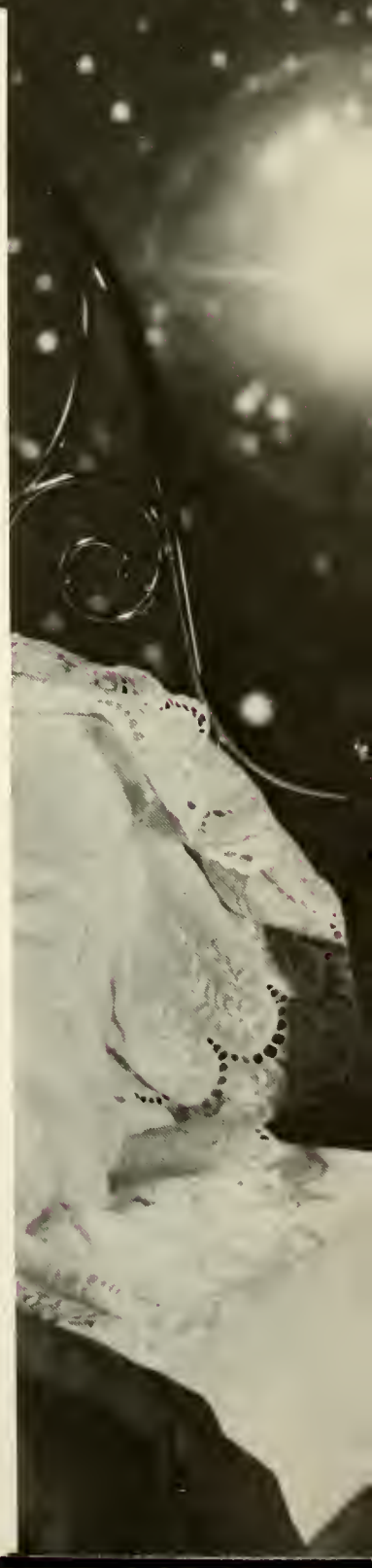
the blessing of the Holy Spirit, was
rgent gospel message, wide distribu-
of the Word of God, and a life of in-
nt and urgent activity, that never per-
ed his work to keep him at one place
ny length of time.

he most effective witness of the church
during the first two centuries. Then
tual blight began to come over the
ch, first with the Dark Ages, then the
lle Ages when the reformers did a very
anding work for God in spite of the
t. Through the twentieth century the
t has continued, and in the last half of
s greatly increased. We have been told
God is dead, that the church has lost
ffect on the world. We find ourselves
too little so far as dedicated believers
oncerned, and too late so far as the
ach to the godless world is concerned.
e are three sets of figures I have heard
cent years. I shall quote them, and
uggest that you use your judgment as
e correct ones. The first is that out of
twenty people born in the world,
one is ever born again. The second
t out of every forty people born in the
l, only one is ever born again. And the
is that out of every one hundred
e born in the world, only one is ever
again. Truly, there is too little and
te in our effective witness to the lost
rld population speaks to us in relation
e urgency of the gospel message. It
n July 1962 that we passed the three
n mark in world population. We had
told that we would pass the six billion
by 2000 A.D. Just recently these
s have been revised, and we are now
at we will pass the seven and one-half
n mark by 2000 A.D. World popula-
s increasing at the unbelievable rate
0,000 per day. We are in no way
g the challenge of this population ex-
plosion. Are we witnessing? How much are we witnessing? How effectively are we witnessing?

Man has been to the moon, and has returned. This is a most noteworthy accomplishment. Multiplied billions of dollars have been spent. If all born-again believers would dedicate themselves to witnessing and missions, world evangelization could be quickly accomplished, and at probably far less expenditure. No accomplishment under heaven could be greater than this.

It may be too late to turn the tide so that the message and motive of the church will be personal witnessing. It is to be hoped that it is *not* too late. At least there is *no* time to wait. Our mission is urgent. The time for effective service is now. Pray God that we may buy up our opportunities, not next year or in the next decade, but NOW. There is no time to wait.

There is another matter of urgency, and one which will probably become increasingly urgent as we approach the end of this age, and may see even greater disorders come upon us, either from natural or supernatural sources. I refer to the great catastrophes that affect us, and our response to them. Floods, fires, riots, and willful destruction of our churches or communities. As Brethren we have responsibilities. It has been suggested to me that a central planning and assistance committee be set up for such aid. I believe the suggestion is good, and I add my recommendation to that of others who have been thinking and praying about this matter. Our main business is the preaching of the Gospel, so was it the main business of the great Apostle Paul. But he was one who assisted and urged assistance for the saints at Jerusalem, in a time of terrible crisis for them. The Apostle Paul said in effect, "Copy me, as I copy Christ" (cf. I Cor. 11:1).



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By Dr. Her A. Hoy

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Business Sessions

FIRST SESSION, AUGUST 12

The first business session of the 80th Annual Conference of the National Fellowship of Brethren Churches, meeting at Winona Lake, Indiana, was officially opened by the Moderator Dr. Russell D. Barnard.

A motion prevailed to accept the report of the Membership Committee. It reported *384* lay delegates and *220* ministerial delegates, for a first-day total of *604*. These delegates were seated.

Copies of the Manual of Procedure were distributed to delegates of the conference.

A motion prevailed that the official list of member churches of the National Fellowship of Brethren Churches consist of those listed on pages 84-101 in the *Brethren Annual* dated November 30, 1968 and all churches received into the National Fellowship of Brethren Churches at the 1969 national conference.

A motion prevailed that we receive the Grace Brethren Church of Somerset, Pennsylvania, into the NFBC.

A motion prevailed that we receive the Grace Brethren Church of South Jersey (Stratford, N.J.), into the NFBC.

A motion prevailed that we receive the Cumberland Grace Brethren Church, Cumberland, Maryland, into the NFBC.

A motion prevailed that we receive the Ripon Grace Brethren Church, Ripon, California, into the NFBC.

A motion prevailed that we receive the Susquehanna Grace Brethren Church, Wrightsville, Pennsylvania, into the NFBC.

A motion prevailed that we receive the Hanover Grace Brethren Church, Hanover, Pennsylvania, into the NFBC.

A motion prevailed to adopt the agenda as presented by the executive secretary.

A motion prevailed that the report of the Nominating Committee be accepted, and that the following names be placec nomination:

Moderator–Wesley Haller, Gerald Polma
Vice Moderator–John Whitcomb, Will Schaffer
Secretary–Clyde Landrum, Jesse Deloe
Assistant Secretary–Robert Kern, Lee My
Treasurer–Frank Poland, Walter Fretz
Statistician–Kenneth Herman, Sherwood I kee
Committee on Committees–Thomas Inn Robert Crees, Howard Mayes, Homer Kent, Richard Grant, Edward Lewis.

The following persons were nomin from the floor:

Moderator–Richard Messner, William Tw dale, George Peek
Assistant Secretary–Kenneth Russell

A motion was passed that nominati be closed.

A motion prevailed to extend the ti of the business session sufficiently to ceive the report on the nominations membership on the Executive Commit of the NFBC.

A motion was made and passed to pl in nomination the following persons membership on the National Confere Executive Committee:

Allegheny: True Hunt, Fred Walters
East: Robert Crees, Kenneth Koontz
Florida: Jack Peters
Indiana: Lee Myers, A. Rollin Sandy
Iowa: Milt Ryerson
Michigan: Gerald Kelley
Mid-Atlantic: Harold Arrington, Gerald Te
Midwest: Robert Salazar
No. Atlantic: U. L. Gingrich, Lee Dice
Nor-Cal: Howard Mayes
Northcentral Ohio: Knute Larson, Mayn Tittle
Northeastern Ohio: Robert Holmes, Cha Turner
Northwest: Phillip Simmons
Southeast: K. E. Richardson, W. Carl Mille
So. Calif.-Ariz.: Donald Carter, Gerald Polm Harold Penrose, Ward Miller
So. Ohio: Charles Lawson, Jesse Deloe

A motion prevailed that the nominees

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e Executive Committee of the NFBC be ected.

A motion prevailed that the meeting be journed.

ECOND SESSION, AUGUST 13

The second business session was called order by Moderator Russell D. Barnard.

A motion prevailed to approve the inutes as read.

A motion prevailed to accept the addi- onal report of the Membership Commit- e adding *55* lay delegates and *31* minis- rial for a second-day total of *690*. These legates were seated.

A motion was made to add the name of e Dice to the Executive Committee for e No. Atlantic District. Motion passed.

A motion prevailed that we receive the n Ysidro Brethren Church, San Ysidro, lifornia, into the NFBC.

A motion prevailed that we receive the race Brethren Church of St. Petersburg, orida, into the NFBC.

A motion was made to suspend the enda to insert a special item from the xecutive Committee.

A motion prevailed to change the loca- on for the 1970 conference and that the nference accept the invitation from the ng Beach, California, area Brethren urches to host the 1970 conference.

A motion was made that the conference cretary be instructed to ascertain who e the properly selected nominees of the stricts to the NFBC Executive Commit- e and that his corrected list be con- dered the proper committee membership.

A motion was made to set August 7-14 riday to Friday) as the dates for the ristian Education Convention and nation- conference for 1970 and that the 1970 xecutive Committee be charged with orking out the schedule. The motion ssed.

James Dixon, chairman of the Rules and rganization Committee, announced the sults of the election as follows:

Moderator–Wesley Haller
Vice Moderator–John Whitcomb
Secretary–Clyde K. Landrum
Assistant Secretary–Robert Kern
Treasurer–Frank Poland
Statistician–Kenneth Herman
Committee on Committees–Homer Kent, Jr. (chm)
Richard Grant
Howard Mayes

Homer Kent, Jr., gave a report of the Committee on Revision of the *Message of the Brethren Ministry.*

REPORT OF THE COMMITTEE ON REVISION OF THE MESSAGE OF THE BRETHREN MINISTRY

In the Moderator's Address of 1967, a specific recommendation was made that a committee be appointed to review and revise the statement known as *The Message of the Brethren Ministry.* A committee of nine was elected by national conference and proceeded with its task.

A questionnaire was sent to every minister listed in *The Brethren Annual.* One hundred sixty replies were received, with over one-hundred of these calling for some clarification or addition. Every member of the committee read every questionnaire that was returned. Among the weaknesses noted in the original *Message of the Brethren Ministry* was the absence of any clear statement regarding the Trinity, the Christian life, the Church, prayer, or eternal punishment.

In the report made to national conference last year (1968) by the chairman, Dr. Russell D. Barnard, the guidelines whereby the committee functioned were listed. These were as follows:

1. Express that which is believed to be the consensus of our Brethren ministers.
2. Keep the statement as brief as possible, consistent with the needs.
3. Add Scripture verses to buttress every statement.
4. Review and revise certain areas for clarification and consistency.
5. Strengthen the statement in its purpose to present the teaching of the Word of God.
6. Be careful to keep the wording clear, positive, and grammatical.

The national conference of 1968 voted to continue the committee in order that it might have further time to contact each member of the National Ministerium by mail, and to study their reaction. Conference also enlarged the committee by the addition of two laymen.

On November 8, 1968, a copy of the revision was sent to the Brethren ministerium by mail with a questionnaire. Eighty replies were received. Of these, fifty approved the revised statement as it stood, some with special words of commendation. Twenty-eight approved the revised statement, but made additional suggestions. Two disapproved the statement.

Another meeting of the committee was held on January 31, 1969, to restudy the revised statement in the light of its evaluation by the ministers. A final meeting of the committee was held on August 8, 1969. The result of this meeting is the Statement of Faith which is called the fourth draft, and is herewith presented for your consideration.

Report on the Assembly

Just one year ago, ownership and control of the Winona Lake Christian Assembly was transferred to Grace Schools. This was necessary to preserve and perpetuate the seventy-five year-old organization's ministry. The Grace Board of Trustees undertook this added responsibility for the mutual benefit that would be derive

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istration building was refurbished and all business offices of Grace Schools transferred to that building. Assembly business quarters remain there. A house belonging to the Assembly was remodeled to serve as offices for student organizations. The Eskimo Inn was completely renovated by Grace

In summation it should be observed that the only changes from the original *Message of the Brethren Ministry* were for the purposes of clarifying and strengthening the statement. There has never been any intention by the committee to weaken the statement. Only one item was deleted, and that was the reference to "confirmation." The deletion was decided upon for three reasons:

1. The term "confirmation" is frequently misunderstood.
2. Questionnaires to the ministers revealed a wide divergence among the NFBC as to the purposes of confirmation and lack of unanimity in its use.
3. The absence of any specific command in Scripture to perpetuate it.

The Statement of Faith which is now proposed is the result of careful study. The secretary would like to observe that this committee has worked diligently, prayerfully, and with a most remarkable harmony. What is now presented to the conference is the unanimous report of the committee, whose members are the following:

Russell D. Barnard, chairman
Bernard N. Schneider, vice chairman
Homer A. Kent, Jr., secretary
John M. Aeby, Glenn Baker, Harold Etling, Lloyd E. Fish, Mark E. Malles, W. A. Ogden, Lester E. Pifer, John C. Whitcomb

I shall now read the Statement of Faith as proposed by the committee. (see back cover page)

A motion was made to receive the report and that its consideration be made an item of business tomorrow. The motion was passed.

A motion prevailed to adjourn the meeting.

THIRD SESSION, AUGUST 14

The third business session was opened with prayer by Nelson Hall.

A motion prevailed to receive the report of the Membership Committee adding *13* lay delegates and *6* ministerial for a third-day total of *709*.

The minutes of the previous meeting were read and a motion prevailed to accept them as read.

A motion prevailed to place the following names in nomination for election to the Board of Evangelism for three-year terms: Edward Lewis, Mason Cooper, Dean Fetterhoff, Bill Faulkner, Emmit Adams. A motion was made and passed that these men be declared elected.

A motion prevailed to place the following names in nomination for election to the Board of Ministerial Emergency and Retirement Benefits for three-year terms: William Schaffer, Melvin Fisher, Earl K A motion was made and passed that th men be declared elected.

A motion was made and passed to ad the report from the Committee on Ho for the Aged.

REPORT OF THE COMMITTEE ON HOMES FOR THE AGED

The committee met for two meetings du the year with considerable time devoted to viewing the work of the committee in previ years; consideration of the apparent grov need and increased interest for the establishn of such a home; and consideration of a rec mended plan to implement the establishmen such a home at Winona Lake, Indiana.

Considerable study and discussion were g to the following items:

1. The size and scope of such a pro particularly as to the number of residents to accommodated as well as the type of facil and services which would be included.

2. The financial consideration involved purchasing real estate, securing feasibility stu building plans, construction costs, operating c tax considerations and administration of project from the initial stage on through to development and operation of such a home.

3. The activity of districts toward deve ment of other homes. At present the commi has been informed of the efforts of the Soutl Ohio District which has taken some definite s toward the establishment of such a home in Dayton, Ohio area. The committee is not av of any other district which is actively purs such a program at the present time.

A greatly increased interest has been repea ly expressed by several Brethren people establishing such a home at Winona Lake proximity to the national headquarters of Brethren Church, as well as the Winona L Bible Conference activities.

In view of these considerations the commi recommends to this conference the follo action:

(A) That the name of this committee changed to "The Committee on Retiren Homes" rather than Homes for the Aged, lieving that it is a more appropriate and desir title.

(B) That definite steps be taken by this ference toward the establishment of a retiren home at Winona Lake, Indiana within the foll ing guidelines:

1. That a separate nonprofit corporation formed in the state of Indiana to own and di this program.

2. That a board of directors be elected by conference comprised of twelve members, of whom would be lay members and half m terial members, each to be elected for a th year term with the terms staggered such four members are elected each year. The bo of directors shall be elected from members of national conference, The Foreign Missio

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ety of The Brethren Church, The Brethren
ie Missions Council, Grace Theological Semi-
and College, The Board of Ministerial Emer-
y and Retirement Benefits and any other
hren organization interested in assisting in a
ement program for the possible benefit of
staff or personnel.
. That all organizations of the National Fel-
hip of Brethren Churches be encouraged to
me involved in assisting in the establishment
ich a home to provide a much-needed facility
Brethren people reaching retirement age.
. That a location and feasibility study be
e to determine availability of property and
mum size for efficient operation of such a
e. The committee recommends that a high
ity facility be considered which would offer
ide variety of services within the building
ity itself not only to meet the need of the
lents, but one which would be appealing to
pective residents. Such a retirement village
ld be planned for a minimum of ninety
tments and a fifty-bed infirmary as a recom-
ded size for the completed project with ap-
imately ten acres of usable land. Such a
ect would probably need to be planned such
it could be built in two or more phases,
nning with a pilot project and developing it
ie need requires and finances permit.
. The following areas of financing the project
to be considered and arranged for:
. Interim financing for the development stage
nust.
. Some consideration as to the various possi-
ources of finances could include the follow-
special gifts and annuities; offerings from
ches and individuals; subsidies from the
ign Missionary Society, Home Missions Coun-
Grace Schools and other Brethren organi-
ns whose personnel might desire to use such
ties for retirement; occupancy-agreement
nents from prospective residents (similar to
ities); monthly care and rental fees.
. Seeking for a financing institution that
d be interested and able to finance such a
ct. Investigate financing with the Brethren
tment Foundation on a first mortgage basis.
. Financing to cover the cost for architectural
ces.
. Finances that would make it possible for
consideration of the appointment and secur-
f an administrator or promoter to implement
roject.
. That an administrator be secured by the
d of directors as soon as funds are available
gin work on the project. Such a man needs
e one with building and promotional know-
a man with some financial astuteness to-
r with sales ability, and a good businessman.
. Consideration ought to be given for some
eration or tie-in with the Winona Lake Chris-
Assembly and make the facilities available
n-Brethren residents.
. In development of the project consideration
d need to include the appointment of sub-
nittees by the board of directors in the fol-
g areas: an advertising and promotional committee; admissions committee; legal and auditing committee; architectural services for building plans; and a contractor for constructing the facility.

Due to the pressing need for such a facility and the apparent interest among Brethren people for such a facility, this committee recommends that this conference take action to elect the aforementioned board of directors and implement the establishing of such a home within the previously outlined guidelines.

Respectfully submitted,
John M. Aeby, chm.
Ralph C. Hall, secy.

A motion prevailed to refer all necessary items from this report to the Committee on Rules and Organizations in as much as it necessitates a revision to the constitution.

A motion was made to adopt the Statement of Faith proposed by the Committee on Revision of the *Message of the Brethren Ministry*.

A motion was made to amend the Statement of Faith by adding the words "The sixty-six books of the Old and New Testaments" to item number one. The motion passed.

A motion prevailed to adopt the original motion as amended.

The following statement was presented by the Christian Education Board:

In keeping with the directive of the conference action at the time of the merger of the former National Sunday School Board, and the Youth Council, we are to bring to this conference a recommendation as to the board membership effective at this conference. Therefore, we would like to place in nomination the names of the fourteen incumbent members of the Christian Education Board, and add the name of one additional person to satisfy the requirement of fifteen members of the board.

A motion was made to place the following names in nomination for the Christian Education Board: For a three-year term: Clair Brickel, James Custer, Robert Ervin, Galen Lingenfelter, John Terrell.

For a two-year term: Vernon Harris, Forrest Jackson, Lyle Marvin, Harold Penrose, Ed Jackson.

For a one-year term: Edwin Cashman, James Dixon, Robert Kern, Howard Mayes, William Tweeddale. A motion prevailed to declare these men elected.

A motion was made and passed that the meeting be adjourned.



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By Dr. Her A. Hoy

Pres Grac The Sem Grac

FOURTH SESSION, AUGUST 15

The business session was opened with prayer by Dean Risser.

A motion prevailed to accept the report of the Membership Committee adding *2* lay delegates for a fourth-day total of *711.*

A motion was made that the statistical report filled out at the first of each calendar year be the basis for determining our church membership and therefore determining the delegate representation and credential fee from each church. The motion was passed.

The minutes of the previous meeting were read and a motion was passed to adopt the minutes as read.

A motion prevailed to adopt the report of the statistician.

REPORT OF THE STATISTICIAN OF THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

Year Ending December 31, 1968

	No. Churches Reporting			Membership	
DISTRICT	1966	1967	1968	1967	1968
Allegheny . .	12	12	14	1,647	1,570
East.	16	16	16	2,572	2,682
Florida	5	7	7	649	735
Indiana	18	18	17	2,074	2,086
Iowa	9	10	10	1,027	1,015
Michigan . . .	7	8	8	449	459
Mid-Atlantic .	10	10	10	2,280	2,397
Midwest . . .	7	7	7	619	615
No. Atlantic .	12	12	14	1,252	1,430
No. Ohio . . .	27	27		4,546	
Nor-Cal. . . .	7	7	6	603	665
Northcentral Ohio			13		2,110
Northeastern Ohio			13		2,293
Northwest . .	12	13	13	1,120	1,155
So. Calif.-Ariz.	36	37	37	7,533	7,713
So. Ohio . . .	18	18	18	1,984	2,520
Southeast . .	16	16	17	2,238	2,282
TOTALS: . .	212	218	220	30,650	31,727
Increases . . .	8	6	2	1,087	1,077
Puerto Rico .	2	2	1	50	27
Hawaii	2	2	2	96	103

	Sunday-school Enrollment		Sunday-school Attendance	
	1967	1968	1967	1968
Allegheny . .	1,897	1,998	1,367	1,426
East.	3,208	2,591	2,294	2,145
Florida	1,322	1,302	849	825
Indiana	2,949	2,986	2,054	2,256
Iowa	1,510	1,345	1,019	915
Michigan . . .	813	852	572	624
Mid-Atlantic .	3,061	3,294	2,076	2,263
Midwest . . .	819	825	665	602
No. Atlantic .	2,092	2,335	1,695	1,866
No. Ohio . . .	5,860		4,030	
Nor-Cal. . . .	963	910	633	582
Northcentral Ohio		2,643		2,043
Northeastern Ohio		2,694		1,988
Northwest . .	1,329	1,389	1,012	979
So. Cal.-Ariz.	10,098	10,273	7,281	7,
So. Ohio . . .	2,261	3,004	1,511	2,
Southeast . .	2,643	2,656	2,595	2,
TOTALS: . .	40,825	41,097	29,653	29,
Increases . . .	1,169	272	939	
Puerto Rico .	90	38	66	
Hawaii	253	261	210	

CHURCHES FROM WHICH NO REPORT WAS RECEIVED

DISTRICT
- Allegheny—Wierton, W. Va.
- Indiana—Sellersburg
- Nor-Cal—Tracy
- Puerto Rico—Rio Piedras
- Southeast—Fredericksburg, Va.

NEW CHURCH REPORTING
- Stratford, New Jersey—No. Atlantic Distr

MEMBERSHIP (CONTINENTAL USA)

	1967	19
Total membership at beginning of year . .	29,563	30,
ADDED:		
By letter from other denominations. . . .	270	
By letter from other Brethren churches .	520	
By baptism.	1,934	2,
Other.	131	
Total additions . . .	2,855	3,
LOST:		
To other denominations by letter	276	
To other Brethren churches	426	
By death	199	
By dismissal	36	
By roll revision	779	1,
Other.	138	
Total losses	1,854	2,
Net gain	1,087	1,
Total membership at end of year.	30,650	31,
Trine-immersed member-ship reported	27,665	31,
Male members.	13,110	13,
Female members	16,767	17,

FOR OTHERS OFFERINGS DISBURSED
(Figures to the nearest whole dollar)

	1967	196
Foreign mission total . .	$504,015	$579,
Total support	295,739	364,
General fund	143,130	119,
Outfit Club	16,114	32,
Total Brethren F.M.	425,779	516,
Non-Brethren F.M.	49,032	61,
Home missions total. . .	319,049	343,
General fund.	195,347	199,
Jewish	13,389	16,
Navajo	26,239	29,
Special	11,302	13,
Total Brethren H.M.	232,673	273,
District missions . .	53,764	51,
Non-Brethren H.M.	19,008	31,
Christian education total	197,971	222,
Grace College and Seminary total. .	117,724	144,
Operating expenses	76,674	86,
Building fund	30,861	35,
Special	10,189	10,
Christian Education Dept. total	26,219	28,
Non-Brethren Christian education	18,924	27,
YFC, other.	11,214	14,
Christian Service Brigade	6,529	8,
Other.	17,361	21,

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lications total	59,699	72,179
BMH Offering	23,400	23,232
Radio	31,602	45,304
Special publications	4,697	3,504
ngelism total	66,877	73,086
Meeting love offerings	41,083	42,789
Board of Evangelism	16,188	16,587
Other	9,606	13,032
Auxiliary Organizations		
Offerings disbursed for others	53,189	59,293
Total for others sent by 12/31	1,213,738	1,361,360
Total offerings for others held through 12/31	67,741	79,530

LOCAL CHURCHES' EXPENDITURES:
(Figures to the nearest whole dollar)

le school total	234,408	247,249
Equipment	40,415	39,101
Literature	151,222	157,536
OVBS supplies . . .	24,956	37,602
lding total	3,041,486	2,321,590
New buildings . . .	1,771,642	1,116,238
Improvements . . .	348,883	359,864
Building debt principle paid	513,082	547,768
Building debt interest paid	419,631	495,556
istian Day Schools .		
Local expenses total	886,769	1,067,933
Buildings and improvements . . .	15,282	167,392
Equipment	25,202	53,348
Operating expenses .	296,775	377,046
Teachers' salaries . .	428,152	573,131
Building debt payments	22,729	45,908
rent local expenses		
total	2,187,411	2,431,007
Pastors' salary total .	1,120,502	1,290,112
Base salary	774,340	877,074
Designated housing	171,763	141,475
Estimated parsonage rental	78,676	78,232
Allowance for utilities	32,227	41,583
Car allowance	57,746	65,966
Conferense expense.	25,003	28,743
Other regular salaries	316,679	381,501
Operational expenses:		
Utilities, office supplies, maintenance, etc. . . .	671,437	718,823
Evangelistic services expenses	17,568	14,222
Other and Bible conference expense.	15,832	30,233
th camps—local expenses		
otal	35,694	34,169
Camp buildings . . .	13,928	7,022
Camp operation	9,077	10,852
Help for campers . .	11,296	14,600
auxiliary organizations		
For their own local expenses	51,115	42,627
er local expenditures	164,117	203,691
al local church expenditures	6,351,744	6,428,967
al expenditures for ocal and others . . .	7,565,482	7,790,327

SOURCES OF INCOME
(Figures to the nearest whole dollar)

	1967	1968
local building fund nd equipment total	$3,403,019	2,371,255
Raised locally	1,417,334	1,534,454
By loans	1,819,637	596,816
BHMC appropriation	25,578	180,866
Other (fire insurance, etc.).	227,107	66,577
For pastors' salaries total	1,054,396	1,221,881
Paid by local churches	936,696	1,052,585
Paid by district mission board	16,670	23,731
Paid by BHMC . . .	90,903	100,183
By other means . . .	18,846	12,804

CURRENT CASH ASSETS

End of year total	604,663	738,819
Local funds on hand	547,194	546,218
For other funds on hand locally	46,798	82,630

PROPERTIES AND VALUATIONS
AS OF DECEMBER 31

Church buildings and lots	20,630,410	23,216,535
Church equipment . . .	2,043,001	2,191,116
Parsonages	1,255,172	1,330,501
Other properties. . . .	2,366,877	2,766,520
Other investments . . .	368,917	357,338
Local funds on hand . .	573,840	587,546
Total assets	26,264,295	28,436,784
Amount owed on church properties	8,715,349	9,482,765
Net worth	17,549,418	20,374,518
Increase in net worth . .	1,284,224	2,825,100

SERVICE STATISTICS

	Attendance	
Morning worship	25,859	27,182
Evening worship	14,675	15,221
Prayer meeting	7,649	8,064
Revival—evangelistic . .	11,184	11,900
Bible conferences	3,712	5,527
Missionary conferences.	8,067	7,784
Sunday-school conferences	667	880
Communion	12,602	13,607
Other	4,504	5,500
Recorded conversions. .	3,311	3,956

AUXILIARY ORGANIZATIONS

Bible School	Enrolled 1968	Attendance 1968
Staff and teachers. . . .	4,278	3,675
Nursery, 0—3	2,326	1,697
Kindergarten, 4—5 .	2,769	2,069
Primary, 1—3 gr. . .	5,067	3,662
Junior, 4—6, gr. . . .	5,156	3,631
Junior High, 7—9 gr.	3,812	2,673
Senior High 10—12 gr.	3,443	2,287
Young people 18—24 yrs.	1,965	1,276
Adults 25 yrs.—over.	12,751	8,764
Total	41,097	29,982
Extensions of the Bible school		
Cradle roll	1,018	842
Home department. .	210	
Child Evangelism . .	2,476	2,842
Vacation Bible School pupils.	19,834	17,856
Number on staff. . .	3,524	3,699
Total DVBS	22,991	21,028
Number saved		2,185

Summer camps—1968	Enrollment Data—District	National
Directors	61	1
Teachers	104	1
Counselors	298	18
Other workers	188	3
Campers	2,718	269

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	Enrollment 1968	Attendance 1968
Brethren youth work		
Fellowship groups		
Preschool	151	118
Primary	598	509
Junior	738	640
Junior High	889	772
Senior High	985	864
Young people	154	186
Adults	570	542
Combination 4, 5, 6	974	829
Girls' work		
SMM		
Junior	908	805
Middler	623	548
Senior	388	326
Combination	173	160
Little Sisters	588	522
Pioneer Girls	471	429
Other	192	174
Boys' work		
Battalion	715	597
Stockade	575	533
Brethren Boys' Club	138	121
Other	217	154
Women's Missionary Council	3,990	3,184
Laymen	1,297	1,119
Christian Day Schools		
Pupils		3,267
Graduates		340
Teachers		160
Other personnel		91

RELATIONSHIPS AND PERCENTAGES

	1968
FINANCIAL (Per Capita)	
Total annual expenditure	$249
Total local expenditure	203
Total giving for others	46
Foreign missions	19
Home missions	11
Education	7.1
Publications	2.2
Evangelism	2.3
Christian education	1.3
ATTENDANCE (Percent of Membership)	
Morning worship	85.6
Evening worship	48
Prayer meetings	25.4
Revival meetings	37.1
Bible conferences	14.3
Missionary conferences	24.6
Conversions recorded: 1 for every	8.1 members
Net membership gain: 1 for every	29.3 members

Respectfully submitted,
Kenneth E. Herman
National Statistician

A motion prevailed that the following section "D" be added to the constitution under article Six, NFBC Boards:

D. BOARD OF BRETHREN RETIREMENT HOME. This board shall consist of twelve members: six ministers and six laymen, four to be elected each year for three-year terms from nominees presented by this board and/or the conference. The duties of this board shall be to promote, construct and administer such a retireme home as shall be approved by this conf ence. This board may establish a separ nonprofit Indiana corporation to own pr erty and operate the retirement home pr ect.

A motion was made that the Commit on Retirement Homes present nominees this board as an item of prior business the Saturday business session. The moti was carried.

A motion prevailed to adopt the rep from the Committee on Committees a that these men become the members the committees. (See pages 2, 3 and 4.)

A motion was made and passed to cept the report from the Chaplains' dorsing Agent.

REPORT OF CHAPLAINS' ENDORSING AGENT

Brethren chaplains continue to do an cellent job in ministering to servicemen arou the world. They have been faithful to rep decisions for Christ and to tell of God's bless in general. Articles and news items in *Brethren Missionary Herald* have reflected outstanding work to our constituency. Ser personnel praise and prayer items have been serted monthly in the *Herald*, and more recer in the monthly denominational Praise and Pra sheet going out to the churches. There has b good response on the part of the people in churches, and interest in the work of the ch lains continues high. I have been gratified the intense interest in the work of our chapl during the past year and-a-half as I have sho slides and played tapes of my Vietnam tri many Brethren churches, and in the service c and schools across the country.

There is one Brethren man in the U.S. Force Chaplaincy, Rev. Carlton Fuller. He been stationed in Cannon AF Base in New M co, but will soon take up his new assignmen Puerto Rico.

Rev. Dale Brock and Rev. Richard McN have terminated their service in the U.S. N Chaplaincy. Chaplain Lee Jenkins continue the service, and Rev. Grover James Dickson tered this branch during the past year, givin two men in the U.S. Navy Chaplaincy.

Rev. James M. Hutchens concluded his w in the U.S. Army Chaplaincy July 31, and Charles E. Bearinger entered the U.S. A Chaplaincy, and is now stationed at Fort B El Paso, Texas. Chaplain Orville Lorenz has stationed in Okinawa during the past year, his reports indicate great blessing from the L Two of our Brethren men are stationec Germany—Chaplain Paul O. Lindberg and C lain Emlyn Jones. Both of these men are tegically located for an effective ministry for

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ord. U.S. Army Chaplain John Schumacher has ceived orders for a second tour of duty in etnam. He is challenged with the possibilities service with his men in that theater, but does vet our prayers as he goes. Let us earnestly up- old him daily in prayer as he leaves the United ates in September of this year for Vietnam.

Chaplain Burton G. Hatch carries on his minis- y at Fort Sheridan, Illinois.

Chaplain Lee Burris continues his good work Fort Irwin, California, and Chaplain John D. lley reports excellent results from Fort Lee, rginia.

Summarizing: we have one man in the USAF aplaincy, two in the Navy, and eight in the my, for a total of eleven. This is far above r total quota—an indication of the fine calibre men we have and of the great job they are ing. It is encouraging that there is a continuing terest in the chaplaincy, and that we have new en entering.

It is most essential that we stand with our aplains at home and abroad as they carry on ch a fine ministry as our representatives. All ve been loyal and faithful both to our Lord d His Word, and to the National Fellowship Brethren Churches. Let us pray regularly for em in private devotions and in our churches. nd, let us do everything possible to assure them at we do care, particularly for men in overseas signments. Our encouragement to them will greatly appreciated.

—Clyde K. Landrum
Chaplains' Endorsing Agent
National Fellowship of Brethren Churches

A report was given by the Committee on storless Churches and Available Men. A otion was made and passed to accept this port.

EPORT OF COMMITTEE ON PASTORLESS CHURCHES AND AVAILABLE MEN

This committee is composed of the chairman l the moderator of each district. Each moder- r supplies any information from his district, l the available lists are kept updated for the of any church.

The committee makes no recommendations, simply supplies a list of names of churches t are seeking a pastor for their local congre- ion.

During the past year, fourteen pastors re- sted that their names be placed on the list of ilable men, and seventeen churches wrote ing for the list of available pastors.

A few of those requesting one of the two lists e reported back to the committee when the d has been met. This reporting of the filling a vacancy saves considerable embarrassment the committee and for the church or pastor olved.

Any church or minister in need of the assist- e that this committee is able to provide is ed to contact the chairman, and up-to-date erial will be supplied. No name is placed on er list unless the committee is personally requested to so list the church as looking for a pastor, or the name of a pastor who desires that his name be placed on the list as being available.

Respectfully submitted,
Arnold R. Kriegbaum, chm.

A report was given by the Insignia Committee. A motion was made to accept this report and that insignia "A" be adopted. The motion was carried.

REPORT OF THE INSIGNIA COMMITTEE

Your Insignia Committee, authorized by last year's conference to study the feasibility of producing a denominational emblem for use on stationery, publicity brochures, Sunday-school quarterlies, et cetera, and to bring a recommendation to conference, has included several sketches of the nature desired in your conference packets. These are labeled "A," "B," and "C," respectively.

Of those sketches submitted which might be suitable for this purpose, we have selected and recommend the adoption of the one marked "A." We believe this design would be appropriate as an official insignia, encompassing as it does the elements of the cross, the circle (representing eternity), a solid device whose sides taper to a point, or apex, suggesting Brethren church buildings across America, with the whole resting upon the foundation of the Word of God (the Bible). The initials of our Fellowship, NFBC, complete the design.

In practical usage, this insignia would be used in conjunction with other printed matter as might be appropriate for each particular need; as, for example, our denominational motto, or denominational name, or the name of a local church or a national organization.

Respectfully submitted,
Insignia Committee
Horace Mohler, chm.

A motion was made that the Insignia Committee now be dissolved. The motion was passed.

A motion prevailed to accept the Christian Education Department report.

CHRISTIAN EDUCATION DEPARTMENT

It is with deep gratitude to God and with a genuine appreciation of the prayers and cooperation of the members of our board of directors who serve with me as co-laborers, that I come with this annual summary and report of our efforts as a staff. Because of the lack of time, we must limit our report in this hour, attempting to give a careful evaluation of the year that has passed, and project to a degree at least the direction of the thrust of the new year, and the new decade which is upon us, and which is rapidly becoming the DECADE OF THE 70'S.

STATISTICAL REVIEW: Our national statistician has reported to this conference at an earlier hour, and we do not intend to duplicate his report, so carefully gathered, and reported to us in very concise form. However, we dare make a

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By Dr. Her A. Hoy

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few observations from the statistics of our Fellowship.

1. SUNDAY SCHOOLS. With almost a daily depreciation of the value of the Sunday schools in both the secular and religious press, we are facing the onslaught of the enemies of the church. This depreciation of Sunday school has invaded the thinking of some evangelicals, and our own Fellowship has not escaped. There are those even within our Fellowship who question whether the Sunday school is relevant to the hour, and whether it is making any impact upon the "NOW GENERATION." However, the fact still remains, that the Sunday school is a Bible-teaching agency which involves more people than any other agency of the church. It puts more people to work and provides opportunity for sharing the Word of God for thousands, even within the framework of our own church.

A brief summary of our statistics indicates that 105 of our schools showed increases in their average attendances last year, while 100 of our schools showed losses. Seven schools remained absolutely static–neither gaining nor losing in attendance, while 10 new schools reported. We had a net gain in Sunday-school attendance of 732 people per Sunday–which means a total of 38,064 class hours additional–732 times 52 Sundays equals this figure of 38,064. Eight districts showed total gain in Sunday-school attendance while eight others showed losses.

The other observation from our statistics which our board of directors has carefully noted, and given direction concerning help for the future is in the fact that 105 of our schools have an average attendance of less than 100 persons per Sunday. We recognize that the size of a Sunday school does not tell the total story, for out from some of our small Sunday schools have come servants of God in many areas of life. However, the fact that 105 schools have less than 100 in attendance demands our utmost attention and help. I am deeply concerned over a seemingly growing philosophy that we ought not to have our churches grow to be too large. I am not quite certain what is meant by the term "too large" but I am convinced that we ought to make the greatest impact possible for Christ upon the communities in which we serve, and the impact of our larger churches is surely being made in the communities where they serve.

To assist in this total effort, we are continuing our national Sunday-school contest, and our annual enlargement campaign. We will continue to stress growth as a very important part of the work of the Sunday school.

2. BRETHREN TRAINING HOUR. As a new agency in name this is an encouraging factor in the total Christian Education program of our churches. Although we are only beginning to gain some understanding and evaluation through the statistics, we are encouraged at God's goodness in this area of our program. We have inaugurated a very definite program of promotion to encourage every church to attempt to use the training hour at every age level in their churches that we might be better equipped to meet the n for additional leadership.

3. VACATION BIBLE SCHOOLS. Our sta tician reported Vacation Bible Schools for 19 His report showed a total of 21,028 persons volved in these schools in 1968. However, have been in the midst of a survey of this curr year–1969, and some schools are still going Two very important findings have come out our schools this year–80 schools having repor thus far. (1) From 80 schools reporting, th were more than 1,100 first-time decisions Christ. This is evangelism at its finest. (2) same 80 schools gave to our Foreign Mission Society a total of a little more than $4,000.

Two trends seem to be developing that ca us some concern: 1. We are seeing in 196 strong trend to the five-day schools. This is ting the time for Bible teaching in half. (2) Th is also a trend to the night schools from morning hours. Although it is not as yet seri we need to be reminded that at least for child evening hours do not afford the best poss teaching time.

4. CHRISTIAN DAY SCHOOLS. This of our report indicates a new high enrollmen the number of pupils, graduates, teachers other personnel in Brethren schools. We grateful to God for this, and thank the churc and people who support this ministry. In 19 a total of 3,267 pupils were enrolled in Breth Christian Day Schools. This was a reversa the trend of the previous year, in which showed a loss–now a gain of 1,218 pupils.

A meeting with school administrators, pas of churches involved, and all who are intere is being held this week to encourage greate fectiveness in the area of Christian Day Schoo

5. BOYS' AND GIRLS' CLUB WORK. boys' work has shown a good increase during 1968 year, with increases in both the numbe battalions and stockade units. A number of churches have been added to the list of thos volving themselves in boys' work, and great st must be given to the impetus given by our layr to this movement. Your Christian Education partment is vitally involved in the new PROJ 70 which is being released this fall. The lea of our Brigade ministry are excited about new thrust.

Our girls' work continues to grow, with b our SMM and Pioneer Girls showing good creases. We are happy for the fine increas SMM particularly at the level of Little Sist which is really a part of the children's progra SMM work.

6. TIME. The TIME program has conti through this year, with eleven young people s ing the program in five fields. One young is serving in this program for an extended pe in the field of Argentina.

We have just completed a survey of th who have served both in the TIME program the former Summer Missionary Program, discover that in the decade from 1959-1 eighty-six young people have served in the gram. Of these 11 are now involved in chu

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elated ministries–pastors, missionaries, church ffices, and so forth–while 19 are looking for- ard to this as a life vocation–4 are teaching, and 4 are in other work. Eight are in school, and e have not discovered present occupations for 6.

7. CAMP. A very important part of our work our growing camp ministry. Our district youth amps–involving junior, junior high, and senior igh have grown about 10 percent during the ast year, while our National Youth Conference ow in progress is at an all-time-high. Important ecisions are being made daily in this conference, or which we are praising God.

8. CONFERENCES. This year, in keeping ith the decision of the conference of last year, e have established what is commonly referred as "CHILD CARE PROGRAM." We do not ok upon this as simply "Child Care," but ther have instituted a CHILDREN'S CONFER- NCE–running concurrently with the adult and uth conferences. Many man-hours went into e preparation of this program, and when the eek is over, we believe eternal results will be ritten down in the books of our Lord. We have d tremendous assistance from a staff which mbers about 25 workers–caring for more than 0 children from nursery age through the junior. ey are involved in Bible study courses, hand- aft, informative field trips, including a trip to e Free Methodist Publishing House, where our *ethren Missionary Herald* is printed, and a trip the Milnot Corporation. Beautiful plaques re made by the juniors and workbooks were en to the primary and kindergarten children.

IN CONCLUSION. We have given a brief k into the activities of our department. Much re could be added, but we want to pay public bute to all who have shared in our ministry ough much prayer and financial assistance. e ladies of the WMC both nationally and on a trict level have given much help this year. The ncaster church gave us a much needed "Roto- per" for which we give public thanks. We have en enabled to pay off a part of the deficit ich was encountered when the Youth Council s merged with our former Sunday-school ard. We trust to pay the balance of this debt hin the next eighteen months. We thank God a loyal, hard-working staff who give beyond call of duty to perform a multitudinous task igned to us by this conference.

Your folders include our financial statement the year 1968, and we call attention to it ewith. The books have been audited and a e of appreciation has been received from our itor for the excellent condition of our ac- nts and our books.

Respectfully submitted,
Harold H. Etling, director

STATEMENT OF OPERATION
HRISTIAN EDUCATION DEPARTMENT
For year ending December 31, 1968

OME:		
Church offerings		$ 32,079.06
Convention offerings		1,663.86
Youth conference		11,938.30
Consideration		1,741.92
Honorarium—Harold H. Etling		1,162.78
Honorarium—Merton A. Lambert		611.35
Special offerings:		
Youth week	$ 364.35	
Quiz team	892.75	
TIME	6,964.15	
WMC TIME	1,270.84	
SMM	90.00	
Special appeal	541.00	
Transfers	858.00	
	10,981.09	
*Quiz team & Int.	-828.00	
		10,153.09
Supply sales materials	21,595.50	
Less: Materials cost	18,914.30	
Less: Materials postage	283.04	
	-19,197.34	2,398.16
Service sales		1,800.56
Filmstrip rental		357.60
Discount earned		81.45
Interest earned		56.37
Miscellaneous		189.93
Total income		64,234.43
EXPENSES:		
Salaries		30,072.49
Travel—Harold H. Etling		1,699.95
Travel—Merton A. Lambert		1,036.04
Office postage		1,731.63
Office supplies		295.18
Rent		1,260.00
Telephone		628.43
Administrative expense		1,816.22
Social Security		681.53
Promotion		739.42
Office expense		303.92
Miscellaneous		475.31
Hospitalization		707.93
Depreciation		1,727.41
Bad debts		3.00
Insurance - office		43.00
Equipment, maintenance and repairs		524.11
Publications		2,464.15
Convention expense		82.21
Travel—others		22.21
Speakers' rooms		99.21
Trophies		307.35
NAC		130.88
Youth conference		9,530.21
Youth week		11.00
Interest expense		139.57
TIME		7,146.45
Quiz team trip		788.00
Conference building rental		184.00
Honorarium—C.E.D. & Y.C.		160.00
Membership fees		400.00
BSLV		131.37
Total expenses		65,342.18
Expenses over income		$ 1,107.75

STATEMENT OF ASSETS AND LIABILITIES
CHRISTIAN EDUCATION DEPARTMENT
December 31, 1968

ASSETS:		
Cash	$3,837.08	
Petty cash	2.02	
Restricted funds	1,326.95	

Report on the Assembly

Just one year ago, ownership and control of the Winona Lake Christian Assembly was transferred to Grace Schools. This was necessary to preserve and perpetuate the seventy-five year-old organization's ministry. The Grace Board of Trustees undertook this added responsibility for the mutual benefit that would be derivec

ASSEMBLY BOARD. All tl and liabilities of The Winor Christian Assembly belong t Schools, but the two organizat operated separately, including spective business and financi actions. A separate Board of I for the WLCA consists of men. Twelve are elected by tl Schools Board of Trustees, a elected by the former cor members of the WLCA.

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istration building was refurbished and all business offices of Grace Schools transferred to that building. Assembly business quarters remain there. A house belonging to the Assembly was remodeled to serve as offices for student organizations. The Eskimo Inn was completely renovated by Grace

Total cash		$ 5,166.05
Accounts receivable	1,294.15	
Less: reserve for bad debts	311.40	982.75
Office equipment	18,455.25	
Less: equity of other boards	180.00	
Less: reserve for depreciation	10,190.10	
	-10,370.10	8,085.15
Filmstrips	3,213.99	
Less: reserve for depreciation	1,200.00	2,013.99
Inventory		6,651.74
Total assets		$22,899.68

LIABILITIES AND NET WORTH:		
Notes payable (BIF)	2,224.78	
Accounts payable	4,113.19	
Accrued taxes payable	222.80	
Total	6,560.77	
Net worth	17,446.66	
Expenses over income	-1,107.75	
	16,338.91	
Total net worth and liabilities		$ 22,899.6

The following motion prevailed from th 1969 Executive Committee: "The 196 Executive Committee recommends to th conference that we grant the request of th Christian Education Board for $1,000 t aid in removing the debt that was held b the Youth Council and which subsequent became the debt of the Christian Educatic Department through the conferenc directed merger."

The motion was made that the fin bills from the children's conference be r ported to the conference in 1970. Tl motion was passed.

A motion prevailed to extend the bu: ness session to allow time for addition matters of business.

A motion prevailed to accept the repo from the Board of Ministerial Emergen and Retirement Benefits.

THE BOARD OF MINISTERIAL EMERGENCY AND RETIREMENT BENEFITS OF THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES, INC.

Statement of Recorded Cash Receipts and Cash Disbursements for the period January 1, 1968 to December 31, 1968 (Prepared from the accounting records without audit)

	Total	Ministers Account	Emergency Account	Retireme Accoun
RECORDED CASH RECEIPTS:				
Contributions	$18,953.76	$ 9,651.97	$ 1,985.81	$ 7,315.
Interest	2,174.97	342.72	465.38	1,366.
Expense recovery	89.72		67.29	22.
Total Recorded Cash Receipts	$21,218.45	$ 9,994.69	$ 2,518.48	$ 8,705.
RECORDED CASH DISBURSEMENTS				
Withdrawals from fund	481.01	-0-	481.01	-0
Insurance refund	20.00	20.00	-0-	-0
Retirement payments	10,505.76	-0-	-0-	10,505.
Ministers Life Premiums	3,132.60	3,132.60	-0-	-0
Loans made	6,000.00	6,000.00	-0-	-0
Transferred to Savings Acct.	2,000.00	2,000.00		
OPERATING EXPENSES				
Office & administrative	86.60	-0-	64.95	21.
Printing	360.98	-0-	270.73	90.
Travel expense	141.75	-0-	106.31	35.
Accounting	90.00	-0-	67.50	22.
Honorarium	225.00	-0-	168.75	56.
Secretary service	360.00	-0-	270.00	90.
Surety bond	50.00	-0-	37.50	12.
	$ 1,314.33			
	$23,453.70	$11,152.60	$1,466.75	$10,834.
Excess of Recorded Cash Disbursements over Recorded Cash Receipts	(2,235.25)	(1,157.91)	1,051.73	(2,129.
Transfers between fund Accounts		(1,354.56)	11.67	1,342.
		35.10	(5.85)	(29.
Cash Balance January 1, 1968	3,780.98	3,078.66	1,398.28	(695.
Cash Balance December 31, 1968	1,545.73	601.29	2,455.83	(1,511.

Note: This statement is prepared on the cash basis of accounting and does not reflect amounts



By Dr. Her A. Hoy

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BRETHREN MISSIONARY
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ncollected receipts or unpaid bills. It was not practicable to verify loans and investments, but based n balances recorded as of December 31, 1967, and reflecting current period cash transactions, the alue of loans and investments as of December 31, 1968 amounts to $49,190.00, which added to cash n bank of $1,545.73 results in a combined asset value of $50,735.73 as of December 31, 1968. -Ochsner and Young, Public Accountants, Portland, Oregon.

We are now paying out monthly retirement checks to fifteen elders and six widows. Sixty-one lders and seventy-one churches are cooperating. We stand ready to help in financial emergencies of ny elder when recommendation of such need is processed through his district ministerium.

—Wm. H. Schaffer, Secy.-Treas.

A motion was made to accept the re-ort of the Board of Evangelism. The notion passed.

BOARD OF EVANGELISM
FINANCIAL REPORT
July 1, 1968 to June 30, 1969

The listing below includes offerings from usade meetings, soul-winning conferences and ymen's groups. The asterisk indicates where eetings were held.

alance on hand July 1, 1968	$ 7,473.43
LLEGHENY DISTRICT	
Coraopolis, Pa.	25.57
Cumberland, Md.	8.00
*Grafton, W. Va.	170.00
*Jenners, Pa.	194.29
Listie, Pa.	7.25
Meyersdale, Pa.	50.50
Meyersdale, Pa. (Summit Mills)	94.91
*Parkersburg, W. Va.	205.25
Stoystown, Pa.	13.00
Washington, Pa.	84.68
Total	853.45
AST DISTRICT	
Altoona, Pa. (First)	31.50
Altoona, Pa. (Grace)	13.75
Conemaugh, Pa.	466.45
Conemaugh, Pa. (Pike)	24.00
Conemaugh, Pa. (Singer Hill)	85.20
*Duncansville, Pa. (Leamersville)	128.00
Johnstown, Pa. (Geistown)	15.40
Johnstown, Pa. (Riverside)	43.59
Kittanning, Pa. (First)	23.58
Martinsburg, Pa.	70.08
Total	901.55
LORIDA DISTRICT	
Fort Lauderdale	232.43
Maitland	10.00
Margate	30.25
Pompano Beach	19.00
Total	291.68
DIANA DISTRICT	
Berne, Ind.	282.55
Elkhart, Ind.	51.50
Flora, Ind.	85.00
Fort Wayne, Ind. (First)	112.50
Fort Wayne, Ind. (Grace)	100.00
Goshen, Ind.	45.02
Indianapolis, Ind.	47.50
Kokomo, Ind.	79.00
Leesburg, Ind.	159.32
Osceola, Ind.	30.00
Peru, Ind.	403.58
Sidney, Ind.	21.00
South Bend, Ind.	304.50
Warsaw, Ind.	163.00
Wheaton, Ill.	37.50
Winona Lake, Ind.	464.00
Total	2,386.47
WA DISTRICT	
Cedar Rapids	6.00
Dallas Center	15.00
Davenport	2.00
*Garwin	187.17
*Waterloo	392.64
Iowa District Laymen	25.00
Total	627.81
MICHIGAN DISTRICT	
*Alto	665.31
Berrien Springs	36.00
Lake Odessa	11.00
Lansing	29.25
New Troy	108.00
Total	849.56
MID-ATLANTIC DISTRICT	
Hagerstown, Md. (Gay Street)	10.00
Hagerstown, Md. (Grace)	298.50
Martinsburg, W.Va.	14.00
Washington, D.C. (First)	138.40
Washington, D.C. (Temple Hills, Md. Grace)	72.00
Winchester, Va.	6.00
Mid-Atlantic District Fellowship	34.37
Total	573.27
MIDWEST DISTRICT	
*Arvada, Colo.	102.64
*Denver, Colo.	101.50
Omaha, Neb.	4.00
Portis, Kan.	84.00
Total	292.14
NORTHERN ATLANTIC DISTRICT	
Allentown, Pa.	8.65
Elizabethtown, Pa.	230.80
Harrisburg, Pa.	361.61
Manheim, Pa.	24.70
New Holland, Pa.	40.00
Palmyra, Pa.	145.00
Philadelphia, Pa. (First)	106.25
York, Pa.	172.00
Northern Atlantic Men's Fellowship	10.00
Northern Atlantic District Youth	75.00
Total	1,173.66
NOR.-CAL. DISTRICT	
Sacramento	15.00
Total	15.00
NORTHCENTRAL OHIO DISTRICT	
Ankenytown	159.25
Ashland (Grace)	735.44
Ashland (Southview)	347.32
Danville	17.50
Findlay	35.75
Fremont	45.65
Galion	60.50
Lexington	180.00
Mansfield (Grace)	227.00
Mansfield (Woodville)	208.57
Worthington (Columbus)	111.00
Total	2,127.98
NORTHEASTERN OHIO DISTRICT	
*Akron (Fairlawn)	190.00
Barberton	70.58
Canton	487.16
Cleveland	47.85
Cuyahoga Falls	31.35
Elyria	199.70

Report on the Assembly

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istration building was refurbished and all business offices of Grace Schools transferred to that building. Assembly business quarters remain there. A house belonging to the Assembly was remodeled to serve as offices for student organizations. The Eskimo Inn was completely renovated by Grace

Homerville	140.00
Middlebranch	26.00
Minerva	18.80
Sterling	8.00
Wooster	873.97
Total	2,093.41
NORTHWEST DISTRICT	
Beaverton, Oreg.	6.00
Bothell, Wash.	2.00
Grandview, Wash.	74.50
Harrah, Wash.	2.00
Kent, Wash.	8.00
Mabton, Wash.	53.45
Richland, Wash.	6.00
Sunnyside, Wash.	130.00
Toppenish, Wash.	2.00
Yakima, Wash.	53.00
Total	336.95
SOUTHEAST DISTRICT	
Atlanta, Ga.	12.00
*Buena Vista, Va.	65.36
Covington, Va.	93.95
Hollins, Va.	182.74
Johnson City, Tenn.	29.84
Roanoke, Va. (Clearbrook)	4.00
Roanoke, Va. (Garden City)	40.00
Roanoke, Va. (Washington Heights)	24.00
*Telford, Tenn.	120.22
Virginia Beach, Va.	33.66
Total	605.77
SOUTHERN CALIF.-ARIZ. DISTRICT	
Beaumont, Calif.	180.00
Bellflower, Calif.	75.40
*Gardena, Calif.	95.13
*Glendale, Calif.	206.31
Inglewood, Calif.	202.00
Lakewood, Calif.	12.00
Long Beach, Calif. (Community)	49.11
Long Beach, Calif. (First)	28.25
*Los Angeles, Calif.	191.12
North Long Beach, Calif.	50.00
Orange, Calif.	26.00
Phoenix, Ariz.	81.02
*Rialto, Calif.	223.03
*San Diego, Calif.	154.36
Santa Barbara, Calif.	66.00
Santa Maria, Calif.	7.00
*Seal Beach, Calif.	344.84
Temple City, Calif.	13.00
Tucson, Ariz.	5.00
Westminster, Calif.	5.00
Total	2,014.57
SOUTHERN OHIO	
Brookville	64.00
Camden	2.00
Clayton	55.50
*Covington	194.30
Dayton (Basore Road)	16.00
*Dayton (First)	1,595.48
Dayton (North Riverdale)	183.50
Englewood	228.45
*Kettering	300.00
*Trotwood	176.61
Troy	29.50
*Vandalia	231.21
West Alexandria	100.00
Total	3,176.55
TOTAL CHURCH RECEIPTS	18,319.67
MISCELLANEOUS RECEIPTS	
Individual donors	2,443.45
National Fellowship of Brethren Laymen	320.00
Millwood Chapel, Indiana	175.00
Hicksville, Ohio	175.00
Film rental (Non-Brethren Churches)	40.
Trailer sale	500.
Total	3,653.
TOTAL RECEIPTS July 1, 1968 to June 30, 1969	21,973.
EXPENDITURES	
Salaries	16,040.
Travel and office expenses	6,095.
Secretarial help	154.
Board member expenses	368.
Westminster Press	22.
Office equipment	201.
South American Crusade	673.
Film (Emmit Adams)	30.
Christian Education Department	.
Brethren Missionary Herald	976.
Grace College	125.
Speciality Manufacturing Company	41.
Congresss on evangelism	50.
Dixie Press	64.
News Printing Company	13.
Sears	156.
Osborne, Kemper, Thomas	22.
E. P. Dunbar Insurance	38.
Photo Studios	85.
Hagerstown, Md. Grace Warrants	4.
Business Envelope Manufacturing	34.
Bank service charges	1.
Total	25,201.
Balance on hand July 1, 1969	4,245.

REPORT OF THE MINISTRIES OF THE EVANGELISTS

Number of Crusade Meetings Conducted—26
Total Public Decisions—709
For salvation—288
For rededication—399
Other—22
Average attendance in Crusade Meetings—104
Total offering from Crusade Meetings—$5,742.
Average offering for Crusade Meetings—$220.8
Soul-Winning Conferences conducted—13

A motion prevailed to adopt the repc from the Committee on Selective Service

REPORT OF THE COMMITTEE ON SELECTIVE SERVICE

Due to present world unrest morally, spiritu ly, socially, and especially politically,

We, your committee on Selective Servi desire to place the following recommendatic before this conference:

1. That we renew our historic stand with lation to war: namely, that The Brethren Chu from her origin has been utterly opposed to use of violence or any physical force as a me to an end on the part of the children of G We regard the governments of this world syst as being yet unregenerate, and their methods violence contrary to the methods God authorized His children in the present age to u We reaffirm that while war as a possible meth for the attainment of justice, or the securing a maintaining of human liberty, may at times deemed necessary among the unregenerated this world system, yet according to the teach of our common Lord and Master, we, as children, do not belong to this world's syst and its methods are not our own. We are in world, but not of it, as our Master taught (Jc



By Dr. Her A. Hoy

Pres Gra The Sem Gra

BRETHREN MISSIONARY
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7:14), and we must maintain our pilgrim haracter (Heb. 11:8-16). We recognize and ppreciate the protection of the flag of the nited States as the nation God has ordained Rom. 13:1-7) to afford us protection. We adly offer our service, time, money, and life self if necessary to bind up its wounds or heal s sorrows, by any means or methods our Lord sus Christ has approved for the use of those ho follow Him.

2. That copies of the above recommendation e sent to the Secretary of Defense of the United ates, and to the Selective Service Board.

3. That we recommend to all our pastors at they keep themselves and their constituencies lly informed as to this time-honored position The Brethren Church.

We further recommend that the Committee on lective Service prepare such material as may be emed necessary to guide prospective inductees o the military services as to steps to be fol- wed in requesting classification as a non- mbatant, or, if desired, as a conscientious ob- tor, and that, through its chairman, this terial be supplied to those who request it and it its availability be publicized through any propriate medium available to it.

Respectfully submitted,
W. A. Ogden, chm.

A motion prevailed to adjourn the meet- g.

FTH SESSION, AUGUST 16

The business session was called to order Moderator Russell D. Barnard.

The minutes of the previous meeting re approved as corrected.

A motion prevailed to accept the follow- report of the Hospitality Committee:

The Hospitality Committee has attempted to ill its assignment and serve the conference in mber of ways, including:

1. Arrangements for the preparation and erec- of a "Welcome" sign at the entrance to ona Lake.

2. Preparation and/or arrangements for in- ion in the conference packets of a map of ona Lake, a list of eating places in the area, a schedule of child care provisions.

3. Establishment of an information and com- ications center at the auditorium, where lementary housing information was available, re emergency telephone calls and telegrams d be received, and where such additional ces as the sale of special meal tickets could andled.

4. Provision for the registration of all dele- s and guests at conference so that they could ntacted in case of emergency.

To the best of our knowledge, this is the first that the conference has had such a hospi- committee. The cooperation of many le, including conference officers and repre- tives of our various denominational agencies, is hereby gratefully acknowledged.

We also want to express our sincere appreciation for the fine work of Mr. and Mrs. Larry DeArmey, who were secured to supervise the operation of the information and communications booth.

It is the recommendation of the Hospitality Committee that the kinds of services rendered this year be provided at each annual conference.

Respectfully submitted,
Mr. and Mrs. Glenn Byers
Mr. and Mrs. Blaine Snyder
Mr. and Mrs. E. William Male

A motion prevailed to accept the following report by the Committee on Statistical Review:

REPORT OF THE STATISTICAL REVIEW COMMITTEE

Greetings in the name of our lovely Lord Jesus.

The committee wishes to record its gratitude to God and to His people in the National Fellowship of Brethren Churches for a year of progress and of blessings.

We wish further to commend our national statistician, Kenneth Herman, for a 1968 statistical report that is most attractive in format and efficient in its helpful presentation of facts, comparisons and trends.

The committee recommended several minor changes in the statistical report form sent to the churches, and reflecting suggestions made by some of the churches, and resulting in the clarification and simplification of certain items.

The statistician and the Review Committee wish to express appreciation to the many pastors and church officers, and to the district statisticians whose diligent efforts have provided the data that has made the total report possible. Accuracy and promptness are the vital factors that assist the national statistician in the effective preparation and presentation of his report. The committee solicits and appreciates this kind of cooperation on its behalf.

Respectfully submitted,
Lloyd E. Fish

A motion was made and passed to adopt the following report of the Resolutions Committee:

RESOLUTIONS OF THE 80th ANNUAL CONFERENCE OF THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

We the delegates of the National Fellowship of Brethren Churches convened in the 80th annual conference at Winona Lake, Indiana, August 11-18, 1969 do express thanks to our Sovereign God for His blessing upon us as a fellowship of believers, upon our local congregations, and upon our various boards, committees, auxiliary organizations and cooperating corporations.

We acknowledge with a deep sense of gratitude and responsibility that the work of the church is the work of God and that we are given

Report on the Assembly

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By Dr. Her A. Hoy

Pres Grac The Sem Grac

a high and holy privilege to be "workers together with Him."

RESOLVED: that we affirm continually through our preaching and teaching, the blessed hope of the Christian, the imminent return of our great God and Saviour, Jesus Christ, and in this may we be constantly reminded that there is *no time to wait.*

RESOLVED: that we commend our various corporations, boards, committees and auxiliary organizations for their assistance to the local churches in carrying out the great commission of our Sovereign Lord as recorded in Matthew 28:18-20; that we reaffirm our conviction that the local church is central in God's plan for this age, and that the energies and resources of all our cooperating agencies should be committed to the strengthening of the churches of our Fellowship as they endeavor to carry on the work of God until Jesus comes again.

RESOLVED: that we pursue with utmost diligence the evangelization of the lost, that we hold steadfastly to the conviction that this is our first and foremost responsibility, that we deplore these programs which tend to proliferate or fragmentize the local church and thus divert it from this vital ministry.

RESOLVED: that we pray for and encourage the development of a strong program of Christian education on the elementary and secondary levels; that we become increasingly informed and thus aware of the results of secular education in the lives of our children; that we make the necessary sacrifices to provide the opportunity for more of our young people to receive Christian education and thus be delivered from the atheistic and humanistic philosophy which is propagated in the secular classroom.

RESOLVED: that we actively follow the admonition of Paul to pray for all those who are in authority; that we deplore acts of civil disobedience and set a good example of citizenship in harmony with Romans 13:1-7 and 1 Peter 2:13-20.

RESOLVED: that we affirm our responsibility to "keep the unity of the Spirit in the bond of peace" (Eph. 4:3) in relation to all "born-again" believers, and that we proclaim our complete separation from the so-called "ecumenism" being promoted by most local councils of churches in cooperation with the National Council of Churches and the World Council of Churches.

RESOLVED: that we affirm our opposition to atheistic communism, that we view with alarm its threat to the work of our churches and to our national security. Let us resist it not merely as a great international conspiracy, but as a part of the great satanic conspiracy, and let us actively reject the subtle temptation to fight communism and forget the great commission.

RESOLVED: that we strengthen all ties with our youth, that we do all we can to eliminate the possibility of a "generation gap." In view of the universal spirit of lawlessness, the permissiveness encouraged by "situation ethics" and the so-called "new morality"; in view of the flood of pornography, nudity, and the exploitation of sex by most media of communication, let us hc up our youth in prayer and let us encourage thc by precept and example to fuller dedication life.

Respectfully submitte
Resolutions Committe
Richard DeArmey, ch

A motion prevailed that all district co ferences adopting resolutions send a co to the National Conference Resolutio Committee.

A motion was made and passed to pri the report of the Resolutions Committ so that all delegates might have a copy b fore leaving the conference.

A motion prevailed to adopt the follo ing report by the Committee on Race R lations:

REPORT OF THE COMMITTEE ON RACE RELATIONS

At the outset of this report, the commit wishes to express its appreciation for the ass ance by the editorial staff of the Brethren M sionary Herald Company rendered this cc mittee and to the Race Relations Commit of the Southern California-Arizona District Mi terium for its research and labor over ma months since last conference, and whose c tribution to the work of our committee has b invaluable.

Because of the increasing tempo of hatr strife, demands, prejudices and overwrought er tions in the race problem, and because of seeming inadequacy of ways and means to m the immensity of the problem, and because th may be a conflict of thought even between m bers of our Fellowship of churches since loc with its own peculiar conditions may be involv and also recognizing the sovereign authority each church in the NFBC, this committee strc ly urges that we commit ourselves:

1. To recognize our God-given responsibi to evangelize all nations and every creat (Matt. 28:19-20; Mark 16:15), regardless color of skin or ethnic origin, and to add to traditional "red and yellow, black and whi those of brown skin, and in a day when a semitism is again rearing its ugly head, not to get our ministry to our Jewish friends (R 1:16; Eph. 2:14; Gen. 12:3).

2. To remember, in our relationship in community and in the world with those of ot skin pigment and ethnic origin, our outreac to be manifested in love (Rom. 13:8-10).

3. To bear in mind that, since we are a spiri and not a political body, in submission to Lord, we stand fast against any group emplo intimidation and fear, who operate contrary the teaching and spirit of the Word of God, that we should heed, in view of the grow tensions in the increasing warfare of the go this world against Christ and His body, Biblical admonition of Ephesians 6:11-18.

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4. To reaffirm the position of the Committee
n Race Relations which was adopted by the
onference of the NFBC which convened at Long
each, California, August 14-22, 1965, as follows:
Realizing that Christ died for all men and has
roken down the wall of partition dividing men,
ereby transcending all racial and cultural lines,
nd unites in one body all who are children of
od by faith, in Jesus Christ, we reaffirm that
embership in the church of Jesus Christ is based
n faith, not race, upon personal relationship to
hrist, not color, and that all who are in Christ
ay participate fully in the worship and witness
the church at home and abroad without regard
race or ethnic origin."

5. To establish a commission composed of
en of God who are competent Biblical scholars
make a diligent, painstaking study of areas of
nflict in evangelical circles which some have
ken as a basis for their thinking in the race
oblem, that is, "the bounds of their habitation"
cts 17:26), the cursing of Canaan (Gen. 9:25),
d that this commission pursue the study of
hat is involved in the Great Commission, al-
ough this committee can see no problem in the
ry clear teaching in Matthew 28:19-20 and
ark 16:15; further that the result of these
udies be published in book form.

6. To complement the work of this commis-
n with another group of men competent in the
ld of "practical theology" as it relates to the
e problem in the areas of marriage, the home,
church, the community, and so forth, and
handbook be prepared to assist both the minis-
s and laymen in their dealing with matters of
s nature.

7. To take all necessary steps to encourage
se in the problem area of racial and ethnic
gin, who have a personal commitment to Christ,
train for the Christian ministry, and to assist
se, as far as possible by the establishing of
olarships for the education of any deserving
rson.

8. To recommend that if this committee is to
continued from conference to conference, that
honestly endeavor to conform to the recom-
ndations in the reports which have been
pted; if not, this committee should be dis-
tinued as its work would not, in our opinion,
beneficial but only add to the problem of "too
le, too late."

9. To act on these recommendations, rather
n disregard them, that we continue this com-
tee, and that it should consist of members
o are not isolated from one another by "the
nds of their habitations," of those in an area
getic to the problem, of those who have come
grips with the problem, and of those who can
et on regular occasions to discuss the problem.

0. To sense the urgency of the hour (Rom.
11-14), to "pray without ceasing" (I Thess.
7), and to remember the Lord's admonition,
cupy till I come" (Luke 19:13), which in-
les our outreach to all people, regardless of
or ethnic origin. "Maranatha" (I Cor. 16:22)
e Lord is coming! There is "NO TIME TO
T"!

Robert Salazar, chm.

A motion prevailed to adopt the following report by the Committee on the Moderator's Address:

REPORT OF THE COMMITTEE ON MODERATOR'S ADDRESS

We commend our moderator for his excellent work in evaluating, from his own wide experience and observation, and from extensive contact with our national boards, agencies and district moderators, the spiritual state of our National Fellowship, with its progress and problems. We appreciate also his concise and helpful review of the world conditions in which the church must work today; manifesting, indeed, that there is "No Time to Wait."

We concur with and reemphasize the challenge running through his entire address, so well said also by our main conference speaker, Dr. Jack Hyles, that soul-winning is the first and foremost business of the church; and we urge our pastors and people to be directly involved in this responsibility and privilege NOW.

We reaffirm with our moderator the belief that the church of our Lord Jesus Christ will never fail, and must triumph, as He promised. However, we agree that we, as the people of local churches, have often failed; and insofar as we have, have contributed to the loss of confidence in the established church experienced by today's world. Yet we deplore those who write off the organized church as a lost cause, and seek to work totally outside its framework. We must remember the distinction between the organism of the church invisible, the true body of Christ, and the organization of the visible church, the professed body of Christ. We must keep the organization and its methods flexible with the times, while the message remains unchangeable.

We commend our moderator for his fine words on pastor-people relationships—a problem area today. It is obvious that a local church suffers greatly without the leadership of a dedicated, capable, loving under-shepherd. Therefore, we urge our pastors and people to make every effort to insure constancy in the pulpit. We urge our pastors to consider the many advantages of a long ministry in one church—the advantages to himself, his church, and his community. And, with the help of the Lord, prepare himself for such a ministry. We urge our people to pray faithfully for the pastor, to love him, cooperate fully with him, and support him adequately in the face of our ever-escalating economy. We further urge our people to cultivate proper respect for the office of the elder, and add to his stature in the eyes of our youth. This can be done by the use of proper terminology in addressing him (such as "pastor," rather than too formal or too informal terms), by avoiding vocal criticism (prayer does more good), and by enthusiastic support of his work in word and deed.

Since the Word of God predicts, and current events confirm that natural calamities and sin-inspired uprisings will increase greatly in the end of the age, we share the concern of our moderator for the physical properties of our churches and



Report on the Assembly

Just one year ago, ownership and control of the Winona Lake Christian Assembly was transferred to Grace Schools. This was necessary to preserve and perpetuate the seventy-five year-old organization's ministry. The Grace Board of Trustees undertook this added responsibility for the mutual benefit that would be derived

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By Dr. Herr A. Hoy

Pres Grac The Sem Grac

boards, which could well be affected. Therefore we recommend that the Committee on Denominational Interests be committed with the responsibility of considering a plan for emergency assistance to any church or agency which suffers great loss as a result of such calamity. We are Brethren, members together of the body of Christ, and feel the responsibility of sharing with one another, whether problems and catastrophes, or joys and blessings.

Ralph J. Colburn, chm.

The Committee on Denominational Interests made the following motion:

"Due to the lack of specific purpose for this committee as outlined by conference and since we do have a committee on The Spiritual State of the Churches; in order to eliminate overlapping, we recommend that the Committee on Denominational Interests be discontinued."

A substitute motion was made and passed that the Committee on Denominational Interests be discontinued but that the matter of emergency assistance to district churches or agencies suffering great loss be transferred to the Committee on Spiritual State of the Churches.

The substitute motion was carried.

A motion was made and passed that the following names of nominees from the Committee on Committees be placed on the Board of Retirement Home:

For a one-year term: Robert D. Crees, Homer A. Kent, Sr., J. H. Mohler, Harold Mason.

For a two-year term: Russell D. Barnard, Ray Thompson, Harold Huddleston, Marion Forrest.

For a three-year term: Ralph Hall, Charles Ashman, Wayne Smith, Ken Rucker.

A motion prevailed that the conference authorize up to $1,000 for funding this committee during the coming year.

A motion prevailed to adopt the following report of the Stewardship Committee:

REPORT OF THE
STEWARDSHIP COMMITTEE

Following lengthy discussion, the following recommendations to conference were approved:

A. That the purposes of the Stewardship Committee be: 1. To evalute the present giving program in the NFBC. 2. To keep the NFBC informed of the up-to-date laws on charitable contributions as well as the best literature in the fields of tithing, estate planning, deferred giving, and so forth. 3. To recommend ways of increasing gifts to the Lord's work in the local church an our national boards.

B. That the Stewardship Committee mee with the representatives of the Foreign Missio ary Society, the Home Mission Council, an Grace Schools to explore the possibility of th Brethren Financial Planning Service being spo sored by the National Conference of NFBC.

C. That the Stewardship Committee prese the result of such explorations to the nation conference, 1970.

Respectfully submitted,
Richard G. Messner, chn

The report by the Committee on Chri tian Ministry was given. The Committe made the following motion:

"The committee recommends to co ference that the moderators of the variou districts send copies of their moderator addresses to the moderator of the NFB and that this committee meet immediatel prior to the 1970 national conference t prepare a report involving a survey of th spiritual state of our National Fellowship.

The motion was passed.

A motion prevailed to adopt the follov ing report by the Committee on Inte national Fellowship of Brethren Churche

COMMITTEE ON INTERNATIONAL
FELLOWSHIP OF BRETHREN CHURCHES

We recommend that conference extend a invitation to Brethren Fellowships overseas send a representative to meet with the Confe ence of the National Fellowship of Brethr Churches in the U.S.A. We recommend that th local conference in each individual country pr vide the transportation cost, and that upon a rival in the U.S., the delegates become guests o our National Fellowship for a period of abo three months, during which time they would ha opportunity to be guests in local churches.

Scott Weaver, chr

A motion prevailed to accept the follo ing report of the Publicity Committee:

REPORT OF THE PUBLICITY COMMITTEE

Again, this year, we pushed our publici campaign on five fronts.

First, we planned to work through the *Bret ren Missionary Herald* to push the conference the brotherhood. And, thanks to *BMH* edito the conference was evident in various ads nearly all sections of the magazine.

Also, we again sent out the non-telegram te gram to as many of the members of The Brethr Churches as our mailing lists would allow. Thar to the various boards and to the mailing offi of the BMH for the entire effort.

We continued—and upgraded—the *Conferen Herald*. Thanks to the BMH print shop, head by Bruce Brickel, for the new look with print a pictures, instead of mimeograph. Also to K

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lerman and Tim Rager, who carry much of the ditorial load. Thanks most of all to the BMH ho pays for it.

We have continued to go to the newspaper ıedium. Again, Don Cramer, of the Warsaw *imes-Union* has been cooperative in enabling us ɔ have ultimately about a half a dozen stories.

And, we have a conference publicity news ıeet for you to take home with you this week. his way, we hope the efforts of the publicity ommittee can continue to work in newspapers ll around the country after the conference is ver.

National publicity—our fifth front—consists f sending news releases to leading periodicals as ell as Evangelical Press Association and the eligious News Service.

Mr. Moderator, I am thankful for the oppor- nity of presenting this report and move you ıat it be accepted.

Phil Landrum, chm.

A motion prevailed to adopt the follow- ıg report from the Finance Committee:

1969 TREASURER'S REPORT
July 20, 1968—July 20, 1969

alance on hand July 20, 1968	$ 478.40
INCOME	
FFERINGS	
Monday evening—8/12/68	259.43
Tuesday evening—8/13/68	322.45
Wednesday evening—8/14/68 . . .	337.40
Thursday evening—8/15/68	428.84
Friday evening—8/16/68	328.00
Saturday evening—8/17/68	837.75
Sunday morning—8/18/68	279.18
Sunday evening—8/18/68	53.76
Total Offerings	$ 2,846.81
REDENTIAL FEES	
8/12/68	3,272.50
8/14/68	1,158.45
8/15/68	14.40
8/16/68	8.40
8/17/68	1.00
8/30/68	23.25
3/21/69	22.50
Total Credential Fees . . .	4,500.50
ISCELLANEOUS	
Christian Education Board (Aud. Rental)	135.00
Winona Lake Brethren Church (Gift)	5.00
Total Miscellaneous.	140.00
ɔtal conference income.	7,487.31
ılance on hand—Brethren Investment Foundation	2,852.11
terest earned on BIF investment . .	134.05
ɔtal funds accountable for	$ 10,951.87
TATISTICAL REPORT	
Typing 1968 report —Virginia Hinkel	16.50
Promotion & stat. report —Westminster Press	108.80
Printing statistical report —Westminster Press	97.84
Report letters—Truman Printing. .	6.30
Report letters—BMH Co.	89.10
Report letters—Christian Ed Department	4.88
Report letters—BMH Co.	26.34
Report letters—Mrs. Charles Koontz	115.20
Telegrams—Western Union. . . .	5.10
Reports—Mrs. Charles Koontz. . .	72.00
Forms—Westminster Press	92.00
EXECUTIVE COMMITTEE	
Stan Jensen—travel	63.00
Stan Jensen—telephone, postage, help.	95.00
Exec. secretary room, WLC Assembly.	33.72
Telephone calls 1970 BHMC . . .	23.60
Letterheads—Reist service	11.50
Misc.—North Riverdale Brethren Church	50.75
CONFERENCE SECRETARY & ENDORSING AGENT	
Briefcase—BMH Co.	7.95
Secretarial help—BMH Co. . . .	126.98
Endorsing agent—Clyde K. Landrum	5.00
Chaplains letter—Christian Ed Board.	9.55
Service men literature—BMH Co. .	33.34
CONFERENCE PROMOTION	
Postage—BHMC	59.91
Missionary Herald—BMH Co. . .	131.00
Postage—Winona Lake Post Office	55.88
Postage—Winona Lake Post Office	37.88
Conference Banner—Edson Moyer	20.00
Conference Pictures—Gamma Photo.	5.40
HOME FOR AGED COMMITTEE	
Travel expense—Harold Huddle- ston	23.10
Travel expense—John M. Aeby . .	80.00
Travel expense—J. H. Mohler . . .	86.48
RACE RELATIONS COMMITTEE	
Mailing expense—Bruce L. Button	13.26
REVIEW AND REVISION COMMITTEE "MESSAGE OF THE BRETHREN MINISTRY"	
Report expense—Grace Schools . .	12.37
Mailing reports—Grace Schools . .	49.88
Travel expense—Lloyd E. Fish . .	84.00
Report copies—Grace Schools . . .	8.20
HONORARIUMS	
Don Ogden	65.00
Ken Teague	20.00
Scott Weaver.	20.00
John Talley	20.00
William Smith	20.00
Fred Fogle	20.00
Gerald Polman.	20.00
Malcolm Cronk	200.00
Ken Herman	65.00
Clyde K. Landrum	65.00
Stan Jensen	65.00
Mrs. Walter Haag	125.00
Ken Kohler.	20.00
Al Steffler	20.00
CHILD CARE*	
Child care—Mrs. Larry Wentz . . .	51.00
Child care—Bertha Kuhn	22.50
Child care—John Tschetter.	39.75
Child care—Charles H. Ashman . .	100.00
Bus rental—Warsaw Christian School	42.80
Milk—Deans Milk	21.12
Supplies—phone—W.L. Brethren Church	10.00
Child care—YMCA	50.00
Child care—Elizabeth Keller	25.00

* The total cost of the Child Care Program was $739.17 of which fees charged totaled $377.00, leaving a balance of $362.17 to be paid from the national conference funds. The fees collected

Report on the Assembly

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istration building was refurbished and all business offices of Grace Schools transferred to that building. Assembly business quarters remain there. A house belonging to the Assembly was remodeled to serve as offices for student organizations. The Eskimo Inn was completely renovated by Grace



By Dr. Heri A. Hoy

Pres Grac The Sem Grac

were not disbursed through the treasurer and do not appear as a part of the financial report.

RENTALS	
Auditorium—Winona Lake Christian Assembly	1,080.00
Rodeheaver Music Hall—W.L. Christian Assembly	50.00
SPECIAL OFFERINGS	
Youth night offering—Christian Ed Board	837.75
Bauman Memorial Lectures—Grace Schools	428.84
TRANSFERRED	
Deposit in Brethren Investment Foundation	1,300.00
MISCELLANEOUS	
Conference display—Mrs. Harry Froehlich	25.00
Choir music—Rodeheaver Co.	29.70
Conference Herald—W.L. Brethren Church	15.00
Conference Herald—Judy Ashman	27.00
Speaker room and board—W.L. Christian Assembly	123.11
Conference ribbons—Ward Studios	20.00
Mimeo work—Christian Ed Board	10.70
Letters and postage—BIF	1.44
Printing reports—Grace Schools	2.60
Preparing packets—BMH Co.	102.85
Conference Heralds—Westminster Press	40.56
Conference music—Don Ogden	3.50
Conference display wiring—Ginter Electric	26.25
Postage—BHMC	1.20
Photo copies—BIF	2.92
Flowers (McClain)—Anderson Greenhouse	10.20
Annual space—BMH Co.	2,841.19
Repair adding machine—Warsaw Office Supply	10.25
Tracts—BHMC	2.48
Moderator letter—FMS	1.88
Total expense (Conference)	$ 8,563.40
Balance on hand 7/30/69 —First National Bank	252.31
Balance on hand 7/20/69 —BIF	2,136.16
	2,388.47
	$ 10,951.87

FIRST NATIONAL BANK		
Balance on hand—7/20/68	-478.40	
Deposits (Income)	7,487.31	
Deposits (Transfer from BIF	2,150.00	
Expense (Conference)	8,563.40	
Transferred to BIF	1,300.00	
Bank Statement Balance 7/20/69		252.31

BRETHREN INVESTMENT FOUNDATION		
Balance on hand 7/20/68	2,852.11	
Deposits	1,300.00	
Interest earned	134.05	
Withdrawal 8/2/68	400.00	
Withdrawal 1/13/69	1,500.00	
Withdrawal 3/21/69	250.00	
BIF passbook balance 7/20/69		$ 2,136.16

Respectfully submitted,
Frank J. Poland, Treasurer

1968 N.F.B.C. CONFERENCE
CHILD CARE PROGRAM

PEOPLE USED AND SALARIES PAID	
Director—Charles Ashman, Honorarium	100.0
Babies—Mrs. Robert Nelson	57.0
Toddlers—Mrs. Larry Wentz	51.0
Beginners—Miss Bertha Kuhn	22.5
Pri.-Jr.—John Tschetter	39.7
HELPERS	
Babies—Miriam Pacheco	19.5
Babies—Martha Kaiser	13.5
Babies—Marcia Kaiser	13.5
Beginners—Gloria Kaiser	32.5
Pri.-Jr.—Susie Thompson	25.0
Pri.-Jr.—Cathy Sabatini	6.2
Pri.-Jr.—Libby Keller	25.0
Pri.-Jr.—Janice Thompson	12.5
Marcia Caldwell	20.0
Mary Caldwell	20.0
Patty Allison	23.5
Martha Male	23.0
Batty Bowman	19.0
Harriet Auxt	34.0
Yvonne Ryerson	9.0
MISCELLANEOUS EXPENSES PAID	
South Bend Zoo—entrance fees	8.0
John Tschetter—mileage for bus-35	2.5
Speed Boat Fees	15.0
Cookies	6.2
Charles Ashman—mileage to South Bend—11 children	10.0
Judy Ashman—printing child care sheets	3.0
Cleaning linens	4.0
Warsaw Christian School—bus fee	42.0
Deans Milk	21.*
Winona Lake Brethren Church —supplies-phone calls	10.0
YMCA rentals	50.0
TOTAL	$ 739.
PAID BY CHECK FROM CONFERENCE FUNDS	
8/20/68—Mrs. Larry Wentz	51.0
8/20/68—Miss Bertha Kuhn	22.0
8/20/68—John Tschetter	39.5
8/20/68—Charles Ashman	100.0
8/20/68—Warsaw Christian School Bus Fee	42.0
8/20/68—Deans Milk	21.2
8/20/68—W.L. Brethren Church Supplies & Phone Calls	10.0
8/21/68—Y.M.C.A. Rentals	50.0
9/5/68—Libby Keller, Helper	25.0
Conference subsidy	362.7
Cash fees collected and disbursed	377.0

* Paid by check from conference funds. All o bills paid in cash from fees. Report submitte Treasurer by Rev. Charles Ashman, director.

A motion was made and passed to acc the following report of the Auditing C mittee:

REPORT OF THE AUDITING COMMITTE

The books and financial records of the tional Fellowship of Brethren Churches l been audited. Also, by request, we have aud the books and records of the Brethren Wom Missionary Council and the Sisterhood of M and Martha, and the Board of Evangelism. committee has made some corrections and l called to their attention any changes neces

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is the opinion, with a few corrections mened, that the books and financial records of ese organizations are correct and in the opinion the committee they reflect the true financial ndition of the organizations involved. The cords examined were found to be kept in a at and orderly manner. We appreciate the fine operation of all persons involved.

Respectfully submitted,
Kenneth L. Rucker, chm.

A motion was made and passed that the 971 conference at Winona Lake be held ther Aug. 8-15 or Aug. 15-22, and that e final decision be left to the Executive mmittee.

A motion pervailed to add 1 Peter 18-19 to the Statement of Faith under mber six.

The Committee on Revision of the Message the Brethren Ministry wishes to propose one dition to the Statement of Faith adopted on ursday, August 14. In order to strengthen e Statement, it is proposed to add one addinal Scripture passage, 1 Peter 1:18-19, to ticle number six so as to include specific refernce to the blood of Christ in the article on lvation.

Therefore, I move that the Scripture reference, 1 Peter 1:18-19, be added to Article number six as the third reference within the parenthesis.

The article will then read as follows: 6. SALVATION: a complete and eternal salvation by God's grace alone, received as the gift of God through personal faith in the Lord Jesus Christ and His finished work (Eph. 2:8-9; Titus 3:5-7; 1 Peter 1:18-19). (see back cover page)

A motion prevailed that the conference entertain invitations to different areas of the country three years in advance, that complete details for the conference be given by the area and approved by the conference two years in advance, and that the final year be given to promotion.

A motion prevailed that beginning with the 1970 conference delegate fees be thirty cents per member.

The minutes of the final business meeting were read and approved.

The conference officers for 1970 were installed by Moderator Russell D. Barnard.

The business session was adjourned sine die.



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Pres Grac The Sem Grac

National Organizations

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH, INCORPORATED

P. O. Box 588, Winona Lake, Indiana 46590

Staff

Foreign Secy.—Rev. John W. Zielasko
Administrative Asst.—Rev. Raymond W. Thompson
Fin. Secy.—Mr. Kenneth G. Moeller
Materials Secy.—Rev. Edward D. Bowman
Office Secy.—Mrs. Marcia Wardell
Asst. Fin. Secy.—Miss Georgia Eikenberry
Asst. Office Secy.—Miss Evelyn Schumacher

Part-time Conference Speakers

Rev. Russell D. Barnard
Rev. Orville D. Jobson

Board of Trustees

(Term Ending 1970)
Rev. Wesley Haller
Rev. James S. McClellan
Rev. Glenn F. O'Neal
(Term Ending 1971)
Rev. Kenneth B. Ashman
Rev. Dean Fetterhoff
Mr. Herman J. Schumacher, 4718 W. Indiana Ave., Elkhart, Ind. 46514
Rev. John C. Whitcomb, Jr.
(Term Ending 1972)
Rev. Homer A. Kent, Sr.
Mr. Ivan F. Moomaw, R. R. 2, Wooster, Ohio 44691
Rev. W. A. Ogden
Rev. Bernard N. Schneider

Officers of the Board

Pres.—Rev. W. A. Ogden
Vice Pres.—Rev. John C. Whitcomb, Jr.
Rec. Secy.—Rev. Kenneth B. Ashman
Treas.—Rev. Homer A. Kent, Sr.

Foreign Missionary Directory

Africa—

Aellig, Mr. and Mrs. Gilbert, B. P. 240, Bangu Central African Republic.
Balzer, Mr. and Mrs. Albert W., Mission Evang lique, Yaloke via Bangui, Central African Republic.
Beaver, Rev. and Mrs. S. Wayne, B. P. 240, Bangui, Central African Republic.
Cone, Rev. and Mrs. George E., B.P. 36, Bossangoa via Bangui, Central African Republic.
Dunning, Rev. and Mrs. Harold L., B. P. 13, Bozoum via Bangui, Central African Republic.
Geiser, Mr. Jorg, Mission Evangelique, Yaloke Bangui, Central African Republic.
Habegger, Miss Mary Ann, Medical Center, Boguila via Bangui, Central African Repub
Hocking, Rev. and Mrs. Donald G., Mission Evangelique, Yaloke via Bangui, Central African Republic.
Hull, Miss Margaret, Medical Center, Boguila Bangui, Central African Republic.
Johnson, Rev. and Mrs. Edwin D., Mission a N'Zoro, Bocaranga via Bangui, Central African Republic.
Jones, Miss Gail, Mission Evangelique, Yaloke Bangui, Central African Republic.
Juday, Mr. and Mrs. Robert H., B. P. 13, Bozoum via Bangui, Central African Repu
Kennedy, Mrs. Minnie, B. P. 13, Bozoum via Bangui, Central African Republic.
Kent, Miss Ruth, B. P. 13, Bozoum via Bangu Central African Republic.
McDairmant, Mr. and Mrs. Thomas J., Missio Evangelique, Bossembele via Bangui, Cent African Republic.
Miller, Miss Lois, Medical Center, Boguila via Bangui, Central African Republic.
Mishler, Miss Marie, B. P. 13, Bozoum via Bar Central African Republic.
Peters, Mr. and Mrs. F. George, B. P. 13, Boz via Bangui, Central African Republic.
Ringler, Miss Lois, B. P. 13, Bozoum via Bang Central African Republic.

BRETHREN MISSIONARY
HERALD
December 13, 1969

heidegger, Mr. and Mrs. Hans, Mission Evangelique, Yaloke via Bangui, Central African Republic.
yder, Rev. and Mrs. Roy B., B. P. 240, Bangui, Central African Republic.
udler, Mr. and Mrs. Jean-Louis, Mission Evangelique, Yaloke via Bangui, Central African Republic.
ber, Dr. and Mrs. Floyd W., Medical Center, Boguila via Bangui, Central African Republic.
urston, Miss Marian, Mission a N'Zoro, Bocaranga via Bangui, Central African Republic.
orhees, Mr. and Mrs. W. Duey, B. P. 13, Bozoum via Bangui, Central African Republic.
lker, Dr. and Mrs. Wm. L., Medical Center, Boguila via Bangui, Central African Republic.
ridel, Mr. and Mrs. Pierre-Andre, Mission Evangelique, Yaloke via Bangui, Central African Republic.
lliams, Rev. and Mrs. Robert S., B. P. 13, Bozoum via Bangui, Central African Republic.

gentina—

stin, Rev. and Mrs. Gordon L., O'Higgins 3168, Buenos Aires 29, Argentina, S. A.
ver, Rev. and Mrs. Robert J., Marcelo Alvear 703, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.
y, Rev. and Mrs. E. Nelson, Corrientes 2, Almafuerte, F.C.B.M., Prov. Cordoba, Argentina, S. A.
yt, Rev. and Mrs. Solon W., Avda, Buenos Aires 247, Almafuerte, F.C.B.M., Prov. Cordoba, Argentina, S. A.
conaghy, Rev. and Mrs. Hill, Quintana 353, Adrogue, F.C.G.R., Bs. As., Argentina, S. A.
ler, Rev. and Mrs. Clark W., Circunscripcion 4, Seccion 4, Manzana 9, Casa 6, Ciudad General Belgrano, Argentina, S. A.

azil—

ringer, Rev. and Mrs. Ernest H., Caixa Postal 368, Belem, Para, Brazil.
ner, Rev. and Mrs. Timothy H., Caixa Postal 861, Belem, Para, Brazil.
dgdon, Rev. and Mrs. Earle C., Caixa Postal 861, Belem, Para, Brazil.
lse, Miss Barbara, Caixa Postal 861, Belem, Para, Brazil.
ler, Rev. and Mrs. Edward D., Caixa Postal 368, Belem, Para, Brazil.
k, Miss Kwang Ja, Caixa Postal 861, Belem, Para, Brazil.
wartz, Rev. and Mrs. Ralph R., Caixa Postal 861, Belem, Para, Brazil
llace, Rev. and Mrs. George K. , Caixa Postal 861, Belem, Para, Brazil.

rope—

nmers, Mr. and Mrs. Daniel L., 50 rue des Galibouds, 73–Albertville, France.
ien, Rev. and Mrs. Thomas T., Chateau de St. Albain, 71–Lugny, France.
nsinger, Miss Carol, 50 rue des Galibouds, 73–Albertville, France.
gh, Rev. and Mrs. Roger D., 776 Radolfzell, Strandbadstr. 86, Germany.
Renick, Rev. and Mrs. James R., 10, rue Chailly-Gueret, 71–Macon, France.
Shargel, Mr. and Mrs. David W., 36 avenue Weber, 1208 Geneva, Switzerland.
Tschetter, Miss Evelyn, Maison Internationale, Molenstraat 56, Antwerp, Belgium.

Hawaii—

Leech, Rev. and Mrs. Edmund M., 98-404 Ponohale St., Aiea, Hawaii 96701.
Tresise, Rev. and Mrs. Foster R., 95-303 Waioni St., Wahiawa, Hawaii 96786.

Mexico—

Churchill, Rev. and Mrs. Jack B., 2758 Caulfield Dr., Imperial Beach, Calif. 92032.
Dowdy, Rev. and Mrs. James P., 5864 Teal Lane El Paso, Texas 79924.
Guerena, Rev. and Mrs. Phillip, Apartado 8-961, Mexico 8, D.F., Mexico.
Haag, Rev. and Mrs. Walter E., 425 Sunset Lane, San Ysidro, Calif. 92073.

In the United States—

* Abel, Miss Bertha, 2113 Gilmore, Columbus, Ind. 47201.
* Altig, Rev. and Mrs. J. Keith, Box 588, Winona Lake, Ind. 46590.
+ Bickel, Miss Florence, 105 Seminary Dr., Winona Lake, Ind. 46590.
* Burk, Rev. and Mrs. Bill A., 11259 Pope Ave., Lynwood, Calif. 90262.
+ Byron, Miss Grace, 105 Seminary Dr., Winona Lake, Ind. 46590.
* Cochran, Miss Rosella, Box 588, Winona Lake, Ind. 46590.
* Cripe, Miss Mary, 1520 Teresa, Modesto, Calif. 95350.
+ Emmert, Miss Mary, Dallas Center, Iowa 50063.
+ Foster, Mrs. Rose, 105 Seminary Dr., Winona Lake, Ind. 46590.
* Garber, Rev. and Mrs. Martin M., 5812-A S. Newlin, Whittier, Calif. 90601.
* Goodman, Rev. and Mrs. Marvin L., 101 4th St., Winona Lake, Ind. 46590.
+ Jobson, Rev. and Mrs. Orville D., Box 420, Winona Lake, Ind. 46590.
* Kliever, Rev. and Mrs. J. P., Box 588, Winona Lake, Ind. 46590.
* Mensinger, Rev. and Mrs. Edward B., Route 2, Box 192, Three Oaks, Mich. 49128.
* Miller, Rev. and Mrs. Donald F., Route 3, Warsaw, Ind. 46580.
+ Nielsen. Miss Johanna. 1819 Pine Ave., Long Beach, Calif. 90806.
† Robbins, Dr. and Mrs. Austin, Box 417, Tuckahoe, N. J. 08250.
* Schrock, Rev. and Mrs. Lynn D., 1311 Sunday Lane, Winona Lake, Ind. 46590.
+ Sheldon, Rev. and Mrs. C. B., 510 Rose Ave., Long Beach, Calif. 90812.
+ Sickel, Mrs. Loree, 1214 E. 59th St., Long Beach, Calif. 90805.
* Snyder, Miss Ruth, 211 Second St., Conemaugh, Pa. 15909.
+ Tyson, Miss Elizabeth, 105 Seminary Dr., Winona Lake, Ind. 46590.

(* Regular furlough; + retired; † extended furlough.)

Report on the Assembly

Just one year ago, ownership and control of the Winona Lake Christian Assembly was transferred to Grace Schools. This was necessary to preserve and perpetuate the seventy-five year-old organization's ministry. The Grace Board of Trustees undertook this added responsibility for the mutual benefit that would be derivec

ASSEMBLY BOARD. All tl and liabilities of The Winor Christian Assembly belong t Schools, but the two organizat operated separately, including spective business and financi actions. A separate Board of D for the WLCA consists of men. Twelve are elected by tl Schools Board of Trustees, a elected by the former cor members of the WLCA.

SEPARATE. Students, facu Brethren constituency hav whether Grace Schools is sul the Assembly. That answer is Assembly operates on its ow hires its own staff, pays its o arranges its own schedule. The nel overlaps but those staff simply change hats when th from one organization to Their remuneration is provide organization they service and mensurate with the time and the service.

BOTH ORGANIZATIONS FIT. Grace Schools benefits ways. The living quarters of sembly provide space for thereby eliminating the urg building new dormitories.

During the 1968-69 scho sixty students were housed ir bly facilities. This year the t hit one hundred. The Assembl

istration building was refurbished and all business offices of Grace Schools transferred to that building. Assembly business quarters remain there. A house belonging to the Assembly was remodeled to serve as offices for student organizations. The Eskimo Inn was completely renovated by Grace

FINANCIAL STATEMENT
BALANCE SHEET
December 31, 1968

Assets:	
General Fund—	
Cash on hand and in banks	$ 49,725.56
Savings accounts	15,000.00
Accounts receivable	17,590.50
Deposits and advances	24,469.69
Notes receivable	71,506.02
Prepaid insurance	148.36
Accrued interest receivable	920.54
Inventories—books and supplies	3,172.91
Real estate (missionary residences in USA, etc.)	64,947.82
Office equipment, less depreciation	12,089.11
Audio-visual equipment, less depreciation	1,388.88
Total general fund assets	$ 260,959.39
Restricted Gifts Fund—	
Cash on hand and in banks	20,366.96
Investments	10,000.00
Accrued interest receivable	208.33
Total restricted gifts fund assets	30,575.29
Annuity Fund—	
Cash on hand and in banks	$ 30,045.52
Savings accounts	85,000.00
Notes receivable	72,443.61
Marketable securities (at cost)	14,702.19
Accrued interest receivable	763.47
Real estate, net	5,000.00
Total annuity fund assets	$ 207,954.79
Total assets	$ 499,489.47
Liabilities and Net Worth:	
General Fund—	
Notes payable	$ 100,366
Accrued interest payable	1,048
SMM funds for investment	2,500
Retirement trust funds	2,089
Missionary outfit funds	12,451
Net worth	142,502
Total general fund liabilities and net worth	$ 260,959
Restricted Gifts Fund	$ 30,575
Annuity Fund—	
Accrued interest payable	$ 1,635
Annuities in force	163,609
Net worth	42,710
Total annuity fund	$ 207,954
Total liabilities and net worth	$ 499,489

INCOME AND EXPENSE STATEMENT
For the calendar year ending December 31, 1

Income—	
Gifts	$ 569,995
Interest and misc.	5,623
Annuity fund net income	520
Total income	$ 576,138
Expenses—	
Administrational	$ 63,732
Promotional	46,615
Missionary and field expenses	471,512
Other	8,795
Total expenses	$ 590,655
Expenses over income	$ 14,517

Books audited by Ramsey, King, McBride & H Public Accountants. (If a detailed report is sired, please contact the FMS office for a c of such.)



By Dr. Her A. Hoy

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THE BRETHREN HOME MISSIONS COUNCIL, INCORPORATED

P. O. Box 587, Winona Lake, Indiana 46590

Officers and Staff

Pres.—Rev. John M. Aeby, 604 Hammond Ave., Waterloo, Iowa 50702
V. Pres.—Rev. Richard P. DeArmey, R. R. 3, Box 121, Osceola, Ind. 46561
Secy.—Rev. Lester E. Pifer, 505 School Ave., Winona Lake, Ind. 46590
Treas.—Mr. Chester McCall, 1529 East 60th St., Long Beach, Calif. 90805
Western Field Secy.—Rev. Robert W. Thompson, Box 14759, Long Beach, Calif. 90800
Promotional Coordinator—Rev. Sherwood Durkee, Box 587, Winona Lake, Ind. 46590
Office Mgr.—Mr. Frank J. Poland, Box 587, Winona Lake, Ind. 46590
Office Secy.—Miss Marilyn Vnasdale, Bo 818, Winona Lake, Ind. 46590
Asst. Office Secy.—Mrs. Thomas Hamm 604 Chestnut Ave., Winona Lake, In 46590
Bookkeeper—Miss Louise Blankenship, 307 14th St., Winona Lake, Ind. 465

Brethren Architectural Service

Professional Engineer—Rev. Ralph C. H R. R. 3, Warsaw, Ind. 46580
Architect—Rev. Raymond Clouse, 1027 East Winona Ave., Warsaw, Ind. 465
Architect-Consultant—Mr. James McCle 215 Lakeside, Winona Lake, Ind. 46
Job Captain—Mr. Warren E. Zellner, Bo 243, Winona Lake, Ind. 46590

BRETHREN MISSIONARY
HERALD
December 13, 1969

chitectural Draftsman—Mr. Frederick Byers, Merrywood Mobile Home Park, Lot 36, Box 277, Winona Lake, Ind. 46590
chitectural Draftsman—(Part Time)—Mr. Ralph Nelson, Merrywood Mobile Home Park, Box 277, Winona Lake, Ind. 46590
cretary—Mrs. Kenneth Herman, 107 Fifth St., Winona Lake, Ind. 46590

Board of Directors

(Term Ending 1970)

. Harold Bolesky, 1090 Millsboro Rd., Mansfield, Ohio 44906
v. Gordon W. Bracker, 1810 Morton Ave., Elkhart, Ind. 46514
v. Richard P. DeArmey, R. R. 3, Box 121, Osceola, Ind. 46561
. Edison K. Yoder, 2349 N.E. 28th St., Pompano Beach, Fla. 33064

(Term Ending 1971)

v. John Mayes, Box 87, Sunnyside, Wash. 98944
. Vernon W. Schrock, 226 Hammond Ave., Waterloo, Iowa 50702
. Harry Shipley, 60 W. Oak St., West Alexandria, Ohio 45381
George Wilhelm, 7 Karen Court, Camp Hill, Pa. 17011
r. Gene Witzky, 170 N.E. 27th St., Pompano Beach, Fla. 33064

(Term Ending 1972)

r. John M. Aeby, 604 Hammond Ave., Waterloo, Iowa 50702
r. Paul E. Dick, 649 Berryville Ave., Winchester, Va. 22601
Edward Jackson, 85 Central Ave., Westerville, Ohio 43081
Chester McCall, 1529 East 60th St., Long Beach, Calif. 90805
r. Kenneth L. Teague, 10 East Luray Ave., Alexandria, Va. 22301

THE BRETHREN HOME MISSIONS COUNCIL, INCORPORATED

WINONA LAKE, INDIANA

April 1, 1968—March 31, 1969

FINANCIAL STATEMENT

ASSETS

ent	
ash, checking account	$ 33,413.39
etty cash	25.00
avings—collateral account	10,987.36
Total	$ 44,425.75
r assets	
otes receivable	14,215.42
Annuity funds invested	148,914.29
Total	163,129.71
Fixed assets	
Mission property—land and equipment	213,895.83
Annuity property	30,000.00
Mobile equipment	13,175.93
Leasehold improvements	986.54
Office furniture and equipment	3,803.96
Photographic equipment	1,103.87
Total	262,966.13
Deferred charges	
Contingent notes payable	30,892.49
Deposits held for others and advances	203.29
Total	31,095.78
Total assets	$ 501,617.37

LIABILITIES

Current	
Notes payable	99,111.95
Payable taxes—payable and accrued	666.94
Hospitalization insurance	364.00
Total	100,142.89
Contingent	
Notes payable	30,892.49
Revolving building fund	13,924.65
Total	44,817.14

ACCOUNTABILITIES

Annuities	180,003.03

NET WORTH

Surplus account	176,654.31
Total liabilities, accountabilities, and net worth	$ 501,617.37

INCOME

Contributions	$ 304,314.01
Interest	7,582.90
Real estate	5,410.00
Bequests	7,617.26
Architectural Department	575.00
BIF income	1,250.00
Total income	$ 326,749.17

DISBURSEMENTS

Direct assistance to mission points	
Pastors' salaries, building appropriations, and Minute-Man	233,616.74
Pastors' insurance	4,924.80
Pastors' moving expense	2,637.20
Depreciation	5,467.92
Interest	12,629.73
Workshops	3,246.08
Miscellaneous, meeting subsidy and contributions	716.51
Total	$ 275,134.11
Indirect assistance to mission points	
Office and Administration	
Office salaries	40,964.85
Office supplies	1,252.50
Telephone and telegraph	1,024.92
Rent	992.50
Postage	3,593.84
Furniture and equipment repairs	265.67
Social Security tax	989.74
Directors' expense	2,059.87
Legal and audit	365.00
Insurance and bond	1,079.77
Total	52,588.66
Promotion	
Magazines and literature	7,676.85
Pastors' itineration	1,282.03
Thanksgiving offering materials	3,205.88
Promotion, signs and advertising	3,819.67
Total	15,984.43
Property expense	5,411.66
Total disbursements	349,118.86

Report on the Assembly

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By Dr. Herr A. Hoy

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Excess of expense over income . . .	-	22,369.69
	$	326,749.17

FUND BALANCES—CASH

General fund	$	16,342.33
Jewish fund	-	501.36
Revolving building fund		13,924.65
Relay fund.	-	203.29
Navajo fund		2,762.32
Annuity fund		1,088.74
	$	33,413.39

Books audited by Ramsey, King, McBride, & Horn Public Accountants as of March 31, 1969

HOME MISSION DIRECTORY

Akron, Ohio–Fairlawn Brethren Church. Pastor, Rev. Merlin Berkey.
Albuquerque, N. Mex.–Grace Brethren Church. Pastor, Rev. Victor Rogers.
Arvada, Colo.–Grace Brethren Church. Pastor, Rev. Robert Firl.
Atlanta, Ga.–Grace Brethren Church. Pastor, Rev. William Byers.
Barberton, Ohio–First Brethren Church. Pastor, Rev. Kenneth Cosgrove.
Beaverton, Oreg.–Grace Brethren Church. Pastor, Rev. Leonard Myers.
Berrien Springs, Mich.–Grace Brethren Church. Pastor, Rev. Robert Poirier.
Bowling Green, Ohio–Good News Grace Brethren Church. Pastor, Rev. John McKay.
Cherry Hill, N.J.–Grace Brethren Church. Pastor, Rev. Daniel Eshleman.
Cheyenne, Wyo.–First Brethren Church. Pastor, Rev. Mahlon Carver.
Chico, Calif.–Grace Brethren Church.
Coolville, Ohio–Grace Brethren Church. Pastor, Rev. Donald Marken.
Counselor, N. Mex.–87018, Brethren Navajo Mission. Missionaries: Rev. and Mrs. Larry Wedertz, Miss Angie Garber, Mrs. Betty Masimer, Miss Lois Wilson, Mr. and Mrs. Lee Trujillo, Mr. and Mrs. Robert H. Lathrop, Miss Elaine Marpel, Mr. and Mrs. Theodore Titus, Mrs. Essalie Titus, Rev. and Mrs. Lew Ingwaldson, Mr. and Mrs. John Juday.
Cumberland, Md.–Grace Brethren Church. Pastor, Rev. Michael Funderburg.
Cypress, Calif.–Grace Brethren Church. Pastor, Rev. Paul Morris.
Davenport, Iowa–Grace Brethren Church. Pastor, Rev. Donald Brotherton.
Dryhill, Ky.–Brethren Chapel. Missionaries, Rev. and Mrs. Marvin Lowery.
Fremont, Ohio–Brethren Chapel.
Galion, Ohio–Grace Brethren Church.
Greensburg, Pa.–Grace Brethren Church.
Hacienda Heights, Calif.–Grace Brethren Church. Pastor, Rev. Frank Dunigan.
Hanover, Pa.–Grace Brethren Church. Pastor, Rev. Donald Hinks.
Indianapolis, Ind.–Grace Brethren Church. Pastor, Rev. Jerry Young.
Jackson, Mich.–Grace Brethren Church. Pasto Rev. Gilbert Hawkins.
Kenai, Alaska–Grace Brethren Church. Pastor, Rev. Herman H. Hein, Jr.
Kent, Wash.–Grace Brethren Church. Pastor, Rev. Phillip J. Simmons.
Lansing, Mich.–Grace Brethren Church. Pasto Rev. Randall Poyner.
Los Angeles, Calif.–90048, 469 N. Kings Road Mailing Address: P.O. Box 48743. Brethre Messianic Testimony. Missionaries: Rev. a Mrs. John S. Neely, Miss Isobel Fraser, 85 Airdrome, Los Angeles, Calif. 90035.
Minerva, Ohio–Grace Brethren Church. Pasto Rev. Dennis Beach.
Myerstown, Pa.–Grace Brethren Church. Past Rev. Luke Kauffman.
Omaha, Neb.–Grace Brethren Bible Church. Pastor, Rev. Clyde Caes.
Orange, Calif.–Grace Brethren Church of Oran Pastor, Dr. Luther L. Grubb.
Pittsburgh, Pa.–Grace Brethren Church. Pasto Rev. Dean Risser.
Portland, Oreg.–Grace Brethren Church. Past Rev. William H. Schaffer.
Richland, Wash.–Grace Brethren Church. Pas Rev. Nelson E. Hall.
Richmond, Va.–Grace Brethren Church. Past Rev. William Gardner.
Ripon, Calif.–Grace Brethren Church. Pastor, Rev. Howard Mayes.
Sacramento, Calif.–Grace Brethren Church.
St. Petersburg, Fla.–Grace Brethren Church. Pastor, Rev. William Tweeddale.
Santa Barbara, Calif.–Grace Brethren Church Pastor, Rev. Dale Hostetler.
Santa Maria, Calif.–Grace Brethren Church. Pastor, Rev. Alva Conner.
Somerset, Pa.–Grace Brethren Church. Pastor Rev. Clifford Wicks.
Spokane, Wash.–Opportunity Grace Brethren Church. Pastor, Rev. Donald Farner, Jr.
Taos, N. Mex.–87571, Box 1531, Spanish-American Mission–Canon Brethren Church Pastor, Rev. Robert Salazar.
Toppenish, Wash.–Grace Brethren Church. Pastor, Rev. Sam Horney.
Tucson, Ariz.–Silverbell Community Grace Brethren Church.
West Covina, Calif.–West Covina Breth Church.
Wheaton, Ill.–Wheaton Grace Brethren Chu
Winona, Minn.–Grace Brethren Church.

BRETHREN MISSIONARY
HERALD
December 13, 1969

THE BRETHREN INVESTMENT FOUNDATION, INCORPORATED

P.O. Box 587, Winona Lake, Indiana 46590

The Brethren Investment Foundation has the
he officiary as The Brethren Home Missions
uncil, Inc., Winona Lake, Indiana.
n. Secy.–Mr. Kenneth L. Rucker, 100
Fourth St., Winona Lake, Ind. 46590
n. Secy. Emeritus–Mr. Elmer Tamkin,
Friendship Village, 600 Park Lane,
Waterloo, Iowa 50702
cy.–Mrs. Florence Figert, R. R. 3, War-
saw, Ind. 46580
okkeeper–Mrs. Wanita Ogden, 308
Sixth St., Winona Lake, Ind. 46590

BRETHREN INVESTMENT FOUNDATION
INCORPORATED
Winona Lake, Indiana
May 31, 1969

FINANCIAL STATEMENT

sets		
sh in bank–checking account . .		38,933.02
vings accounts		139,132.64
vernment securities		603,037.73
tes receivable.		6,465,929.19
fice equipment . .	$ 20,127.79	
nd	26,000.00	
ilding	10,000.00	
Less reserve for depreciation . . .	(6,528.81)	49,598.98
asehold improvements and bond premiums	2,398.70	
Less amortization allowance	(257.07)	2,141.63
tal assets		$ 7,298,773.19

Liabilities	
Loans payable	6,979,397.83
Annuities	159,914.29
Trust fund	25,000.00
Payroll taxes, taxes withheld from payrolls and relay account . . .	695.27
Total liabilities	$ 7,165,007.39
Net worth	
Surplus	$ 133,765.80
Total liabilities and net worth	$ 7,298,773.19

INCOME AND EXPENSE STATEMENT

Income	
Interest.	$ 355,900.62
Gifts and other service charges	7,062.12
	$ 362,962.74
Expenses	
Director's expense	$ 1,746.14
Office expense	2,495.12
Interest.	296,504.03
Salaries	17,697.00
Retirement pay	500.00
Legal and audit	571.00
Depreciation	1,914.65
Social Security tax	662.08
Repairs to equipment and misc.	864.70
Rent, telephone, and misc. . .	1,896.32
Postage, promotion and advertising	3,126.59
Income tax	895.25
Moving, travel expenses, and Financial Planning Service .	3,820.50
Insurance	652.29
Contributions	12.50
Service charges and bond premiums	117.50
Total expenses	$ 333,475.67
Excess of income over expenses. .	29,487.07

(Books audited by Ramsey, King, McBride & Horn, Public Accountants)

GRACE SCHOOLS

P. O. Box 397 Winona Lake, Indiana 46590

es.–Dr. Herman A. Hoyt
Pres.–Dr. Homer A. Kent, Jr.
an of Seminary–Dr. Homer A. Kent, Jr.
ademic Dean–Dr. E. William Male
gistrar of Seminary–Dr. Homer A. Kent, Sr.
gistrar of College–Mr. Ronald O. Henry
siness Manager–Mr. Russel H. Dunlap
an of Students–Rev. Arnold R. Kriegbaum
an of Women–Mrs. Miriam Uphouse
Director of Development–Rev. Richard G. Messner
Development Field Rep.–Mr. John D. Evans
Alumni Coordinator–Rev. Thomas E. Hammers
Development Officer–Mr. Terry White (on leave)
Pres. of Corporation–Dr. Herman A. Hoyt
Chm. of the Board–Dr. Kenneth B. Ashman

Report on the Assembly

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By Dr. Herı A. Hoy

Pres Grac The Sem Grac

V. Chm. of the Board—Rev. Robert Collitt
Secy. of the Board—Mr. Richard Holmes

Advisory Committee

Dr. Herman A. Hoyt, chm.
Dr. E. William Male, Secy.
Dr. Homer A. Kent, Jr.
Rev. Arnold R. Kriegbaum
Mr. Russel H. Dunlap
Rev. Richard G. Messner

Executive Committee of the Board

Dr. Kenneth B. Ashman
Rev. Robert Collitt
Dr. Herman A. Hoyt
Mr. Richard Holmes
Mr. John Armstrong
Rev. F. Thomas Inman
Rev. Clyde K. Landrum

Board of Trustees

(Term Ending 1970)

Mr. John Armstrong, R. R. 2, Box 109, Wooster, Ohio 44691
Mr. Harold Bolesky, 1090 Millsboro Rd., Mansfield, Ohio 44906
Rev. Paul E. Dick
Mr. Richard Holmes, 610 West St., Wadsworth, Ohio 44281
Rev. Lowell Hoyt
Rev. Clyde K. Landrum
Rev. Earle Peer
Rev. Donald F. Carter
Mr. E. M. White, Templeton, Pa. 16259

(Term Ending 1971)

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Dr. Douglas Cassel, Parkside and Royal Ave., Hummelstown, Pa. 17036
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Rev. R. Paul Miller, Jr.
Mr. Carl H. Seitz, 187 Clearview Ave., Huntingdon Valley, Pa. 19006
Mr. Dwight Stair, 319 Simcox St., Wadsworth, Ohio 44281

(Term Ending 1972)

Rev. Robert Collitt
Rev. James G. Dixon
Rev. Richard P. DeArmey
Rev. Richard E. Grant
Rev. F. Thomas Inman
Mr. Theodore Franchino, 15405 North Robles Ave., Hacienda Hts., Calif. 917
Dr. Charles W. Mayes
Mr. Glenn C. Messner, 624 W. Main St., Ashland, Ohio 44805
Mr. Wayne Smith, Box 295, Winona Lake Ind. 46590

Faculty and Administrative Staff

(Mrs.) Ethel Anderson, Part-time Instr. in Mathematics; Special Instructor in Music (Strings)
Richard Angelo, Teaching Fellow in Physical Education
Charles Ashman, Asst. Prof. of Practical Theolc and Christian Education
S. Herbert Bess, Prof. of Old Testament and Hebrew
James L. Boyer, Chm., Div. of Humanities; Pro of Greek and New Testament
(Miss) Evelyn C. Brubaker, Part-time Instr. in Education
Paul E. Chappell, Asst. Business Manager
Jerry Classen, Dir. of Christian Service
John J. Davis, Asso. Prof. of Old Testament an Archaeology
Raymond Davis, Part-time Instr. in Speech
Vilas E. Deane, Asst. Prof. of Mathematics
David R. Dilling, Asst. Prof. of Philosophy and Greek
Richard A. Dilling (on leave), Asst. Prof. of Mathematics and Physical Science
J. Paul Dowdy, Asst. Prof. of Spanish and Missions
Duane Dunham, Teaching Fellow in Greek
Russel H. Dunlap, Business Manager
John D. Evans, Development Dept., Field Rep.
(Mrs.) Verna May Felts, Instr. in Music
W. Roland Felts, Spec. Instr. in Music (Voice)
(Mrs.) Mary Lou Fink (on leave), Instr. in Spee and Education
Paul R. Fink (on leave), Asso. Prof. of Homilet Practical Theology and Christian Education
Roland L. Fletcher, Instr. in Physical Educatio
P. Fredrick Fogle, Instr. in Anthropology and Missions
Gerald R. Franks, Artist in Residence; Instr. in Music
Ivan French, Instr. in Theology and Church History
Douglas Fritzel, Teaching Fellow in Biology
Donald A. Garlock, Asst. Prof. of English and Speech
Peter N. Greenhow, Teaching Fellow in Economics
Ronald A. Guiles, Dir. of Student Aid
Benjamin A. Hamilton, Asst. Librarian
(Mrs.) Mabel C. Hamilton, Librarian
Thomas E. Hammers, Alumni Coordinator
Charles E. Henry, Asso. Prof. of Psychology
Ron Henry, Registrar; Dir. of Admissions; Asst. Prof. of History
Herman A. Hoyt, Pres.; Prof. of Christian Theology

BRETHREN MISSIONARY
HERALD
December 13, 1969

sse D. Humberd, Chm., Div. of Natural Sciences; Prof. of Science and Mathematics
bert Ibach, Jr., Library Asst. for the Seminary; Teaching Asst. in Old Testament and Archaeology
en M. Kammerer, Asst. Prof. of Physical Education
rs.) Beverly J. Kent, Spec. Instr. in Music (Voice)
mer A. Kent, Jr., V. Pres.; Dean of the Seminary; Prof. of New Testament and Greek
mer A. Kent, Sr., Registrar of the Seminary
nneth R. Kohler, Jr., Spec. Instr. in Music (Piano and Organ)
nold R. Kriegbaum, Dean of Students; Asst. Prof. of Bible
rd A. Kriegbaum (on leave), Instr. in Social Science
wrence A. Lawlor, Part-time Instr. in Social Studies
gar J. Lovelady (on leave), Asst. Prof. of English
William Male, Acad. Dean; Asso. Prof. of Psychology
eodore D. Martens, Teaching Fellow in Speech
chard G. Messner, Dir. of Development
rs.) Yvonne J. Messner, Asst. Prof. of Physical Education
thur L. Moser, College Physician; Spec. Instr. in Anatomy and Physiology
nald E. Ogden, Chm., Div. of Fine Arts; Prof. of Music
y Polman, Teaching Fellow in Physical Science
bert Ramey, Instr. in Christian Education and Homiletics
nald Ross, Part-time Instr. in Fine Arts
rs.) Paulette G. Sauders, Asst. Prof. of English
Wayne Snider, Prof. of History
a W. Steffler, Asst. Prof. of Art
n H. Stoll, Asst. Prof. of Bible
iss) C. Ann Teel, Asst. Prof. of Journalism
rs.) Dorothy M. Toirac, Asst. Prof. of French
rs.) Miriam M. Uphouse, Dean of Women; Instr. in Health
rman H. Uphouse, Chm., Div. of Social Sciences; Prof. of Education
bert B. Weaver, Asso. Prof. of Philosophy and Bible
nald Wells, Teaching Fellow in English
n C. Whitcomb, Dir. of Post-Graduate Studies; Prof. of Old Testament
ry D. White (on leave), Dr. of Public Relations; Instr. in Music
len W. Wiley, Teaching Fellow in Physical Science
niel E. Wonderly, Asst. Prof. of Biology
yd A. Woolman, Athletic Dir.; Asst. Prof. of Physical Education

Staff

rs.) Irene Anderson, Seminary Faculty Secy.
iss) Joyce Ashman, Accounting Clerk II
yne Butt, Dir. of Food Services
rs.) Irene Cauffman, Baker
al Cauffman, On Leave
l Chappell, Asst. Bus. Manager
n Cooper, Parking Attendant
(Mrs.) Karen Davis, Accounting Clerk I
(Mrs.) Mildred Davis, Food Service Secy.
(Mrs.) Agnes Derr, Secy. to the President
(Mrs.) Janet Dilling, Mail Clerk
John Dilling, On Leave
(Mrs.) Constance Dungy, Financial Aid Secy.
Russel H. Dunlap, Bus. Manager
(Mrs.) Florence Eagle, Dir. of College Food Service
(Mrs.) Marie Flickinger, Food Service
W. Max Fluke, On Leave
(Mrs.) Maurita Fogle, Asst. to Supt. of Bldgs. and Grounds
(Mrs.) Nancy Gratton, Secy. to Dean of Students
(Mrs.) Irene Guiles, Asst. to Registrars
John Hartman, Mechanic
Jay Hollinger, Asst. to Financial Office Supvr.
Philip Howell, Head Cook
(Mrs.) Marie Humberd, Food Service
(Mrs.) Nancy Jones, Switchboard Operator and Secy. to Seminary Registrar
Bert Jordan, On Leave
(Mrs.) Janice Kelley, Food Service
(Mrs.) Sharon Knavel, Development Office Secy.
(Mrs.) Claire Kohler, College Records Secy.
Paul Kurtz, Mechanic
Kenneth Leininger, Parking Attendant
(Mrs.) Barbara Manahan, Bus. Office Secy.
Dale Martin, On Leave
(Mrs.) Jeralyn Meeker, Food Service
(Mrs.) Catherine Miley, Printing
Richard Miley, Maintenance
Clair Miller, On Leave
(Mrs.) Elizabeth Moore, Head Resident
Leslie Moore, Dir. of Housing and Asst. to Dean of Students
Leslie Nutter, Financial Office Supvr.
(Mrs.) Alta Poland, Secy. to Bus. Manager
Ernest Ringler, Grounds Supvr.
Glenn Stauffer, Carpenter
Thomas Stephens, On Leave
Joseph VanderMolen, Asst. to Supt. of Bldgs. and Grounds
(Mrs.) Betty Vulgamore, Secy. to Academic Dean
(Mrs.) Phyllis Wambold, Alumni Secy.
(Mrs.) Celia Weiss, Admissions Secy.
(Mrs.) Helen Willett, Secy. to V. Pres. and Dean of Seminary
Harold Witzky, Supt. of Buildings and Grounds
(Mrs.) Edith Young, Snack Bar Manager
(Mrs.) Judy Zemek, Accounting Clerk I
(Mrs.) Jeane Zielasko, Food Service

Alumni Association Officers

Seminary 1967-69

Pres.–R. Paul Miller
V. Pres.–Charles H. Ashman
Secy.-Treas.–Thomas E. Hammers
Ex officio member–Clair E. Brickel

College 1968-70

Pres.–Sherwood Durkee
V. Pres.–William Starrett
Secy.–Mrs. Ron (Willa) Henry
Fin. Secy.–Mike Mecurio



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By Dr. Herı A. Hoy

Pres Grac The Sem Grac

GRACE SCHOOLS

Condensed Financial Report

June 30, 1969

Income and Expense Statement
(General and Restricted Funds)

Income:		
Tuition and fees: College		$ 591,578
Seminary		99,347
Graduate		5,289
Gifts: General		130,968
Endowment		1,172
Auxiliary enterprises		451,157
Restricted gifts and income		145,617
Other income		25,977
Total current income		$1,451,105
Expenses:		
General administration		87,684
Student services		71,768
General institutional		42,475
Development		97,714
Instructional		334,211
Organized research		---
Organized activities		23,701
Library		41,985
Physical plant		95,710
Auxiliary enterprises		415,658
Student aid		197,653
Repayment on educational mortgages (principal)		40,817
Total current expense		$1,449,377
General income surplus (deficit)		$ 876
Restricted income surplus (deficit)		852

BALANCE SHEET

Assets		
I Current funds (general & restricted)		
Cash		13,356
Investments		45,000
Receivables		68,934
Inventories		9,452
Inter-fund Loans		---
Total		$ 136,742
II Loan, endowment, trust & annuity funds		
Cash		29,427
Receivable (NDSL)		279,109
Receivable other loans		93,522
Investments in plant		84,594
Other investments		303,152
Total		$ 789,804
III Plant funds		
Cash		$ 29,3
Investments		3,2
Land		78,0
Buildings		2,363,8
Books, equipment & furnishings		589,2
Improvements to grounds		134,1
Total		$3,198,0
Grand total school assets		$4,124,5
IV Agency funds (funds held for others)		
Cash		---
Investments		---
Total agency funds		$ 4,6
Liabilities		
I Current funds (general & restricted		
Accounts payable		$ 18,1
Accrued payroll		11,4
Taxes and insurance payable		3,0
Deposits (room & key)		9,0
Deferred income & advances		33,2
Restricted fund balances		21,2
Surplus (general fund)		40,5
Total current fund liabilities		$ 136,7
II Loan, endowment, trust & annuity funds		
Loan fund balance (NDSL)		$ 290,5
Loan fund balances (other)		103,1
Endowment & trust funds balances		172,1
Annuity fund balances		222,9
Accounts payable		9
Inter-fund		---
Total		$ 789,8
III Plant funds		
Unexpended plant funds balance		$ 32,7
Accounts payable		(6
Notes payable		23,6
Mortgages payable		1,212,8
Annuity funds		84,5
Net invested in plant		1,844,2
Total		$3,198,0
Total liabilities		$4,124,5
IV Agency funds (funds held for others)		
Agency deposits		4,6
Accounts payable		---
Total agency funds		$ 4,6

BRETHREN MISSIONARY
HERALD
December 13, 1969



THE BRETHREN MISSIONARY HERALD COMPANY, INCORPORATED

P. O. Box 544, Winona Lake, Indiana 46590

Board of Trustees

(Term Ending 1970)
omas Hammers
bert Sackett
rald Polman
rk Malles

(Term Ending 1971)
lph Colburn
liam Schaffer
son Fetters
arles Turner

(Term Ending 1972)
bert Crees
William Male
a Steffler
de K. Landrum, ex officio

Officers of the Board

s.–Ralph Colburn
Pres.–Thomas Hammers
y.–Mark Malles
t. Secy.–Gerald Polman
as.–Charles Turner
mber at large to the executive committee–Robert Sackett

Herald Magazine Editorial Committee

William Male, Thomas Hammers, Mark Malles

Sunday School Editorial Committee

de K. Landrum, Mark Malles, Harold Etling (representing the Christian Education Department).

Joint Curriculum Committee

de K. Landrum, Charles Turner, Mark Malles, plus the following from the Christian Education Department: Harold Etling, Robert Kern, James Custer

Staff

ec. Editor and Gen. Mgr.–Clyde K. Landrum
naging Editor–Kenneth E. Herman
ief Accountant–Wayne Guthrie
st. to Accountant–Marilyn Leedy
ectric Composer Operator–Mrs. A. Rollin Sandy
Secy. to Editor–Mrs. Robert Hinkel
Office Secys.–Mrs. Lloyd Woolman, Mrs. Sherwood Durkee
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Editorial Asst.–Tim Rager
Staff Assts.–Mrs. Charles Ashman, Mrs. Della Nagel
Maintenance Supvr.–Art McCrum

College Bookstore

Manager–Charles Koontz
Asst. Mgr.–Carlene Weirick
Bookstore Asst.–Greg Ryerson

Herald Bookstore

Manager–Dale Brock
Bookstore Assts.–Mrs. Jerry Day, Mrs. Robert Hill, Mrs. Morris Werdal

BMH Printing

Manager–Bruce Brickel
Asst. Mgr.–Ray Maurer
Printer–Dick Rosbrugh

FINANCIAL STATEMENT

January 1, 1968 to December 31, 1968

ASSETS

Current assets		
Cash in register	$100.00	
Petty cash	250.00	
Cash on hand	800.00	
Cash in bank	11,305.48	
Notes receivable	12,146.35	24,601.83
Accounts receivable		54,325.21
Inventory merchandise		75,406.44
Inventory supplies		2,497.62
Total current assets		$156,831.10
Non-current assets		
Land	4,000.00	
Buildings	189,410.68	
Furniture, fixtures and office equipment	63,243.22	
Shop equipment	11,271.96	
Truck	2,450.00	
Allowed for depreciation	270,375.86 / 83,630.07	
Total non-current assets		186,745.79
Total assets		343,576.89

LIABILITIES AND NET WORTH

Current liabilities		
Accounts payable	10,539.98	
Total current liabilities		10,539.98
Non-current liabilities		
Annuities	10,000.00	
Net worth	323,036.91	
Total non-current liabilities		333,036.91
Total liabilities and net worth		343,576.89

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By Dr. Herı A. Hoy

Pres. Grac The Sem Grac

CONDENSED OPERATING STATEMENT

Income		
Merchandise sales	287,995.48	
Subscriptions	37,800.90	
Cooperating boards	18,128.02	
Interest	981.42	
Total income		$344,905.82
Cost		
Purchases	177,693.04	
Outside work	31,548.36	
Salaries	68,129.23	
Consideration to Christian Education Department	1,741.92	
Operating expenses	59,464.08	
Total cost		338,576.63
Business net gain		$ 6,329.19
Publication offering	23,896.60	
Expenses	2,483.50	
Offering net gain		21,413.10
Free literature and gifts		8,615.20
Total net gain		19,127.09

NOTE—The books of the Brethren Missionary Herald Company are open for inspection by any member of the corporation.

THE BRETHREN WOMEN'S MISSIONARY COUNCIL

Theme for 1969-1970—
"The Master Calleth" (John 11:28)

WMC Officiary

Pres.—Mrs. Richard Placeway, 540 Randall Rd., Elyria, Ohio 44035
1st V. Pres.—Mrs. Ralph Hall, R. R. 3, Warsaw, Ind. 46580
2nd V. Pres.—Mrs. Phillip Simmons, 10600 S.E. 226th St., Kent, Wash. 98031
Rec. Secy.—Mrs. Gerald Kelley, Box 67, New Troy, Mich. 49119
Asst. Rec. Secy.—Mrs. Dan Pacheco, R. R. 3, Warsaw, Ind. 46580
Fin. Secy.-Treas.—Mrs. Robert Ashman, 602 Chestnut Ave., Winona Lake, Ind. 46590
Asst. to the Fin. Secy.-Treas.—Mrs. Earle Cole, 2753 Elmwood Ave., Cuyahoga Falls, Ohio 44221
Lit. Secy.—Mrs. Charles Koontz, R. R. 3, Warsaw, Ind. 46580
Editor—Mrs. Kenneth Rucker, 100 Fourth St., Winona Lake, Ind. 46590
Prayer Chm.—Mrs. Thomas Hammers, 604 Chestnut Ave., Winona Lake, Ind. 46590
SMM Patroness—Mrs. Robert Boze, 255 Dearborn, Berne, Ind. 46711
Asst. SMM Patroness—Mrs. Gerald Polman, 824 N. Verde Ave., Rialto, Calif. 92376

District WMC Presidents

Allegheny—Mrs. Paul Mohler, 45 W. St. Charles St., Grafton, W. Va. 26354
East—Mrs. John Hillard, 111 8th Ave., Juniata, Altoona, Pa. 16602
Florida—Mrs. Ruth Latham, 935 Gamewe Ave., Maitland, Fla. 32751
Hawaii—Mrs. Virginia Ayala, 95-308 Waio St., Wahiawa, Hawaii 96786
Indiana—Mrs. Bill Smith, Box 295, Winon Lake, Ind. 46590
Iowa—Mrs. Russell Carter, Dallas Center, Iowa 50063
Michigan—Mrs. Gerald Kelley, Box 67, New Troy, Mich. 49119
Mid-Atlantic—Mrs. Gerald Teeter, 137 Manse Rd., Hagerstown, Md. 21740
Midwest—Mrs. Berneita Snodgrass, 1649 Zenobia, Denver, Colo. 80219
No. Atlantic—Mrs. Earle Peer, 2231 Swatara St., Harrisburg, Pa. 17104
Nor-Cal—Mrs. Loren Zook, 4946 Toronto Way, Sacramento, Calif. 95820
Northcentral Ohio—Mrs. Robert Maurer, Sr., R. R. 5, Mansfield, Ohio 44903
Northeastern Ohio—Mrs. George Ripple, 537 Fritch Ave., Akron, Ohio 44312
Northwest—Mrs. Don Cowles, R. R. 1, Bo 17, Grandview, Wash. 98930
So. Calif.-Ariz.—Mrs. Donald Carter, 249 N. Larch St., Anaheim, Calif. 92805
So. Ohio—Mrs. Russell Ward, 3342 Vale Dr., Dayton, Ohio 45405
Southeast—Mrs. Leslie Boyd, Box 312, Dublin, Va. 24084

Number of Councils	2
Number of Members	4,3

FINANCIAL REPORT 1968-69

Balance on Hand—July 31, 1968		$ 10,469.
Receipts:		
General and Publications	$ 4,817.87	
Home missions	4,515.51	
Christian education	4,306.70	
Foreign missions	4,295.23	
Thank offering—Jewish	6,233.89	
Missionary birthday,	5,111.41	
Missionary residences	1,350.08	
Home-missions specials	1,665.13	
Foreign-missions specials	3,538.76	
Grace Schools specials	225.00	
Christian Education Dept. specials	1,163.36	
Total receipts		$ 37,222.94

BRETHREN MISSIONARY
HERALD
December 13, 1969

bursements:	
ıeral expense (printing and mailing)	$ 5,988.05
ne missions . . .	4,515.51
ristian education .	4,306.70
eign missions . . .	4,295.23
ınk offering— Jewish	6,233.89
sionary birthday.	5,000.00
sionary residence	637.02
ne-missions specials	1,665.13
eign-mission specials	3,538.76
ıce Schools specials	225.00
ristian Education Dept. specials . .	1,163.36
gram chm.—Mrs. Simmons	111.82
Total disbursements	37,680.47
ance on Hand—July 15, 1969 . .	$ 10,012.22

WMC OBJECTIVES AND RECOMMENDATIONS

LOCAL

1. REGULAR BIBLE READING AND UDY. *First choice*—The entire Bible in 69-70. Three chapters a day and five Sunday, or send to the Brethren Mission- Herald, Box 544, Winona Lake, Indiana 590, for Bible Reading Charts. *Second oice*—Regular Bible reading of own choos-

2. FAMILY WORSHIP. The establish-nt of regular family devotions in every me. The local prayer chairman should be ponsible for the family worship emphasis local councils emphasizing the use of the ethren booklet *Daily Devotions.*

3. PRAYER EMPHASIS. a. That each uncil observe a special time of prayer on e 15th day of each month, using prayer lps provided by our denomination and it to pastors. b. That each council en-urage every WMC woman to be a prayer rrior for a daily time of prayer. (Use me and Foreign Mission prayer booklets.) That each council pray for youth in your trict who have made decisions for full-ne service.

4. SOUL-WINNING. a. Our goal—every ember a witness and a soul winner with the ayer chairman keeping a record of all souls ved. b. Encourage each woman to be tive in the evangelization of youth and sist willingly in SMM, DVBS, Sunday hool, Children's Bible Classes, ACT or F, Missionary Helpers Club, and other urch-sponsored youth activities.

5. STEWARDSHIP. That each WMC member give regularly as the Lord leads and prospers her.

6. MONTHLY MEETINGS. A minimum of 12 meetings, using the Brethren WMC programs.

7. DISTRICT PROJECTS AND RALLIES. As a means of promoting individual growth and enthusiasm for the WMC work, each council take part in the district projects and be represented at the rallies.

8. MAJOR OFFERINGS. Please send all money to the national financial secretary-treasurer, Mrs. Robert Ashman, using the proper offering slip from the treasurer's sheet in the program packet. a. September, October, November—Home Missions. Sponsoring the two home-mission workshops. Send before December 10. b. December, January, February—Grace Schools and Christian Education Department. Two-thirds for Grace College athletic field bleachers and drinking fountain, with the remaining amount of this 2/3 to be used by the athletic department at their discretion. The other 1/3 for the Christian Education Department to be used for additional support toward Brethren Student Life Volunteer program. Send before March 10. c. March, April, May—Foreign Missions. $1,500 for completion of the chapel for the Bible Institute at Tijuana, Mexico. The remaining amount for the new field of Germany. Send before June 10. d. June, July, August—WMC Operation and Publication Expenses. Send before September 10. e. Thank Offering for Brethren Jewish Missions. Send any time before June 10. We urge the use of the synagogue banks for the penny-a-day per member offering. Banks may be secured, free of charge, from the Brethren Home Missions Council. f. Birthday Offering to be received during the year for the support of WMC missionaries. (We suggest a minimum goal of a dollar a year per member.) Send before June 10. Birthday missionaries for 1969-70 are:

Mrs. Gordon Austin—Argentina
Mrs. Nelson Faye—Argentina
Miss Gail Jones—Africa
Miss Lois Miller—Africa
Miss Lois Ringler—Africa



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By Dr. Herı A. Hoy

Pres Grac The Sem Grac

DISTRICT

1. Each district is encouraged to honor with an award those reading the entire Bible within a year.

2. a. Each district shall be represented on the national board at national conference by the president or alternate. It is suggested that expenses, wholly or in part, be paid by the district. b. A four-minute written report shall be given by the district president at the national board meeting. Retiring president shall be responsible for it.

3. The district president shall promote the organization of a WMC in every Brethren church in her district.

4. Each district shall contribute an annual free-will offering to be used toward the furnishing and repair of the Brethren Foreign Missionary residences at Winona Lake, Indiana. This offering shall be sent to the national WMC financial secretary-treasurer by June 30 and used as the committee in charge sees the need.

5. SMM shall be recognized on the district WMC conference program. Each district WMC shall give financial assistance, if possible, that its district SMM patroness and/or president may attend national conference.

6. Each district president shall stress the importance of using the Brethren WMC program packets and achieving our objectives and recommendations in the local council to foster unity among us.

7. Each district shall sponsor at least one project, said project to be cleared through the national first vice president, Mrs. Ralph Hall, to avoid duplication. Each district has the privilege of keeping it within the district.

8. All district offerings for national Brethren works shall be sent to the WMC financial secretary-treasurer, Mrs. Robert Ashman.

9. Each district president will receive the local annual statistical reports and will compile the district statistical report to be sent to the national secretary by July 20.

RECOMMENDATIONS

1. a. That a membership renewal and consecration service be held annually (preferably early fall) in each local council to reconsecrate membership and to recogniz new members. b. That the secretary of eac local council keep the membership cards an be responsible for giving her card to an member transferring to another council.

2. That each local president or repre sentative attend each district meeting an national WMC conference, her council aidin in expenses for the latter, if at all possible.

3. That we send good, usable clothin to the following missions (each council re sponsible for entire expense): Navajo India Mission; Taos, New Mexico; Dryhill, Ker tucky.

4. That the women in each council b urged to show *increased* interest in the SM in all possible ways, such as prayer, wor projects, financial help, and a willingness t serve as a patroness, assistant, or in an other capacity.

5. That the women of each council rea and use the Pen Pointers. We suggest a annual quiz in each council. (Pen Pointer may be obtained from the WMC literatur secretary.)

6. That each council purchase and er courage the reading of the following book which may be purchased from the Brethre Missionary Herald Company, Box 544, W nona Lake, Indiana 46590: *Thy People Sha Be My People*–Ruth June Perl; *Voice Unde Every Palm*–Jane Reed and Jim Gran *God's Smuggler*–Brother Andrew.

7. That officers in the local council b elected and begin planning in June, installe in July, and take office at the close of th August meeting. The national and distri statistical reports, compiled by the retirin president, must be in the hands of the di trict president by July 1, and shall includ all reports from July 1, 1969 through Jur 30, 1970.

8. That all local and district councils us BRETHREN talent when available and su port BRETHREN works.

BRETHREN MISSIONARY
HERALD
December 13, 1969

SISTERHOOD OF MARY AND MARTHA

Theme—"In Times Like These"
Theme verse—Ephesians 5:16
Motto—"Do God's Will"
Colors—*White* symbolizes worship, as portrayed in the life of Mary. *Green* symbolizes service, as portrayed in the life of Martha.
Aim—To develop every girl to be a living testimony for her Master; to give to girls of dimly-lighted regions an opportunity to know Jesus Christ as their personal Saviour.

SMM National Officers

(After May 15, use address in parenthesis)
Pres.—Pam Edenfield, Bob Jones University, Greenville, South Carolina (R. R. 2, Box 551, Uniontown, Pa. 15401)
V. Pres.—Sharon Magill, R. D. 1, Box 426, Hollidaysburg, Pa. 16648
Secy.—Jane Hoover, R. D. 1, Box 4, Rittman, Ohio 44270
Asst. Secy—Brenda Journay, Grace College, Winona Lake, Ind. 46590 (756 Center St., Berne, Ind. 46711)
Treas.—Rose Leistner, Grace College, Winona Lake, Ind. 46590 (R. R. 1, Rockford, Ohio 45882)
Editor—Donna Hawbaker, Parkview School of Nursing, Ft. Wayne, Ind. (Dallas Center, Iowa 50063)
Matroness—Mrs. Robert L. Boze, R. R. 1, Box 224-D, Berne, Ind. 46711
Asst. Patroness—Mrs. Gerald Polman, 824 N. Verde Ave., Rialto, CA 92376
Devotional Program Chm.—Miss Marilyn Vnasdale, Box 365, Winona Lake, Ind. 46590

District Presidents and Patronesses

Allegheny—Pres., Pam Edenfield, R. R. 2, Box 551, Uniontown, Pa. 15401. Pat., Mrs. William Firl, R. D. 2, Box 8, Meyersdale, Pa. 15552
Ameri-Mex—Pres., Faith Stroup, 6522 Goodwin, San Diego, Calif. 92111. Pat., Mrs. Alys Haag, 425 Sunset Ave., San Ysidro, Calif. 92073
East—Pres., Linda Diehl, R. R. 1, Hollidaysburg, Pa. 16648. Pat., Mrs. W. Wayne Baker, 215 Arthur St., Kittanning, Pa. 16201
Florida—Mrs. Durwood Brooks, 4850 N.W. 10 Terrace, Ft. Lauderdale, Fla. 33309
Indiana—Pres., Judy Ashman, 205 13th St., Winona Lake, Ind. 46590. Pat., Mrs. Jerry Franks, 1597 Greenhill Dr., Brookwood Add., Warsaw, Ind. 46580
Iowa—Pres., Jane Ryerson, 909 Lyon, Des Moines, Iowa 50316. Pat., Mrs. Jack Lesh, R. R. 3, LaPorte City, Iowa 50651
Michigan—Pres., Brenda Burgess, 1407 Prospect St., Lansing, Mich. 48912. Pat., Mrs. Joyce Taylor, R. R. 656, Moran P.O., Ozark, Mich. 49760
Mid-Atlantic—Pres., Debbie Reubeck, 33 Westside, Hagerstown, Md. 21740. Pat., Mrs. Theodore Hare, 728 Winchester Ave., Martinsburg, W. Va. 25401
Midwest—Pres., Roberta Gonzales, Box 1002, Taos, New M. 87571. Pat., Mrs. Sandra Firl, 6532 Urban Ct., Arvada, Colo. 80002
No. Atlantic—Pres., Becky Allen, 648 Lincoln St., York, Pa. 17404. Pat., Mrs. Allan Ray Frey, Sr., R. R. 1, Anchor Rd., Washington Boro, Pa. 17582
Northcentral Ohio—Pres., Marilyn Jones, Box 621, Galion, Ohio 44833. Pat., Mrs. Dale Berry, Box 89, Perrysville, Ohio 44864
Northeastern Ohio—Pres., Cindy Hoffman, 125 Lincoln St., Hartville, Ohio 44632. Pat., Mrs. M. C. Dunlap, 1626 23rd St., N.W., Canton, Ohio 44709
Northwest—Pres., Joy Mayes, Box 87, Sunnyside, Wash. 98944. Pat., Mrs. Georgenia Rager, 825 So. Ermine St., Albany, Oreg. 97321
So. Calif.-Ariz.—Pres., D. McGinnis, 106 Normandy Ct., Anaheim, Calif. 92806. Pat., Mrs. Naomi Nunn, 11719 Monrovia, Lynwood, Calif. 90262
So. Ohio—Pres., Mary Kreitzer, 4370 Faraday Ct., Dayton, Ohio 45416. Pat., Miss Wilma Hartley, 9330 Pearson Rd., West Milton, Ohio 45383
Southeast—Pres., Debbie Brayles, Route 1, Limestone, Tenn. 37681. Pat., Mrs. Velma Cundiff, 3813 Long Meadow Ave., N.W., Roanoke, Va. 24017



Report on the Assembly

Just one year ago, ownership and control of the Winona Lake Christian Assembly was transferred to Grace Schools. This was necessary to preserve and perpetuate the seventy-five year-old organization's ministry. The Grace Board of Trustees undertook this added responsibility for the mutual benefit that would be derived

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By Dr. Herl A. Hoy

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1969-70 SMM OFFERINGS GOALS, RECOMMENDATIONS

OFFERINGS

(Make checks payable to National SMM)

1. Sept.-Nov. (Due Dec. 10, 1969)–Home Interests–Grace College–furnish prayer room and Alto or Bass Clarinet for Music Dept. . . $ 1,000
2. Dec.-Feb. (Due Mar. 10, 1970)–Operation SMM 1,000
3. Mar.-May (Due June 10, 1970)–Birthday Offering–$450 each for three of our missionary children's higher education 1,350
4. June-Aug. (Due Sept. 10, 1970)–Christian Education Dept. 1,000

LOCAL ORGANIZATION GOALS

1. At least one cabinet meeting in the fall and one in the spring, the fall meeting for program and overall planning and the spring one for evaluation of your own group.
2. Send an annual report of the Martha Goal No. 1 projects completed to the national v. pres., Sharon Magill, R. R. 1, Box 426, Hollidaysburg, Pa. 16648 and the district patroness by July 1.
3. All national offerings sent in by the specified date to Brenda Journey, Grace College, Winona Lake, Ind. 46590 (after May 15, mail to 756 Center St., Berne, Ind. 46711). Make checks payable to national SMM.
4. Return the local statistical blanks, one to the district patroness, one to the national secy., by July 1, and keep one for the local files.
5. Each girl purchase her own handbook.
6. That SMM be presented to the church in a special service sometime during the year. This should be done in cooperation with the pastor and the church program. (Remember, Apr. is SMM birthday month.)
7. At least 75 percent of the girls complete all Mary and Martha goals.

DISTRICT ORGANIZATION GOALS

1. A district project.
2. A two-to-four minute written achievement report to be given by the district president or representative at the national board meeting. Retiring president to be responsible for it.
3. District patroness send out statistical blanks to local groups by May 15, compile the returned reports, and send one copy to the national secy., by July 15, keeping one copy for the district files.
4. District help its president or girl representative to attend board meetings ($15 or more, depending on the distance).
5. The district patroness contact newly organized churches or churches without SMM's, that they might receive the SMM materials which will help them organize their group.
6. Each district submit $5.00 or more toward the "Girl of the Year" scholarship each year, sending it with the statistical blank.
7. Each district secy. send a letter to the national editor after each district rally reporting their meeting with a summary of the program.

RECOMMENDATIONS

We recommend:

1. That local SMM's meeting all local orga zation goals be recognized as honor SMM's by t district.
2. That districts meeting all district organi tion goals be recognized as honor districts.
3. That Marilyn Vnasdale be appointed tional devotional program chm. for 1969-70.
4. That the 1969-70 devotional program completed and in the hands of the national votional program chm. by Dec. 31, 1969.
5. That the devotional program committ for 1971-72 be from the Ameri-Mex Distri with Mrs. Alys Haag as chm., and that a skelet outline of the devotional program be sent to t national devotional program chm. by Dec. 1969.
6. That Donna Hawbaker be appointed tional editor.
7. That Brenda Journay be appointed natio fin. secy.
8. That Rose Leistner be appointed natio treas.
9. That the national board meet previous conference and that each member receive $5. per working day present.
10. That the SMM Girl of the Year be select and honored at national conference with district nominations sent to the national patron by Aug. 1.
11. That each local SMM award quarte awards (other than national awards) to their gi as they deem necessary.
12. That the awards for the personal goals as follows:

For memorization of a book of the Bible:
1. $15.00 toward national youth conferenc
2. $7.50 toward material ordered from Brethren Missionary Herald Co.
3. Key necklace (Seniors only)
4. Two SMM sweatshirts–one green and white

For Seniors reading the Bible through:
1. *Living Prophecies*
2. A Christian book
3. Green or white sweatshirt

For Middlers reading the Old Testament throug
1. *Living Psalms and Proverbs*
2. A Christian book
3. Green or white sweatshirt

For Juniors reading the New Testament throug
1. *Living Letters*
2. A Christian book
3. Green or white sweatshirt

BRETHREN MISSIONARY
HERALD
December 13, 1969



THE NATIONAL FELLOWSHIP OF BRETHREN MINISTERS

hm.–George Peek
. Chm.–Henry Rempel
ecy.–Jerry Young
sst. Secy.–Robert Russell
in. Secy.–George Christie
reas.–Dale Hostetler

(MINUTES)
Tuesday, August 12

The meeting opened at 7:30 a.m. in the inona Lake Free Methodist Church, with Ray ompson leading the prayer session. He spoke the subject, "Sir, We Would See Jesus."

Chairman Fred Fogle welcomed the ministers the first business session at 8:15, thanking the stor and people of the Winona Lake Free thodist Church for the use of their facilities. ie secretary was instructed to write a letter to e church expressing our gratitude.

Jack Peters, chm. of the Membership Comttee, presented the initial membership report. was moved that the report be accepted. It was o moved that the names of the ministers in the utheast District be read, and that they be inded in the initial membership report. Having mitted a late membership report, this district s originally omitted.

Those missionaries in active foreign service o were present in the meeting were recognized: ith Altig, Bill Burk, Walter Haag, Marvin Goodn, Jake Kliever, Eddie Mensinger.

The following new men were introduced to ministerium: Jack Galey, Don Brotherton, n Marken, John Gregory, Harold Jones, Eugene rtin, Joe Coppinger, Clifford Wicks, Mike lovski, Glenn Coats, Edward Clark, Dick Cron, nk Turman.

A memorial session was conducted by Homer Kent, Sr., honoring the men of our Fellowship o had gone to be with the Lord during the past r. In each case, the pastor of the church in ich the deceased was a member was requested speak in memory of his life and work. Charles man spoke in memory of Alva J. McClain, liam Howard spoke in memory of William y, Forrest Lance spoke in memory of Elias White, James Custer spoke in memory of nk G. Coleman, Sr., and Howard Mayes spoke memory of Lester Huber. Richard DeArmey the ministerium in prayer, closing the memo- session.

Fred Fogle submitted the question of inviting n Skinner as a speaker to our next annual ion. No action was taken.

The ministerium of the So. Calif.-Ariz. District orted on their study of the need for negro inement in our ministry. It was moved that report be accepted, and reproduced for each nber of the ministerium.

The Program Committee presented the pron for the week. Gratitude was expressed to the Missionary Herald Company for their service in printing the program. The meeting was closed with prayer by Wendell Kent.

Wednesday, August 13

The ministerium reconvened at 7:30 a.m., with Robert Thompson leading the prayer session. Taking his text from John 4:46-54, he spoke on the subject of "Faith."

Fred Fogle called the meeting to order at 8:15, following a brief break. The minutes of the previous meeting were read, and approved as corrected.

The following new men were introduced to the ministerium: Harold Combs, Robert Spencer, Paul Roehart, Tim Kaufman.

Lester Pifer reported on the ministry of Brethren Home Missions, and made literature packets available to the men. He expressed the appreciation of the Brethren Home Missions Council for the support of the ministers.

Warren Tamkin, chm. of the Nominating Committee, presented the election ballot. Fred Fogle opened the floor for additional nominations.

Jerry Young explained the concern of the current officers for better organization, and placed before the ministerium the following motion: That the duly elected officers for next year be directed to serve as a constitutional review committee, and that they continue the study begun by the current officers. They are further directed to present at next year's annual session a recommended constitution for the consideration of the national ministerium. Don Miller led the ministerium in prayer, bringing the business session to a close.

Following a time of prayer and praise, John C. Whitcomb spoke on the subject of "Neo-Evangelicalism 1969." Following the presentation, the floor was opened for discussion and questions. Chairman Fogle led the ministerium in closing prayer.

Thursday, August 14

The ministerium reconvened at 7:30 a.m., with Arnold Kriegbaum leading the prayer session. He spoke from 2 Chronicles 15:1-7, on "Our Fellowship, Our Faith, and Our Fruit."

The business session was called to order at 8:15. Minutes of the previous meeting were read and approved.

The chairman called for further introductions of new men. No more introductions were made at this time.

The results of the election of officers was as follows: Chm., Kenneth Ashman; V. Chm., Henry Rempel; Rec. Secy., Jerry Young; Asst. Rec. Secy., Robert Russell; Fin. Secy., George Christie; Treas., Dale Hostetler.

Jack Peters, chm. of the Membership Committee, presented a second report. Further corrections and additions were made to the initial report.

William Schaffer and Phillip Simmons made announcements relative to the Brethren retirement program for ministers.

Ralph Colburn reported on the new printing

Report on the Assembly

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plant now operated by the Brethren Missionary Herald Company.

Robert Thompson expressed his desire to see Brethren men used as speakers in our own district and national conferences. He spoke on the need for unity among our churches, and for the need to develop confidence in our people for Brethren work.

Russell Barnard, moderator of the conference, asked the ministers to assist in the quieting of the auditorium during conference business sessions.

Fred Fogle explained the history of the use of study commissions in our ministerium, and introduced Norman Uphouse as the director of the study commissions for this year. He presented the study areas as printed in the program, and announced the leaders for each group. Following dismissal to the various groups, the ministerium spent the rest of the hour in study.

Friday, August 15

The ministerium reconvened at 7:30 a.m., and was led in its prayer session by Merton Lambert. He spoke on the subject of "Abiding in Christ," using the text from John 15.

The business session was called to order at 8:15. The minutes of the previous meeting were read and approved.

Merton Lambert presented the work of the Christian Education Department in the recruitment of young people for Christian service. He explained the TIME and BSLV programs.

It was announced that Kenneth Ashman declined his election to the office of chairman, due to the press of other duties. The names of W. A. Ogden and True Hunt were retained as nominees, and the floor was opened for further nominations. George Peek was nominated, and the election was then conducted.

Further introductions were made, with the following new men being introduced: Ray Johnson, Ronald Guiles, Don Poland, George Wilhelm, and Tom Miller.

Jack Peters presented a printed ministerial list, including the latest additions and corrections.

Randall Poyner, chairman of the Licensure and Ordination Committee, presented a report of their work during the preceding year. Printed recommendations were made available to all the men for their consideration. It was moved that since it appears that this matter is without the scope of examination for licensure and ordination (that is, regarding inter-relationships between district and national ministeriums), we recommend that a committee study this subject and report back to this ministerium at a future date.

Following a time of worship in song and prayer, the chairman introduced Dr. Jack Hyles who presented his first message in a series of two, speaking of things which can improve our ministry.

The chairman closed the meeting with announcements and prayer.

Saturday, August 16

The ministerium reconvened at 7:30 a.m., with Ralph Colburn leading the prayer session. Following a brief devotional, the ministers divided into smaller groups for prayer.

The business session was called to order 8:15. The minutes of the previous meeting we read and approved as corrected.

Jerry Young distributed the membership car to the various districts.

Jack Peters announced that a final printe membership list would be made available to ea member. The floor was opened to final additio and corrections.

The last call for introductions of new men the ministerium was made. Dorian Kaeppel w introduced.

Randall Poyner, chairman of the Committ on Licensure and Ordination, made a final repo on the work of the committee. Discussion a questions followed the report. The ministe were encouraged to make further study of t recommendations submitted by the committe The need for licensure and ordination policies r lating to men coming from other denominatio was emphasized.

The Director of Development for Grace C lege, Richard Messner, reported on the minist of Grace Schools.

The newly elected officers for the year 196 70 were introduced, and our new Chairma George Peek, led the ministerium in prayer.

Following a praise and prayer service, Dr. Ja Hyles brought his second message on the subje "The Purpose of the Church."

The meeting was closed with announcemer and prayer.

Saturday Afternoon, August 16

The ministerium reconvened in room 110 the college classroom building at 2:00 p.m. Af prayer, Jerry Young presented the question continuing study commissions. Reaction of t ministers toward the program was requested. was moved that we continue the study co missions at our national ministerium meetings.

The chairman presented the suggestion o frequent newsletter, to inform our members current news items relating to the membersh Discussion followed. It was moved that a co mittee be formed, composed of James Dixc chm., Clyde Landrum and Homer Kent, Sr., study the matter of a newsletter and impleme plans for its initiation.

Dale Hostetler presented a report of our come and expenses during the preceding year.

The report of the So. Calif.-Ariz. Distr ministerium committee on race relations v presented for our consideration and discussi It was moved that items B through E of t recommendations in the report be adopted. was also moved that a group of five be appoin by the chair to study and refer back to this gro a standard procedure for transferring men fr one district to another within our national mi terium and also recommend a standard proced for bringing licensed or ordained men from ot denominations into our Fellowship and mi terium.

The minutes of the previous meeting w read along with the minutes of this meeting.

The meeting was closed with prayer.

BRETHREN MISSIONARY
HERALD
December 13, 1969

NATIONAL FELLOWSHIP OF BRETHREN LAYMEN

res.–Lt. Ed Jackson, 85 Central Ave., Westerville, Ohio 43081 (Tel. 621-882-1491). Member of Grace Brethren Church, Columbus, Ohio. Director of Identification Section of the Ohio State Highway Patrol.

'. Pres.–Walter R. Fretz, 402 Norway Dr., Lansdale, Pa. 19446 (Tel. 215-855-5566). Member of Grace Brethren Church, Telford, Pa. Banker.

ecy.–Harold E. Jones, P.O. Box 621, Galion, Ohio 44833 (Tel. 419-468-3306). Member of Grace Brethren Church, Lexington, Ohio. Supervisor of Official Weights for the Eastern Railroads.

.sst. Secy.–Ted R. Henning, 8399 Middlebranch Ave., N.E. Middlebranch, Ohio 44652 (Tel. 216-499-2754). Member of Grace Brethren Church, Middlebranch, Ohio. Teacher.

reas.–Fred Peters, 1022 Arch St., Ashland, Ohio 44805. Member of Grace Brethren Church, Ashland, Ohio. Salesman.

.sst. Treas.–Marlin Rose, P.O. Box 662, Winona Lake, Ind. 46590. Member Grace Brethren Church, Leesburg, Ind. Service Supervisor at Grace College.

ditor–Phil Landrum, 314 Shawnee Dr., Carol Stream, Ill. 60187 (Tel. 312-653-4588). Member of Grace Brethren Church, Wheaton, Ill. Journalist.

om. on Com.–Hugh Glenn, chm., R. R. 4 (South Barney Road), Ashland, Ohio 44805 (Tel. 419-324-3113). Member Grace Brethren Church, Ashland, Ohio. Contractor. Thomas L. Horney, 3521 Harrison Ave., N.W., Canton, Ohio 44709 (Tel. 216-492-1933). Member of Grace Brethren Church, Middlebranch, Ohio. Teacher. Wilbur E. Carlson, 61 West Park Dr., Shelby, Ohio 44875 (Tel. 419-347-6181). Member Grace Brethren Church, Galion, Ohio. Machinist.

1969-1970 Laymen's goal–reach and teach oys for Christ. Our goal is for every Brethren yman across the nation to win at least one boy or Christ and then to help teach and train this boy in the Christian life. As our Brethren laymen move out to do this we will see over 10,000 boys reached for Christ this year. President Ed Jackson has demonstrated his real burden for boys by going out and winning them to Christ.

First Sunday of November designated as "ANNUAL GRACE BRETHREN LAYMEN'S SUNDAY" for the purpose of promoting boys' and men's work in our denomination.

A united appeal for average gift of five dollars or more from each layman across the nation to be used as follows: one dollar to Grace College National Laymen's Scholarship Fund to help build the amount of $10,519.14 which we have invested with the Brethren Investment Foundation. Two dollars will be used to promote our National Fellowship of Brethren Laymen by buying space in the *Brethren Missionary Herald* and to promote the boys' work. Two dollars will go into the general fund for expenses. A decal incorporating the NFBC insignia to be offered to each layman contributing five dollars to the National Fellowship of Brethren Laymen.

Two of the National Fellowship of Brethren Laymen's scholarships of $250.00 each will be awarded by Grace College at the beginning of the 1970 school year to two Brethren boys entering Grace College with the intent to train for full-time Christian service such as pastors, missionaries and teachers planning to teach in Christian Day Schools. This past year five $100.00 scholarships were awarded to five students entering Grace College. These scholarships are provided from the interest from the money we have invested with the Brethren Investment Foundation.

1969 Conference Echoes

Sessions 151 through 154 were held in the auditorium of the Free Methodist Publishing House, Winona Lake, Indiana, beginning Tuesday, August 12 with a prayer period at 7:00 a.m. Wonderful fellowship followed at 7:30 a.m. with rolls and coffee. Fred Peters led the song service accompanied by Russell Enzor at the organ. Special music was rendered each day. There was an average attendance of 55 for the week.

Devotional periods were conducted by the following: Winford Bennett, pres. of the Michigan District Laymen; Jim Jackson, preacher boy of the year from Northcentral Ohio District; Keith Hirschey, pres. of So. Ohio District Laymen; Ray Naff, pres. of the Southeast District Laymen; and our National V. Pres., George Wilhelm.

Challenges were presented to the laymen to go out and reach and teach boys for Christ. Rev. Ralph Wiley, Protestant Chaplain of the Marion (Ohio) Correctional Institution challenged the men to go get the young people where they are, to get them with an attractive program and to get them for Jesus Christ.

Rev. Bruce Baker, Director of Northwoods Brigade leadership training center pleaded with the laymen to allow the Holy Spirit to lead us to boys.

Dr. Lloyd Fish, Clinical Psychologist from Roanoke, Va., brought some very clear and helpful thoughts on witnessing.



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Lt. Ed Jackson of the Identification Section of the Ohio State Highway Patrol of Columbus, Ohio, challenged the laymen to have a real burden for boys and win them to Christ.

The closing session was a blessing as we listened to the Gospel Messengers Quartet from Findlay, Ohio.

There were 216 laymen registered from 16 districts in our nation. This year 117 more laymen attended than did last year, with a grand total of 572 for the five days. The total income this year was $622.31.

District Presidents

Allegheny—E. A. Kelley, Sr., 4456 18th Ave., Parkersburg, W. Va. 25101

East—

Eastern section—Lloyd Harclerode, 259 Hillside, Everett, Pa. 15537

Western section—Richard Moore, 1146 Miles St., Johnstown, Pa. 15902

Indiana—Brooks Dawson, R. R. 7, Box 496, Elkhart, Ind. 46514

Iowa—Richard Burk, 2540 Dean, Des Moines, Iowa 50317

Michigan—Winford M. Bennett, 103 W. 4th St., Buchanan, Mich. 49107

Mid-Atlantic—Ralph Fitz, R. R. 4, Waynesboro, Pa. 17268

Midwest—John Salazar, 117 Pleasant, S.W., Albuquerque, N. Mex. 87107

No. Atlantic—James Knepper, R. R. 4, York, Pa. 17404

Nor-Cal—George Ehrhardt, 5842 Larry Way, North Highlands, Calif. 95660

Northcentral Ohio—Paul Corral, 316 W. 4th St., Ashland, Ohio 44805

Northeastern Ohio—William DeBoer, 2164 Marhofer Ave., Stow, Ohio 44224

Northwest—Willard Crews, Branch Rd., Harrah, Wash. 98933

So. Calif.-Ariz.—David Lenton, Box 50, Norwalk, Calif. 90650

So. Ohio—Keith Hirschey, R. R. 2, Brookville, Ohio 45309

Southeast—Ray Naff, 3148 Galloway Dr., S.W., Roanoke, Va. 24018

CHRISTIAN EDUCATION DEPARTMENT

Box 365, Winona Lake, Ind. 4659(

Pres.—Forrest Jackson
V. Pres.—Howard Mayes
Secy.—Harold Penrose
Asst. Secy.—Robert Kern
Member-at-Large—James Dixon
Member-at-Large—John Terrell
Director—Harold H. Etling
Asst. to Director and Youth Coordinato
Merton A. Lambert
Office Mgr.—Miss Bobbette Osborn
Accountant—Miss Janet Bell
Office Secy.—Miss Nancy Hall
Office Secy.—Mrs. Ed Scofield
Board members are listed on page 3

All correspondence relating to Christi education work should be addressed to t Christian Education Department, P.O. B 365, Winona Lake, Indiana 46590

BOARD OF EVANGELISM

William Smith, director
Box 355, Winona Lake, Ind. 4659(

All correspondence relating to sched ing of evangelists should be directed William Smith. Checks should be ma payable to the Board of Evangelism a mailed to the above address.

Chm.—Robert Collitt
V. Chm.—Mason Cooper
Secy.—Dean Fetterhoff
Asst. Secy.—Edward Lewis
Treas.—Joseph Dombek
Asst. Treas.—Richard Sellers

Board members are listed on page 4.

BRETHREN MISSIONARY
HERALD
December 13, 1969

District Conference Organizations

ALLEGHENY

Allegheny Fellowship of Brethren Churches

Next annual conference: June 29, 30 nd July 1, 1970

Executive Committee
Mod.—Dean Risser
V. Mod.—Robert Burns
Secy.—Mrs. John Hottle, Friedens, Pa. 15541
Asst. Secy.—Mrs. Fred Walter, Listie, Pa.
Treas.—James Lunden, 725 Beech St., Grafton, W. Va. 26354
Stat.—Paul Mohler, 45 W. St. Charles St., Grafton, W. Va. 26354
Members at Large—Fred Walter, Nancy Funderburg

NFBC Executive Committee
True Hunt

Auditors
Ben Callis, Mildred Durham, Mrs. Frances Herring

Committee on Committees
E. A. Kelley, Mrs. Donald Cale, Shimer Darr

Credentials
Roy Kreimes, Mrs. Shimer Darr, Mrs. Clarence Firl

Comp
Director—True Hunt
Manager—James Hoffmeyer

Laymen
Pres.— E. A. Kelley
V. Pres.—C. E. Harsh
Secy.-Treas.—Robert Riffle, Rt. 2, Washington, Pa.

Ministerial Examining Board
Chmn.—Paul Mohler
V. Chmn.—Fred Walter
Secy.—Robert Burns
Michael Funderburg

District Mission Board
Chmn.—Roy Kreimes
V. Chmn.—Dave Thompson
Secy.—True Hunt
Asst. Secy.—Paul Mohler
Ben Callis, Rex Ullom, C. J. Lunden, Charles Landis, Russell Beech, James Miller, Carl Grew, Richard Tracewell, Robert Smith, Robert Wingard, Bruce Rosner, R. J. Ullom, Edward Ross, James Kimmel, Daniel Lewis

Rules and Organization
Arthur Collins, Dave Thompson, Mrs. John Hottle

Women's Missionary Council
Pres.—Mrs. Paul Mohler
1st. V. Pres.—Mrs. Frances Herring
2nd. V. Pres.—Mrs. Roy Kreimes
Secy.—Mrs. Russel Yoder, R.R. 1, Meyersdale, Pa.
Treas.—Mrs. James Miller, 503 Beachley St., Meyersdale, Pa. 15552
Program Chmn.—Mrs. Roy Kreimes
Prayer Chmn.—Mrs. Nancy Funderburg
SMM Patroness—Mrs. William Firl
Asst. Patroness—Mrs. Paul Mohler
District Editor—Mrs. Dean Risser

Ministerium
Chmn.—Shimer Darr
V. Chmn.—True Hunt

Report on the Assembly

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By Dr. Herr A. Hoy

Pres Grac The Sem Grac

Secy.-Treas.—Roy Kreimes
Asst. Secy.-Treas.—Michael Funderburg

Moderator's Address

Chmn.—Mrs. E. Brenneman
James Miller, Melvin C. Hobson

Resolutions

Donald Marken, Jerald Durham, Daniel Lewis

Sisterhood of Mary and Martha

Pres.—Pamela Edenfield
V. Pres.—Linda Sue Rosner
Secy.—Pamela Hunt,
350 Morgantown St., Uniontown, Pa. 15401
Treas.—Robyn Firl,
R.D. 2, Box 8, Meyersdale, Pa. 15552
Patroness—Mrs. William Firl
Asst. Patroness—Mrs. Paul Mohler
Jr. Representative—Mary Hoover

Youth

Pres.—Dean Risser
V. Pres.—Shimer Darr
Secy.—James Hoffmeyer

Cooperating Churches

Accident, Md.—First Grace Brethren
Aleppo, Pa.—Aleppo Brethren
Coolville, Ohio—Grace Brethren
Cumberland, Md.—Grace Brethren
Grafton, W. Va.—First Brethren
Jenners, Pa.—Jenners Brethren
Listie, Pa.—Listie Brethren
Meyersdale, Pa.—Meyersdale Brethren
Meyersdale, Pa.—Summit Mills Brethren
Parkersburg, W. Va.—Grace Brethren
Pittsburgh, Pa.—Grace Brethren
Somerset, Pa.—Grace Brethren
Stoystown, Pa.—Reading Brethren
Uniontown, Pa.—First Brethren
Weirton, W. Va.—Weirton Brethren
Washington, Pa.—Grace Brethren
Westernport, Md.—Mill Run Grace Brethren

EAST

The East Fellowship of Brethren Churches

Next annual Conference: Blue Kn Ski Lodge, April 24-26, 1970

Executive Committee

Mod.—Kenneth Koontz
V. Mod.—William Snell
Secy.—Ralph Burns, 210 Wonder St. Johnstown, Pa. 15905
Asst. Secy.—Robert Clinton
Treas.—Sheldon W. Snyder,
609 26th St., Altoona, Pa. 16602
Stat.—Miss Rose Snyder,
211 2nd St., Conemaugh, Pa. 1590
Members at Large—Don K. Rager, I Don Rough

NFBC Executive Committee

Robert D. Crees, Wesley Haller

Auditors

Blair Dick, Carl Uphouse, Paul Rea

Committee on Committees

Fred Bentz, Carl Uphouse, I. E. Mill

Credentials

Robert Russell, Ralph Burns, Charles Miller

Laymen

Pres.—Richard Beach

Ministerial Examining Board

Chmn.—Wesley Haller
Secy.—Robert Clinton

District Mission Board

Chmn.—Ralph Burns
Secy.-Treas.—William Snell
S. L. Sperry, I. E. Miller, Grover Snyde Roy Graffius, Maurice Byers, Clifford Burket, Hubert Hammond, Orville Baker, Rudy Mayko, Paul Ream, Fre Bentz, Marshall Miller, Harry Replogl Frank Turman, All active pastors of th district

BRETHREN MISSIONARY
HERALD
December 13, 1969

Nominating Committee
Vayne Baker, Don Rager, Fred Bentz

Rules and Organization
Villiam Snell, Robert Crees,
omer Lingenfelter

Women's Missionary Council
res.—Delores Hillard
st V. Pres.—Janice Koontz
nd V. Pres.—Ruth Barndt
ecy.—Betty Huntsman, Martinsburg, Pa.
reas.—Mrs. Joanne Beach
309 E. Bell Ave., Altoona, Pa., 16601
rayer Chmn.—Mrs. Beulah Crees
MM Patroness—Mrs. Wayne Baker
sst. Patronesses—Mrs. James Calhoun, Mrs. Ralph Burns

Ministerium
hmn.—Robert Russell
ecy.-Treas.—Don K. Rager

Moderator's Address
hmn.—Carl Uphouse,
ean Walter, Sheldon Snyder

Resolutions
obert Clinton, Willard Gates,
rank Turman

Sisterhood of Mary and Martha
res.—Linda Diehl
. Pres.—Alyce Wallace
ecy.—Paula Snell, Martinsburg, Pa.
reas.—Jeanette Russell, Everett, Pa.
atroness—Mrs. Wayne Baker
sst. Patronesses—Mrs. James Calhoun, Mrs. Ralph Burns
. Representative—Melody Walls

Youth
res.—William Snell
. Pres.—Wesley Haller
ecy.-Treas.—Kenneth Koontz, R.R. 1, Box 288, Conemaugh, Pa. 15909
ll active pastors of the district

Cooperating Churches
ltoona, Pa.—First Brethren
ltoona, Pa.—Grace Brethren
onemaugh, Pa.—Conemaugh Brethren
onemaugh, Pa.—Pike Brethren
Conemaugh, Pa.—Singer Hill Grace Brethren
Duncansville, Pa.—Leamersville Grace Brethren
Everett, Pa.—Everett Grace Brethren
Greensburg, Pa.—Grace Brethren
Hollidaysburg, Pa.—Vicksburg Brethren
Hopewell, Pa.—Grace Brethren
Jefferson Center, Pa.—Calvary Brethren
Johnstown, Pa.—First Brethren
Johnstown, Pa.—Geistown Grace Brethren
Johnstown, Pa.—Riverside Brethren
Kittanning, Pa.—First Brethren
Kittanning, Pa.—North Buffalo Brethren
Martinsburg, Pa.— First Brethren

FLORIDA

Florida Fellowship of Brethren Churches

Next annual conference: Grace Brethren Church, Maitland, Fla.

Executive Committee
Mod.—Edward Lewis
V. Mod.—R. Paul Miller
Secy.—Mrs. Claudine Brooks, 4850 N.W. 10th Terrace, Fort Lauderdale, Fla. 33309
Asst. Secy.—Edith May
Treas.—Ervin Eaker, 651 N.E. 8th Ct., Pompano Beach, Fla. 33060
Stat.—Herman Hostettler, 2277 Bethel Blvd., Boca Raton, Fla. 33432

NFBC Executive Committee
Jack Peters

Committee on Committees
F.C. Rohrer, Edison Yoder, Oscar Lowe

Credentials
Helen Davidson, Wilma La Martin, Ann Smucker

Camp
Director—Gene Witzky



Report on the Assembly

Just one year ago, ownership and control of the Winona Lake Christian Assembly was transferred to Grace Schools. This was necessary to preserve and perpetuate the seventy-five year-old organization's ministry. The Grace Board of Trustees undertook this added responsibility for the mutual benefit that would be derived

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By Dr. Heri A. Hoy

Pres. Grac The Sem Grac

Board of Trustees
Edison Yoder, Marvin Good, Marlan Denlinger

District Mission Board
Chmn.—R. Paul Miller
Secy.-Treas.—Vernon Latham
William Cole, Oscar Lowe, Vern Latham, Frank Tabor, Edison Yoder, Marlan Denlinger, Ken Ross, All district pastors

Women's Missionary Council
Pres.—Mrs. Ruth Latham
1st V. Pres.—Mrs. Margaret Witzky
Secy.—Mrs. Claudine Brooks, 4850 N.W. 10th Terrace, Fort Lauderdale, Fla. 33309
Treas.—Mrs. Pearl Rohrer, P.O. Box 762, Maitland, Fla. 32751
Prayer Chmn.—Mrs. Mildred Finfrock
SMM Patroness—Mrs. Claudine Brooks

Youth
Gene Witzky, Edward Lewis, Ethel Rogers

Committee on Conference Goals
Jack Peters, Kay Taylor, Marlan Denlinger

Cooperating Churches
Fort Lauderdale—Grace Brethren
Fort Myers—Grace Brethren
Maitland—Grace Brethren
Margate—Grace Brethren
Okeechobee—Christian Brethren
Pompano Beach—Grace Brethren
St. Petersburg—Grace Brethren

INDIANA

Indiana Fellowship of Brethren Churches

Next annual conference: Christian Assembly Grounds, Winona Lake, Indiana, April 24-26, 1970

Executive Committee
Mod.—Jerry Young
V. Mod.—William W. Smith
Secy.—A. Rollin Sandy, General Delivery, Winona Lake, Ind. 46590
Asst. Secy.—David Willett
Treas.—Herman Schumacher, 4718 Indiana Ave., Elkhart, Ind. 46514
Stat.—Robert Moeller, 311 W. Walnu St., Flora, Ind. 46929
Members at Large—Mark Malles, Frank Poland

NFBC Executive Committee
M. Lee Myers, A. Rollin Sandy

Auditors
Kenneth Rucker, Paul Boyer, Glenn Baker

Committee on Committees
Charles Ashman, Scott Weaver, Gordon Bracker

Credentials
William W. Smith

Camp
Manager—Richard Sellers

Laymen
Pres.—Brooks Dawson
Secy.-Treas.—Chester Stoner, 2406 Stoner Dr., Fort Wayne, In 46804

Ministerial Examining Board
Chmn.—Jerry Young
Secy.—M. L. Myers
All ordained pastors

District Mission Board
Chmn.—Richard DeArmey
Secy.—Frank Poland
Treas.—Robert Ervin, 1315 West Sherwood Terrace, Fort Wayne, Ind. 46807
All district pastors

Nominating Committee
Scott Weaver, Kenneth Russell, Sherwood Durkee

Rules and Organizations
Richard DeArmey, Gordon Bracker, Robert Moeller

BRETHREN MISSIONARY
HERALD
December 13, 1969

Women's Missionary Council
res.—Mrs. William Smith
t V. Pres.—Mrs. Gerald Cline
or. Secy.—Mrs. Ray Britton, 59303 Bremen Hwy., Mishawaka, Ind. 46544
ecy.—Mrs. Dale Castator, 2605 River Park Dr., Ft. Wayne, Ind. 46805
reas.— Mrs. Scott Weaver, R.D. 3, Box 273-A, Elkhart, Ind.
rayer Chmn.—Mrs. Beulah Fetterhoff
MM Patroness—Mrs. Gerald Franks
sst. Patroness—Mrs. Lester Pifer

Ministerium
hmn.—A. Rollin Sandy
. Chmn.—Richard Sellers
ecy.—Gerald Root
reas.—Kenneth Russell

Moderator's Address
hmn.—Mark Malles
avid Willett, Blaine Bailey

Resolutions
ichard Sellers, Gerald Root, obert Foltz

Sisterhood of Mary and Martha
res.—Judy Ashman
. Pres.—Becky Russell
ecy.—Martha Male R.R. 3, Warsaw, Ind. 46580
reas.—Betty Bowman 1503 Chestnut St., Winona Lake, Ind. 46590
atroness—Mrs. Gerald Franks
sst. Patroness—Mrs. Lester Pifer

Youth
District Ministerium

Cooperating Churches
erne, Ind.—Bethel Brethren
lay City, Ind.—First Brethren
lkhart, Ind.—Grace Brethren
lora, Ind.—Grace Brethren
ort Wayne, Ind.—First Brethren
ort Wayne, Ind.—Grace Brethren
Goshen, Ind.—Grace Brethren
Indianapolis, Ind.—Grace Brethren
Leesburg, Ind.—Leesburg Brethren
Osceola, Ind.—Bethel Brethren
Peru, Ind.— Peru Brethren
Sidney, Ind.—Sidney Brethren
South Bend, Ind.— Ireland Road Grace Brethren
Warsaw, Ind.—Warsaw Community Grace Brethren
Wheaton, Ill.—Wheaton Grace Brethren
Winona Lake, Ind.—Winona Lake Brethren

IOWA

Iowa District Conference of Brethren Churches

Next annual conference: Grace Brethren Church, Cedar Rapids, Iowa, June 19-20, 1970

Executive Committee
Mod.—James B. Marshall
V. Mod.—Milton Ryerson
Secy.—Mrs. Roger Herr, Dallas Center, Iowa 50063
Treas.—Ted Coulson, 1372 East 13th, Des Moines, Iowa
Stat.—Mrs. Ray Andrew, Rt. 2, Leon, Iowa 50144

NFBC Executive Committee
Milton Ryerson

Auditors
Roger Herr, Warren Fiscel, Dr. Nymeyer

Committee on Committees
Glen Welborn, Ralph Grady, Don Brotherton

Credentials
Don Jentes, Roger Herr



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By Dr. Heri A. Hoy

Pres Grac The Sem Grac

Camp

Director—Don Brotherton
Asst. Director—Walt Cochran

Laymen

Pres.—Lloyd D. Wenger
Secy.-Treas.—Clyde Williams
Boy's Adviser—Marvin Intermill

Ministerial Examining Board

All ordained district pastors

District Mission Board

Chmn.—Glen Welborn
Secy.-Treas.—Jack Lesh
Ray Andrew, Ted Coulson, Al Gorsh, Roger Herr, Erwin Lortz, Clem Thompson
All district pastors

Women's Missionary Council

Pres.—Mrs. Russell Carter
1st. V. Pres.—Mrs. Don Brotherton
Secy.—Mrs. Glen Hoover, Dallas Center, Iowa
Treas.—Mrs. Michael Bisek, Cedar Rapids, Iowa
Prayer Chmn.—Mrs. Ray Andrew
SMM Patroness—Mrs. Jack Lesh
Asst. Patroness—Mrs. Milton Ryerson
District Editor—Mrs. Vernon Schrock

Ministerium

Chmn.—Simon Toroian
V. Chmn.—Don Brotherton
Secy.-Treas.—Donald Jentes

Moderotor's Address

Chmn.—Milton Ryerson
Merlin Berkey, Ray Andrew

Resolutions

Donald Farner, John Aeby, Simon Toroian

Sisterhood of Mary and Martha

Pres.—Jane Ryerson
V. Pres.—Yvonne Ryerson
Secy.—Linda Peterson, Garwin, Iowa
Treas.—Susan Johnson

Youth

Pres.—Michael Marshall
V. Pres.—Don Brotherton, Jr.
Publicity Chmn.—Jane Ryerson
Music Chmn.—Yvonne Ryerson

Cooperating Churches

Cedar Rapids, Iowa—Grace Brethren
Dallas Center, Iowa—First Brethren
Davenport, Iowa—Grace Brethren
Des Moines, Iowa—First Brethren
Garwin, Iowa—Carlton Brethren
Leon, Iowa—Leon Brethren
North English, Iowa—Pleasant Grove Grace Brethren
Omaha, Nebraska—Grace Brethren
Waterloo, Iowa—Grace Brethren
Winona, Minn.—Grace Brethren

MICHIGAN

Michigan District Fellowship of Brethren Churches

Next annual conference: Grace Brethren Church, Jackson, Michigan, May 1 2, 1970

Executive Committee

Mod.—Earl Funderburg
V. Mod.—Robert Gahris
Secy.—Mrs. Charles Flowers, R.R. 2, Alto, Mich. 49302
Treas.—Ben Mensinger, R.R. 2, Three Oaks, Michigan 4912
Stat.—Mrs. Violet Shipley, Trout Lake, Mich. 49793
Members at Large—Ora Smith, George Zemek

NFBC Executive Committee

Gerald Kelley, Gilbert Hawkins

Committee on Committees

Robert Poirier, Roy Erb, Frank Dospo

BRETHREN MISSIONARY
HERALD
December 13, 1969



Camp
ector—Gerald Kelley

Laymen
s.—Winford Bennett
Pres.—Ora Smith
y.-Treas.—Lloyd Miller,
R.R. 2, Alto, Mich.

Ministerial Examining Board
mn.—Gilbert Hawkins
y.—Randall Poyner
ssell Sarver, Charles Flowers,
rl Funderburg, Gerald Kelley

District Mission Board
mn.—Richard Cornwell
y.—Clarence Taylor
as.—Dale Myers
ssell Sarver, Donald Taylor, Gerald
lley, Randall Poyner, Charles
wers, Robert Poirier, Ora Smith,
y Erb, Frank Kauffman, Harold
ason, Dean Wilson

Women's Missionary Council
s.—Mrs. Gerald Kelley
. V. Pres.—Mrs. Robert Poirier
d V. Pres.—Mrs. Richard Cornwell
y.—Mrs. Gilbert Hawkins,
519 Fern Ave., Jackson, Mich. 49202
as.—Mrs. Ben Mensinger,
R.R. 2, Three Oaks, Mich. 49128
yer Chmn.—Mrs. Myron Schlott
strict Editor—Mrs. Charles Flowers

Ministerium
mn.—Charles Flowers
y.-Treas.—Gerald Kelley

Sisterhood of Mary and Martha
s.—Brenda Burgess
y.-Treas.—Karolyn Mensinger,
R.R. 1, Box 136, Sawyer, Mich.
roness—Mrs. Donald Taylor,
Trout Lake, Mich.

Youth
s.—Gerald Kelley
y.-Treas.—Richard Cornwell,
2591 Darby Rd., Clarksville, Mich.

Cooperating Churches
Alto, Mich.—Calvary Brethren
Berrien Springs, Mich.—Grace Brethren
Hastings, Mich.—Grace Brethren
Jackson, Mich.—Grace Brethren
Lake Odessa, Mich.—Grace Brethren
Lansing, Mich.—Grace Brethren
New Troy, Mich.— New Troy Brethren
Trout Lake, Mich.—Grace Brethren

MID-ATLANTIC

Mid-Atlantic Fellowship of Brethren Churches

Next annual conference: Camp Wabanna, Mayo, Maryland, June 5-7, 1970

Executive Committee
Mod.—Harold Arrington
V. Mod.—Charles Thornton
Secy.—Mrs. Virginia Shingleton,
18 Coffman Ave., Hagerstown, Md.
21740
Asst. Secy.—Miss Mary Merrick
Treas.—Roy Lowery, 118 W. Potomac
St., Williamsport, Md. 21795
Stat.—Clyde Vance, Patuxent Wild Life
Refuge, Laurel, Md.

NFBC Executive Committee
Harold Arrington, Gerald Teeter,
Robert Dell (Alt.)

Committee on Committees
Wendell Kent, Dr. Paul Miller,
Charles Ditto, Jr.

Credentials
Charles Thornton, Charles Ditto, Jr.

Camp
Gerald W. Teeter

Ministerial Examining Board
Chmn.—Wendell E. Kent
Secy.—Gerald Teeter

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By Dr. Heri A. Hoy

Pres. Grac The Sem Grac

District Mission Board
Chmn.—Robert Collitt
Secy.—Wendell Kent
Treas.—Charles Ditto, Jr.
1237 Salem Ave., Hagerstown, Md. 21740

Naminating Committee
Chmn.—Gerald Teeter
Frank Gardner, Sr., Ralph Fitz

Sunday School Committee
Clyde Vance, Donald Misner, Mrs. Margie Stouffer

Women's Missionary Council
Pres.—Mrs. Gerald Teeter
1st V. Pres.—Mrs. David Sisler
Secy.—Mrs. Leonard Shingleton, 18 Coffman Ave., Hagerstown, Md. 21740
Treas.—Mrs. Paul Miller, 224 W. Main St., Waynesboro, Pa. 17268
Program Chmn.—Mrs. Myrtle Gregory
District Editor—Mrs. Wendell Kent

Ministerium
Chmn.—Wendell Kent
V. Chmn.—Robert Dell
Secy.—Gerald Teeter
Treas.—Robert Collitt

Moderator's Address
Chmn.—James Dixon, Jr.
Paul Hawbaker, Frank Gardner, Sr.

Resolutions
Paul Dick, Robert Miller, Ralph Fitz

Youth
Pres.—Gerald Teeter
Secy.—Wendell E. Kent, 250 Philadelphia Ave., Waynesboro, Pa. 17268
Treas.—Robert Dell

Cooperating Churches
Alexandria, Va.—Grace Brethren
Hagerstown, Md.—Calvary Brethren
Hagerstown, Md.—Gay Street Bretheren
Hagerstown, Md.—Grace Brethren
Martinsburg, W. Va.—Rosemont Brethren
Seven Fountains, Va—Trinity Brethre
Washington, D.C.—First Brethren
Washington, D. C.—Grace Brethren Greater Washington
Waynesboro, Pa.—First Brethren
Hanover, Pa.—Grace Brethren
Winchester, Va.—First Brethren

MIDWEST

Midwest District of Brethren Churches

Next annual conference: Denve Colo., June 5-7, 1970.

Executive Committee
Mod.—Victor Rogers
V. Mod.—Robert Firl
Secy.—Mrs. Maxine Salazar, 117 Plea ant Ave., N.W., Albuquerque, N Mex. 87107
Treas.—Mrs. Jessie Keezer, Box 9 Beaver City, Nebraska 68926
Stat.—Mr. Ed Simons, 9020 Hickory Place, Thornton, Colorado 80229

NFBC Executive Committee
Robert Salazar

Committee on Committees
Jerry Classen, Mrs. Virginia Simons, Mrs Alvira Archuletta

Credentials
John Abraham, Harold Inman, Ed Simons

Laymen
Pres.—Paul Tollen
Secy.-Treas.—Ike Salazar, 149 Dani Circle, N.W., Albuquerque, New Mex. 87107
Editor—Lowell Miller

Ministerial Examining Board
Chmn.—Thomas Inman
All ordained elders of the district

BRETHREN MISSIONARY
HERALD
December 13, 1969



District Mission Board

Chmn.—Robert Salazar
Secy.-Treas.—Andy Varos
Albuquerque: Ike Salazar
Arvada: Barbara Acevedo
Beaver City: Jess Keezer
Cheyenne: John Abraham
Denver: Cecil Snodgrass
Portis: George Cone, Sr.
Taos: Andy Varos

Nominating Committee

Cecil Snodgrass, Ike Salazar
Lena Inman

Women's Missionary Council

Pres.—Mrs. Berneita Snodgrass
1st V. Pres.—Mrs. Doris Harper
2nd V. Pres.—Mrs. Maxine Salazar
Secy.—Mrs. Lee Valentine, 2375 So. Irving St., Denver Colo. 80219
Treas.—Mrs. Vivian Rogers, 149 Daniel Circle, N.W., Albuquerque, New Mexico 87107
Prayer Chmn.—Mrs. Adalaida Pacheco
SMM Patroness—Mrs. Sandra Firl
Asst. Patroness—Mrs. Sandy Miller
District Editor—Mrs. Geneva Inman

Ministerium

Chmn.—Tom Inman
Secy.-Treas.—Robert Firl

Sisterhood of Mary and Martha

Pres.—Roberta Gonzales
V. Pres.—Trudy Inman
Secy.-Treas.—Kay Gullett, 332 So. Canosa Ct., Denver, Col. 80219
Patroness—Mrs. Sandra Firl
Asst. Patroness—Mrs. Sandy Miller

Youth

Coordinator—Paul Tollen, 1630 So. Pearl, Denver, Colo. 80210

Cooperating Churches

Albuquerque, N. Mex.—Grace Brethren
Arvada, Colo.—Hackberry Hill Grace Brethren
Beaver City, Nebr.—Grace Brethren
Cheyenne, Wyo.—First Brethren
Denver, Colo.—Denver Grace Brethren
Portis, Kans.—First Brethren
Taos, New Mex.—Canon Brethren

NO. ATLANTIC

Northern Atlantic Fellowship of Brethren Churches

Next annual conference: Harvey Cedars, Long Island, New Jersey, May 1-3, 1970.

Executive Committee

Mod.—U. L. Gingrich
V. Mod.—Lee H. Dice
Secy.—John H. Line, Smokepipe Road, Souderton, Pa. 18964
Asst. Secy.—Roy Dice
Treas.—Walter Fretz
402 Norway Dr., Lansdale, Pa. 19446
Stat.—Kenneth Kohler,
1209 Pratt St., Philadelphia Pa. 19124

NFBC Executive Committee

U. L. Gingrich

Auditors

Fred Kalesse, John H. Line, Kenneth Kohler

Committee on Committees

Earle Peer, Warren Tamkin, Roy Davidson

Credentials

Lee Dice, Eugene Martin, George Wilhelm

Laymen

Pres.—James Knepper
Secy.—John H. Line, Smokepipe Road, Souderton, Pa. 18964
Treas.—Walter Fretz

Report on the Assembly

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By Dr. Heri A. Hoy

Pres Grac The Sem Grac

Ministeriol Exomining Boord
Chmn.—William Steffler
V. Chmn.—Richard McCarthy
Secy.—Daniel Eshleman

District Mission Boord
Chmn.—Earle Peer
V. Chmn.—Warren Tamkin
Secy.—U. L. Gingrich
Treas.—Warren Diffenderfer
All ordained pastors and one layman from each church

Nominating Committee
Kenneth Wilt, Earle Peer, Earl Cassel

Rules and Organizations
Warren Tamkin, Earl Cassel, James Knepper

Women's Missionary Council
Pres.—Mrs. Earle Peer
1st V. Pres.—Mrs. Robert Griffith
2nd V. Pres—Mrs. Roy Davidson
Secy.—Mrs. Walter Fretz
402 Norway Dr., Lansdale, Pa. 19446
Treas.—Mrs. Arlene Ober
R.R. 1, Elizabethtown, Pa. 17022
Prayer Chmn.—Mrs. Kenneth Wilt

Ministerium
Chmn.—William Steffler
V. Chmn.—Richard McCarthy
Secy.—Daniel Eshleman
Treas.—Warren Tamkin

Moderator's Address
Chmn.—Warren Tamkin
Richard McCarthy

Resolutions
William Steffler, Delmar F. Jacobe, Stanley Ober

Sisterhood of Mary and Martha
Patroness—Mrs. A. Ray Frey, Jr.
Asst. Patroness—Mrs. James Knepper

Youth
Pres.—Harold Heacock
V. Pres.—Donna Tyson
Secy.-Treas.—David Griffith, Wile Ave., Souderton, Pa. 18964
Editor—Jane Fretz

Youth Committee
Rev. & Mrs. Robert Griffith
Rev. & Mrs. Richard McCarthy
Mr. & Mrs Willis Frank
Mr. & Mrs. Ross Marrow
Mr. & Mrs. Robert Rohrer
Rev. & Mrs. Daniel Eshleman

Grace Brethren Center
Pres.—Warren Tamkin
Secy.—Stanley Ober
Treas.—Kenneth Kohler
Exec. Secy.—Richard McCarthy

Cooperating Churches
Allentown, Pa.—First Brethren
Elizabethtown, Pa.—Grace Brethren
Harrisburg, Pa.—Melrose Gardens Grace Brethren
Hatboro, Pa.—Suburban Brethren
Lancaster, Pa.—Grace Brethren Chur of Greater Lancaster
Manheim, Pa.—Manheim Grace Brethren
Myerstown, Pa.—Myerstown Grace Brethren
New Holland, Pa.—Grace Brethren
Palmyra, Pa.—Grace Brethren
Philadelphia, Pa.—First Brethren
Philadelphia, Pa.—Third Brethren
Stratford, N.J.—Grace Brethren
Telford, Pa.—Penn Valley Grace Brethren
Wrightsville, Pa.—Susquehanna Gra Brethren
York, Pa.—Grace Brethren

BRETHREN MISSIONARY
HERALD
December 13, 1969

NOR-CAL

Nor-Cal Fellowship of Brethren Churches

Executive Committee
lod.—Russell Williams
. Mod.—Arthur Pekarek
ecy.—Mrs. Frances Skiles, Toombs Road, Modesto, Calif.
sst. Secy.—Richard Cripe
reas.—Loren Zook, 4946 Toronto Way, Sacramento, Calif. 95820
tat.—Mrs. Judy Williams, 1244 Grinnell St., Modesto, Calif. 95350

NFBC Executive Committee
loward Mayes, Bill Shelby

Committee on Committees
ria Skiles, Charles Martin, ichard Cripe

Camp
irector—Charles Martin

Ministerial Examining Boord
hmn.—Howard Mayes
. Chmn.—Lew Ingwaldson
ecy.—Arthur Pekarek
astors and ordained elders of each participating church

District Mission Boord
hmn.—Bob Kliewer
ecy.-Treas.—Loren Zook
astors and one layman from each participating church

Nominating Committee
ra Skiles, Charles Martin, ichard Cripe

Women's Missionary Council
res.—Mrs. Margaret Zook
st V. Pres.—Miss Clara Garber
d V. Pres.—Mrs. Mickey Crapuchettes
ecy.—Mrs. June Ehrhardt, 5842 Larry Way, North Highlands, Calif. 95660
Treas.—Mrs. Gladys Taylor, 6137 Lourine Way, Sacramento, Calif. 95822
Prayer Chmn.—Mrs. Marlene Tharp
District Editor—Mrs. June Hopper

Ministerium
Chmn.—Howard Mayes
V. Chmn.—Lew Ingwaldson
Secy.-Treas.—Arthur Pekarek

Youth
Gene King, Bill Shelby, Max Williams, Harry Sorenson, Bob Kliewer

Cooperating Churches
Chico, Calif.—Grace Brethren
Grass Valley, Calif.—Grace Brethren
Modesto, Calif.—LaLoma Grace Brethren
Modesto, Calif.—Greenwood Grace Brethren
Sacramento, Calif.—Grace Brethren
San Jose, Calif.—Grace Brethren
Tracy, Calif.—Grace Brethren

NORTHCENTRAL OHIO

Northcentral Ohio District Fellowship of Brethren Churches

Next annual conference: Grace Brethren Church, Fremont, Ohio, April 24-25.

Executive Committee
Mod.—James Custer
V. Mod.—Edward Jackson
Secy.-Treas.—John McKay, 646 South Summit St., Bowling Green, Ohio 43402
Asst. Secy.-Treas.—Chester P. Monn, 90 E. Smiley Ave., Shelby, Ohio 44875
Stat.—Harold Jones, Box 621, Galion, Ohio 44833
Member at Large—J. Ward Tressler



Report on the Assembly

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By Dr. Hen A. Hoy

Pres Grac The Sem Grac

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NFBC Executive Committee
Knute Larson, Maynard Tittle

Auditors
Chester P. Monn, Robert Coldern

Credentials
Marion Forrest, Mrs. Claude Hoffman

Camp
Larry Gegner, Knute Larson, Dave Seifert

Laymen
Pres.—Paul Corral
V. Pres.—Dr. Ward
Secy.—Don Vnasdale
Asst. Secy.—Larry Taylor
Treas.—Charles Fields
Asst. Treas.—Marshall Hetsler
Pastoral Adviser—Glenn Coats
Boy's Adviser—Ed Jackson

Ministerial Examining Board
Chmn.—James Custer
Secy.—Larry Gegner
All ordained pastors of the district

Board of Trustees
Glenn Messner, Marion Forrest, Fred Peters, Howard Lehnhart, Michael Mecurio, Sr.

District Mission Board
Chmn.—J. Ward Tressler
V. Chmn.—Charles Frost
Secy.-Treas.—F. Russell Grill

Rules and Organization
Terrance Taylor, David Seifert, Mason Cooper

Women's Missionary Council
Pres.—Mrs. Robert Maurer, Sr.
1st V. Pres.—Mrs. Paul Cook
2nd V. Pres.—Mrs. Hugh Glenn
Secy.—Mrs. Ronald Bowers, 934 Winthrop Ln., Ashland, Ohio 44805
Treas.—Mrs. Howard Lehnhart, 1287 Lehnhart Dr., Mansfield, Ohio 44907
Prayer Chmn.—Mrs. Larry Gegner
District Editor—Mrs. Howard Simanton, 1413 Cleveland Rd., Ashlan Ohio 44805

Ministerium
Chmn.—Larry Gegner
V. Chmn.—Terry Taylor
Secy.-Treas.—Glenn Coats
Asst. Secy.-Treas—Dave Seifert

Moderator's Address
J. Ward Tressler, Maynard Tittle, Hugh Glenn

Resolutions
Carl Brooks, Ralph Wiley

Youth
Chmn.—Knute Larson, James Custer, David Seifert, Jim Botdorf

Cooperating Churches
Ankenytown—Grace Brethren
Ashland—Grace Brethren (W. 10th S
Ashland—Southview Grace Brethren
Bowling Green—Good News Grace Brethren
Danville—Danville Brethren
Defiance—Grace Brethren
Findlay—Grace Brethren
Fremont—Grace Brethren
Galion—Grace Brethren
Lexington—Grace Brethren
Mansfield—Grace Brethren
Mansfield—Woodville Grace Brethr
Worthington—Grace Brethren Chur of Columbus

NORTHEASTERN OHIO

Northeastern Ohio District Fellowshi of Brethren Churches

Next annual conference: Woost, Ohio, Oct. 29, 1969 and April 1970.

Executive Committee
Mod.—John Burke
V. Mod.—James Kennedy

BRETHREN MISSIONARY
HERALD
December 13, 1969

cy.-Treas.—Kenneth Gosgrove, 3970 Cleveland-Massillon Road, Barberton, Ohio 44203
it.—Dwight Stair, 319 Simcox St., Wadsworth, Ohio 44281

NFBC Executive Committee

arles Turner, Robert Holmes

Auditors

ry Oswald, Williard Smith

Credentials

nes Kennedy, Dennis Beach, chard Placeway

Camp

rector—John Burke
anager—Kenneth Ashman

Laymen

s.—Bill DeBoer
Pres.—Tom Horney
cy.-Treas.—Wayne Miller, 710 Russell St., Akron, Ohio
storal Advisor—Robert Combs

Ministerial Examining Board

mn.—John Burke
Chmn.—Robert Holmes
cy.—James Kennedy

Board of Trustees

illiard Smith, Ivan Moomaw, Robert ley, Tom Horney, Ted Henning

District Mission Board

mn.—James Kennedy
cy.-Treas.—Richard Placeway
district pastors

Rules and Organization

nneth Ashman, Clair Brubaker, bert Markley

Women's Missionary Council

s.—Mrs. George Ripple
V. Pres.—Mrs. James Kennedy
d V. Pres.—Mrs. Williard Smith
Secy.—Mrs. John Armstrong
R.R. 2, Box 109, Wooster, Ohio 44691
Treas.—Mrs. Dwight Stair,
319 Simcox, Wadsworth, Ohio 44281
Prayer Chmn.—Mrs. Charles Turner
SMM Patroness—Mrs. Ruth Dunlap
Asst. Patroness—Mrs. Hazel Plastow

Ministerium

Chmn.—Robert Holmes
V. Chmn.—John Burke
Secy.-Treas.—Dennis Beach
Asst. Secy-Treas.—James Kennedy

Moderator's Address

Chmn.—Clair Brubaker, Eloy Pacheco, Richard Placeway

Resolutions

J. L. Gingrich, Ray Johnson

Sisterhood of Mary and Martha

Pres.—Cindy Hoffman
V. Pres.—Jane Hoover
Secy.—Nelda Hoyt, 11400 Kent Ave., Hartville, Ohio 44632
Asst. Secy—Becky Barnes
Treas.—Cathy Eckelberry, 500 Woodside Ave., Hartville, Ohio 44632
Asst. Treas.—Nora Macon
Patroness—Mrs. Ruth Dunlap
Asst. Patroness—Mrs. Hazel Plastow
Jr. Representative—Lois Kisner
Little Sisters Representative—Gail Wise

Youth

Chmn.—Eloy Pacheco
Treas.—Richard Holmes
Robert Combs, Don Streit, Mrs. Ruth Dunlap

Cooperating Churches

Akron, Ohio—Fairlawn Brethren
Akron, Ohio—First Brethren
Barberton, Ohio—First Brethren Church of Norton
Canton, Ohio—Grace Brethren
Cleveland, Ohio—Lyndhurst Brethren
Cuyahoga Falls, Ohio—Grace Brethren
Elyria, Ohio—Grace Brethren



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Pres. Grac The Sem Grac

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Homerville, Ohio—West Homer Brethren
Middlebranch, Ohio—Grace Brethren
Minerva, Ohio—Grace Brethren
Rittman, Ohio—First Brethren
Sterling, Ohio—First Brethren
Wooster, Ohio—First Brethren

NORTHWEST

Northwest District Fellowship of Brethren Churches

Next annual conference: Grace Brethren Church, Yakima, Wash., Feb. 18-20, 1970.

Executive Committee
Mod.—Fred Harris
V. Mod.—Phillip J. Simmons
Secy.—Luke E. Kauffman, 285 S.W. Devonwood, Beaverton, Oregon 97005
Asst Secy.—Mrs. Robert Ingalsbe
Treas.—Soren Jensen, P.O. Box 6, Harrah, Wash. 98933
Stat.—Kenneth Belles, 202 N. 34th St., Yakima, Wash. 98902
Members at Large—LeRoy Sharpe, Gordon Stover

NFBC Executive Committee
Phillip J. Simmons

Auditors
Homer Waller, Bill Akers, Robert Smithwick

Committee on Committees
Nelson Hall, Robert Ingalsbe, Lynn Parton

Credentials
Phillip J. Simmons, Lee W. Bate, Mrs. Gerrit Schilperoort

Camp
Director—John W. Mayes
Manager—Charles Winter

District Insurance
Charles Winter

Laymen
Pres.—Willard Crews
V. Pres.—Gordon Stover (Mem.)
V. Pres.—Lyle Holmes (Prog.)
V. Pres. (Boy's Work)—Douglas We mann
Secy.-Treas.—Sidney Tuttle, Box 1, Si nyside, Wash. 98944
Pastoral Adviser—Charles H. Winter
Boy's Adviser—Louis Deimer

Ministerial Examining Board
Chmn.—Phillip J. Simmons
V. Chmn.—John W. Mayes
Secy.—Nelson Hall
All ordained elders in district

Board of Trustees
Lowell Parton, LeRoy Sharpe, Gord Stover, Homer Waller, Robert Ingal

District Mission Board
Chmn.—George R. Christie
V. Chmn.—Charles Winter
Secy.—Ora Gifford
Treas.—Warren Hall

Rules and Organizations
Nelson Hall, Don Farner, Charles Winter

Sunday School Committee
Chmn.—Willis Belcher
V. Chmn.—Warren Hall
Secy.—Mrs. Al Cherry
Asst. Secy.—Mrs. Homer Bussert
Pastoral Advisor—Sam Horney

Women's Missionary Council
Pres.—Valerie Cowles
1st V. Pres.—Rebecca Pickett
2nd V. Pres.—Beth Horney
Secy.—Hazel Bishop, 320 234th St., S.W. Bothell, Wash. 98011

BRETHREN MISSIONARY
HERALD
December 13, 1969

eas.—Katie Wattenbarger,
P. O. Box 187, Mabton, Wash. 98935
ogram Chairman—Beth Horney
ayer Chmn.—Mrs. Mary Hesseltine
IM Patroness—Georgenia Rager
st. Patroness—Mrs. Delbert Berk
strict Editor—Ethel Sharpe

Ministerium
mn.—Donald Bishop
Chmn.—Warren Hall
cy.-Treas.—Charles Winter
st. Secy-Treas.—Duane Jorgens

Moderator's Address
mn.—Robert Ingalsbe
onald Bishop, John W. Mayes

Resolutions
mn.—John W. Mayes
onald Bishop, Ernest Morrell

Sisterhood of Mary and Martha
es.—Joy Mayes
. Pres.—Ruth McClure
cy.-Treas.—Bobbi Jo Paden
atroness—Mrs. Adam Rager
st. Patroness—Mrs. Delbert Berk
Representative—Susan Rogers

Youth
es.—Luke E. Kauffman
. Pres.—John W. Mayes
cy.—Mrs. Homer Waller, 1515 Dawn Ave., Sunnyside, Wash. 98944
reas.—Donald Farner

Stewardship
m Horney, Lee Bate, Willis Belcher,
ra Gifford, William Schaffer,
rs. Gerrit Schilperoort

Cooperating Churches
lbany, Oreg.—Grace Brethren
eaverton, Oreg.—Grace Brethren
randview, Wash.—First Brethren
arrah, Wash.—Harrah Brethren
ent, Wash.—Grace Brethren Church of Kent
labton, Wash.—Grace Brethren Church of Mabton
Portland, Oreg.—Grace Brethren
Richland, Wash.—Grace Brethren
Spokane, Wash.—Opportunity Grace Brethren
Sunnyside, Wash.—First Brethren
Toppenish, Wash.—Grace Brethren
Yakima, Wash.—Grace Brethren

SOUTHEAST

Southeast Fellowship of Brethren Churches

Next annual conference: Camp Tuk-A-Way, Catawba, Virginia, May 22--24, 1970.

Executive Committee
Mod.—W. Carl Miller
V. Mod.—Dayton Cundiff
Secy.—Mrs. Odell Minnix, 3314 Kenwick Trail, S.W., Roanoke, Va. 24018
Asst. Secy.—Mrs. Lloyd Fish
Treas.—Bobby Craghead, 236 W. Phillip St., Covington, Va. 24426
Stat.—Dr. Lloyd Fish, 2648 Jackson Dr., Salem, Va. 24153

NFBC Executive Committee
James Smals, W. Carl Miller

Committee on Committees
K. E. Richardson, Charles Hall, Russell Weber

Credentials
Ron Thompson, Mrs. Harry Mills, Mrs. Lloyd Fish

Laymen
Pres.—Ray Naff
V. Pres.—C. L. Young
Secy.—Gordon Camper, 1408 Morningside Ave., S.E., Roanoke, Va. 24013



Report on the Assembly

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Treas.—Cliff Richmond, 4122 Belle Meade Dr., S.W., Roanoke, Va. 24018
Pastoral Adviser—W. Carl Miller

Ministerial Examining Board

Chmn.—Kenneth Teague
V. Chmn.—Carl Miller
Secy.—Dayton Cundiff
All ordained district ministers

Board of Trustees

B. H. Conner, Jimmy Michaels, Ray Naff

District Mission Board

Chmn.—Frank Gardner
V. Chmn.—Ron Thompson
Secy.—Dayton Cundiff
John L. Abshire, Sr., Bill Lynn, Bobby Craghead, Harry Mills, Ralph Armentrout, O. J. Richardson, L. R. Meador, S. M. Coffey, H. J. Debo, Lambert Myers, Rodney Huffman, Thomas Foley, Basel Keys, Darel Eakle, John Wheeling, Mr. Campbell

Women's Missionary Council

Pres.—Mrs. Zelda Boyd
1st V. Pres.—Mrs. Mildred Hartless
2nd V. Pres.—Mrs. Evelyn Bryant
Secy.—Mrs. Gilda Allen, Rt. 1, Box 297, Buena Vista, Va. 24416
Treas.—Mrs. Ray Naff, 3149 Galloway Dr., S.W., Roanoke, Va. 24018
Prayer Chmn.—Mrs. Ruby Smals
SMM Patroness—Mrs. Dayton Cundiff
District Editor—Mrs. Gilda Allen

Ministerium

Chmn.—K. E. Richardson
V. Chmn.—Ron Thompson
Secy.-Treas.—Dayton Cundiff

Moderator's Address

Chmn.—K. E. Richardson
Russell Weber, Dr. Lloyd Fish

Resolutions

Dick McCracken, Mrs. Henry Radfor

Sisterhood of Mary and Martha

Pres.—Debbie Broyles
Secy.-Treas.—Shelley Luster, Rt. 1, Telford, Tenn. 37690
Patroness—Mrs. Dayton Cundiff

District BYF

Pres.—Harry Fitzgerald
V. Pres.—Gene Bratcher
Secy.—Debbie Broyles, Rt. 1, Limeston Tenn. 37681

Youth

Frank Gardner, Carl Miller, Kennet Teague, Bill Gardner, Ron Thompso

Pastors' Salaries

Dr. Lloyd Fish, Ray Naff, B. H. Conne Earl Key, Bill Lynn

Cooperating Churches

Atlanta, Ga—Grace Brethren
Boones Mill, Va.—Grace Brethren
Buena Vista, Va.—First Brethren
Covington, Va.—Grace Brethren
Hollins, Va.—Patterson Memorial Brethren
Johnson City, Tenn.—Grace Brethren
Radford, Va.—Fairlawn Brethren
Richmond, Va.—Grace Brethren
Riner, Va.—Grace Brethren
Roanoke, Va.—Clearbrook Brethren
Roanoke, Va.—Garden City Brethren
Roanoke, Va.—Ghent Brethren
Roanoke, Va.—Gospel Brethren
Roanoke, Va.—Washington Heights Brethren
Telford, Tenn.—Vernon Brethren
Virginia Beach, Va.—Grace Brethren
Willis, Va.— Grace Brethren

BRETHREN MISSIONARY
HERALD
December 13, 1969

SO. CALIF.-ARIZ.

Southern California-Arizona District Conference

Next annual conference: North Long ach Brethren Church, Long Beach, lif., May 19-22, 1970.

Executive Committee
od.—Lyle W. Marvin
Mod.—Douglas E. Bray
cy.—Forrest S. Keeler, 2617 Roberta Dr., Orange, Calif. 92667
st. Secy—Maynard Meader
eas.—Cliff Yockey, 6070 Lewis Ave., Long Beach, Calif. 90805
it.—Cornelius Dalke, 9940 Balmoral, Whittier, Calif. 90601
embers at Large—Bruce Button, Fred rkemer, Ron Graff, Arthur Malles, nald McNeely, Frank Coleman, arence Smith, Ted Austin, Bill Coon, ester McCall, Ralph McConahay, orge Smith, Dr. Glenn O'Neal

NFBC Executive Committee
nald Carter, Gerald Polman, Harold nrose, Ward Miller

Committee on Committees
. L. L. Grubb, Gerald Ahern, ard Miller

Credentials
slie Booher, William J. Garber, ed Berkemer

Government Affairs
. Charles Mayes, Dan Shedd, uce Button

Laymen
es.—C. R. McGuire
cy.—Dave Lenton
eas.—Lyle Marvin, Jr.
oody Mosley, Jim Richardson, rnelius Dalke

Ministerial Examining Board
Chmn.—Donald Carter
Secy.—Harold Penrose
Ralph Colburn, Gerald Polman, Dr. George Peek, Ed Cashman, Dr. Charles Mayes, Douglas Bray, Robert Thompson

District Mission Board
Chmn.—Lyle W. Marvin
Secy.—Forrest Keeler
Treas.—Ted Austin
Other Members: Executive Committee of Conference
Executive Secy.—Dr. Glenn O'Neal, Robert Thompson

Nominating Committee
David Hocking, Harold Painter, Roscoe Williams, Stanley Jensen

Rules and Organization
Ronald Graff, Henry Dalke

Women's Missionary Council
Pres.—Dorothy Carter
1st V. Pres.—Leanore Button
2nd V. Pres.—Betty Crump
Secy.—Helen Buckles, 17801 Still Harbor Lane, Huntington Beach, Calif. 92647
Treas.—Jane Reuter
3500 W. Manchester, Los Angeles, Calif.
Prayer Chmn.—Loree Sickel
SMM Patroness—Naomi Nunn
Asst. Patronesses—Alyce Haag, Flo McClellan

Ministerium
Chmn.—Ralph Colburn
V. Chmn.—Dave Hocking
Secy.-Treas.—Dick Chron

Moderator's Address
Chmn.—Dr. George Peek
Gerald Polman, Tom McClellan

Resolutions
Joseph Coppinger, John Gillis, Dale Hostetler



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By Dr. Her A. Hoy

Pres Grac The Sem Grac

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Youth

Pres.—Ralph J. Colburn
Secy.—Naomi Nunn
Treas.—Wayne S. Flory
John Gillis, Ron Graff, Howard Lyon, Dan Shedd, Jan Holland, Joan McNeely

Awards

Frank Coleman, Harold Penrose, Alberta Hanson

Cooperating Churches

Anaheim, Calif.—Grace Brethren
Beaumont, Calif.—Cherry Valley Brethren
Bell, Calif.—Bell Brethren
Bellflower, Calif.—First Brethren
Cypress, Calif.—Grace Brethren
Fillmore, Calif.—First Brethren
Glendale, Calif.—First Brethren
Grand Terrace, Calif.—Community Grace Brethren
La Habra, Calif.—La Habra Brethren
La Puente, Calif.—Hacienda Heights Brethren
La Verne, Calif—First Brethren
Lakewood, Calif.—Grace Brethren of Artesia
Long Beach, Calif.—Community Grace Brethren
Long Beach, Calif.—First Brethren
Long Beach, Calif.—Los Altos Brethren
Long Beach, Calif.—North Long Beach Brethren
Los Angeles, Calif.—Community Brethren
Montclair, Calif.—Grace Brethren
Norwalk, Calif.—Norwalk Brethren
Orange, Calif.—Grace Brethren
Phoenix, Ariz.—Grace Brethren
Phoenix, Ariz—Northwest Brethren
Rialto, Calif.—Rialto Brethren
Rowland Heights, Calif.—Hillside Brethren
San Bernardino, Calif.—Grace Brethren
San Diego, Calif.—Grace Brethren
San Ysidro, Calif.—Grace Brethren
Santa Barbara, Calif.—Santa Barba Brethren
Santa Maria, Calif.—Grace Brethren
Seal Beach, Calif.—Grace Brethren
Simi, Calif.—Grace Brethren
South Pasadena, Calif.—Fremont Avenue Brethren
Temple City, Calif.—Temple City Brethren
Tucson, Ariz.—Silverbell Grace Brethren
West Covina, Calif.—West Covina Brethren
Westminster, Calif.—Westminster Brethren
Whittier, Calif.—Community Brethr
Whittier, Calif.—First Brethren

SO. OHIO

Southern Ohio District Conference of Brethren Churches

Next annual conference: North Riv dale Brethren Church, Dayton, Oh May 3-6, 1970.

Executive Committee

Mod.—G. Forrest Jackson
V. Mod—Jesse Deloe
Secy.—Horace Mohler, 63 E. Sherry Dr., Trotwood, Ohio 45426
Asst. Secy.—Clyde Caes
Treas.—Russell Harn, 2820 Princeton Dr., Dayton, Ohio 45406
Stat.—Herbert Edwards, 101 S. Un Rd., Dayton, Ohio 45427
Members at Large—J. H. Mohler, H. Petry, Jr.

NFBC Executive Committee

Irvin Miller, Charles Lawson

BRETHREN MISSIONARY
HERALD
December 13, 1969



Auditors
n Ruel, Harold Helstern
erett Deubner

Committee on Committees
lliam Howard, Russell Ward,
n Karns

Credentials
rbert Edwards, Ralph Miller,
se Deloe

Laymen
s.—Keith Hirschy
Pres.—Everett Deubner
y.—Richard Darby,
1312 Philadelphia Dr., Dayton, Ohio
45406
eas.—Darrell Landis
st. Secy.-Treas.—Phil Harshbarger

Ministerial Examining Board
mn.—Charles Lawson
y.—C. S. Zimmerman
ordained district pastors

District Mission Board
mn.—C. S. Zimmerman
Chmn.— Harry Shipley
y.-Treas.—Charles Lawson, 12 Strad-
er Dr., Trotwood, Ohio 45426
H. Mohler, Ralph Zimmerman
l active district pastors

Nominating Committee
se Deloe, H. C. Petry, Don Blakeley

Rules and Organization
S. Zimmerman, Charles Lawson,
ssell Ward

Sunday School Committee
air Brickel, Mel Garber,
harles Lawson

Women's Missionary Council
es.—Mrs. Russell Ward
t V. Pres.—Mrs. Samuel Grice
y.—Mrs. Don Dickey, R. R. 2, Box
52AA, Brookville, Ohio
eas.—Mrs. Horace Mohler, 63 E.
Sherry Dr., Trotwood, Ohio 45426
SMM Patroness—Mrs. William Howard

Home for the Aged
Chmn.—Harold Huddleston
V. Chmn.—Lon Karns
Secy.—Clair Brickel
Treas.—Marion Hoffman
Leroy Hodson, Harold Hyre,
Harold Helstern

Ministerium
Chmn.—Jesse Deloe
V. Chmn.— Ralph Miller
Secy.-Treas.—C. S. Zimmerman

Moderator's Address
Chmn.—J. H. Mohler
Millard Speece, Ralph Miller

Resolutions
Chmn.—Horace Mohler
Millard Speece, Harold Helstern

Sisterhood of Mary and Martha
Pres.—Mary Kreitzer
V. Pres.—Ann Victor
Secy.—Sue Alexander
4001 Kings Highway, Dayton, Ohio
45406
Treas.—Elaine Hancock
2880 St. Rt. 235 South, St. Paris, Ohio
43072
Patroness—Mrs. William Howard
Asst. Patroness—Mrs. William Hancock

Youth
Pres.—G. Forrest Jackson
Clyde Caes, Earl Tarr

Cooperating Churches
Brookville, Ohio—Brookville Grace
Brethren
Camden, Ohio—First Brethren
Clayhole, Kentucky—Clayhole Brethren
Clayton, Ohio—Clayton Brethren
Covington, Ohio—First Brethren
Dayton, Ohio—Basore Rd. Grace
Brethren

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Dayton, Ohio—First Brethren
Dayton, Ohio—Brethren Church of Huber Heights
Dayton, Ohio—North Riverdale Brethren
Dryhill, Kentucky—Grace Brethren Chapel
Englewood, Ohio—Englewood Grace Brethren
Kettering, Ohio—Calvary Brethren
Sinking Spring, Ohio—Grace Brethren
Trotwood, Ohio—Grace Brethren
Troy, Ohio—Grace Brethren
Vandalia, Ohio—Grace Brethren
West Alexandria, Ohio—Grace Brethren Community



By Dr. Herr A. Hoy

Pres Grac The Sem Grac

BRETHREN MISSIONARY
HERALD
December 13, 1969

Directory of Brethren Churches

Listing 228 churches in 25 states, the District of Columbia, and Puerto Rico

ted by States; Giving City, Pastor's Name, Church Name, Membership as of nuary 1, 1969, Address, and Telephone Number; and Name and Address of Secre-y or Clerk

ARIZONA

IOENIX (Joe K. Coppinger)
Grace Brethren Church of Phoenix (121)
2940 W. Bethany Home Rd., Zip 85017 (Tel. 602-264-5821)
Mrs. Leo Shaffer, 5110 N. 60th Dr., Glendale, Ariz. 85301

JCSON (Jack E. Galey)
Silverbell Grace Brethren Church (37)
477 N. Silverbell Rd., Zip 85705 (Tel. 602-623-3388)
Mrs. William Kluth, 1501 N. Venice, Lot 11, Tucson, Ariz. 85716

CALIFORNIA

NAHEIM (Donald F. Carter)
Grace Brethren Church (155)
546 E. La Palma Blvd., Zip 92805 (Tel. 714-535-2073)
Miss Elaine Moulton, 993 South Laramie St., 92806

AUMONT (Bruce L. Button)
Cherry Valley Brethren Church (193)
Vineland and Beaumont Aves. (P.O. Box 655), Zip 92223 (Tel. 714-845-2653)
Mrs. Linda Richmond, 13697 Oak Glen Rd.

BELL (Albert Flory)
Bell Brethren Church (68)
6830 Wilcox Ave., Zip 90201 (Tel. 213-582-7033)
Mrs. Richard Olsen, 6614 Sherman Way

BELLFLOWER (Edwin E. Cashman)
The Bellflower Brethren Church (335)
9405 E. Flower St., Zip 90706 (Tel. 213-925-6561)
Mrs. Pat Piercy, 6712 Loomis, Lakewood, Calif. 90713

CHICO
Grace Brethren Church of Chico (60)
1505 Arbutus Ave., Zip 95926 (Tel. 916-342-8642)
Mrs. Dorothy MacVittie, Rt. 3, Box 185 M, 95926

FILLMORE (Ted Malaimare, interim)
First Brethren Church (39)
422 Central Ave., Zip 93015
Mrs. Gladys Carpenter, P.O. Box 412, 93015

GLENDALE (Lyle W. Marvin)
Grace Brethren Community Church (80)
632 W. Stocker St., Zip 91202 (Tel. 213-242-1808)



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Pres Grac The Sem Grac

GRAND TERRACE
Community Grace Brethren of Grand Terrace (56)
12408 S. Mt. Vernon 92324
Delores Burgard, 6624 Lessie Lane, Riverside, Calif. 92503

GRASS VALLEY (Arthur L. Pekarek)
Grace Brethren Church (37)
134 Walker Drive, Zip 95945
(Tel. 916-273-0545)
Mrs. Grace McCullough, 405 Marsh

LA HABRA (Roscoe Williams)
La Habra Brethren Church (125)
1545 W. La Habra Ave., Zip 90631
(Tel. 213-691-3724)
Stephen Kuns, 10651 Virginia, Whittier, Calif. 90603

LAKEWOOD
Grace Brethren Church (19)
11859 E. 209th St., Zip 90715
Marjorie Gunter, 12113 Hermosura Norwalk, Calif. 90650

LA PUENTE (Frank E. Dunigan)
Hacienda Heights Grace Brethren Church (64)
(Mailing address, Box 511, La Puente, Calif. 91747) 1900 La Mesita Dr., Hacienda Heights, Calif. (Temporary meeting place)
(Tel. 213-696-9837)
Calif. 90604
Mary Sparks, 16021 Rowland, Apt. 2, 91744

LA VERNE (Forrest F. Lance)
First Brethren Church (122)
2600 White Ave. (Mailing address: P.O. Box 217, 91750)
Mrs. Ruth Campbell, 2240 Second Street 91750

LONG BEACH (Ralph J. Colburn)
Community Grace Brethren Church (187)
5885 Downey Ave., Zip 90805 (Tel. 213-634-1056)
Mrs. Edna Brainard, 6351 Johnson Ave.

LONG BEACH (David L. Hocking)
First Brethren Church (1089)
3601 Linden Ave., Zip 90807
(Tel. 213-424-0788)
William Coon, Jr., 3461 St. Fran Place

LONG BEACH (Paul Fink, interin
Los Altos Brethren Church (375)
6565 Stearns St., Zip 90815 (Tel. 21 431-0993)
Helen Logue, 10272 Tanforan, Cypress, Calif. 90630

LONG BEACH (George O. Peek)
North Long Beach Brethren Chur (1553)
6095 Orange Ave., Zip 90805
(Tel. 213-423-5431)
Mrs. Betty Wilson, 5501 Lewis Av

LOS ANGELES (Ron Graff)
Community Brethren Church (18
756 S. Keenan, Zip 90022
(Tel. 213-721-5972)
Mrs. Dorothy Becker, 525 S. Russe Monterey Park, Calif. 91754

MODESTO (Robert C. Kliewer)
Greenwood Grace Brethren Chur (72)
605 Standiford Ave., Zip 95350
(Temporarily meeting in Sylvan Clubhouse, Sylvan and McHenry Sts.) (Tel. 209-526-1071)
Mrs. Frances Skiles, 3513 Toom Rd. 95351

MODESTO (J. Paul Miller)
La Loma Grace Brethren Church (297)
1315 La Loma Ave., Zip 95351
(Tel. 209-523-3738)
Bernard Good, 4318 McHenry Av 95350

MONTCLAIR (Donald D. Furrow
Grace Brethren Church (145)
5655 Palo Verde St., Zip 91763
(Tel. 714-984-2323)
Mrs. Ruth Ashman, 803 S. Lolita, West Covina, Calif. 91790

BRETHREN MISSIONARY
HERALD
December 13, 1969

ORWALK (W. Stanley Jensen)
Norwalk Brethren Church (278)
11005 Foster Rd., Zip 90650
(Tel. 213-863-7322)
Mrs. Helen Soverns, 14503 Crossdale Ave.

RANGE (L. L. Grubb)
Grace Brethren Church (65)
All church correspondence to 2219 E. Fairhaven Ave., Orange, Calif. 92667 (Tel. 714-633-8867)
Iris Leiter, 616 S. Chaucer, Anaheim, Calif. 92806

IALTO
Rialto Brethren Church (154)
(Mailing address: Box 337)
690 W. Etiwanda Ave., Zip 92376
(Tel. 714-875-0730)
Mrs. Wm. Brown, 605 Rosewood, 92376

IPON (Howard W. Mayes)
Grace Brethren Church (28)
734 West Main Street, Zip 95366
(Tel. 209-599-3042)
Miss Clara Garber, 470 S. Stockton Street

OWLAND HEIGHTS
(Harold D. Painter)
Hillside Brethren Church of Rowland Heights (29)
2804 Fullerton Rd., Zip 91745
(Tel. 213-964-2117)
Cornelius Dalke, 9940 E. Balmoral Whittier, Calif. 90601

ACRAMENTO
Grace Brethren Church (102)
4261 Whitney Ave., Sacramento, Calif. 95821 (Tel. 916-483-2840)
Mrs. Roberta Collins, 7409 Rollingwood Blvd., Citrus Heights, Calif. 95610

AN BERNARDINO
(James S. McClellan)
Grace Brethren Church (188)
25700 Pacific St., Zip 92404
(Tel. 714-889-8695)
Mrs. Phanetta Nowka, 1880 Millard St., Rialto, Calif. 92376

SAN DIEGO
Grace Brethren Church (55)
3490 Atlas St., Zip 92111
(Tel. 714-277-5364)
Mrs. Madge Dickinson, 3340 Currant, San Diego, Calif. 92111

SAN JOSE (Robert Whited)
Grace Brethren Church (89)
4610 Camden Ave., Zip 95124
(Tel. 408-269-1289)
Mrs. Donald Wurtzler, 4190 Leigh Ave.

SAN YSIDRO (Walter Haag)
Grace Brethren Church
425 Sunset Lane 92073
(Tel. 714-428-1563)
Mrs. Clifford E. Smith, 147 Alverson

SANTA BARBARA
(Dale C. Hostetler)
Grace Brethren Church (19)
(Mailing address: 4188 Modoc Rd., Santa Barbara, Calif. 93105)
Services at: Pepper Tree Motor Inn, 3850 State St. (Tel. 805-967-9439)
Mrs. Wanda Hearn, 570 N. San Marcos Rd.

SANTA MARIA (Alva Conner)
Grace Brethren Church (20)
818 S. Broadway (All mail to P.O. Box 1328, 93454) (Tel. 805-922-4991)
Mrs. Ilene Graney, P.O. Box 1328

SEAL BEACH
(Thomas D. McClellan)
Grace Brethren Church (130)
8th and Central, Zip 90740
(Tel. 213-430-3722)
Florence A. McClellan, 6101 Fenley Dr., Huntington Beach, Calif. 92647

SIMI (E. John Gillis)
Simi Community Brethren Church (56)
2762 Avenida, Zip 93065
(Tel. 805-527-0195)
Mrs. Grace Calvert, 2865 Reservoir Drive



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SOUTH PASADENA
(C. Fred Berkemer)
Fremont Avenue Brethren Church (150)
920 Fremont Ave. Zip 91030
(Tel. 213-799-6081)
Mrs. Faye Nichols, 233 La Paloma Ave., Alhambra, Calif. 91801

TEMPLE CITY (Edward Clark)
Temple City Brethren Church (56)
5537 Temple City Blvd., Zip 91780
(Tel. 213-286-6342)
Mrs. Barbara Painter, 3416 Gaydon, Rosemead, Calif.

TRACY (C. Richard Cripe)
Grace Brethren Church (15)
1480 Parker Ave., Zip 95376
(Tel. 209-835-5671)
Mrs. Janet Coykendall, 1308 Marlin Pl., 95376

WEST COVINA
West Covina Brethren Church (81)
710 N. Lark Ellen, Zip 91790
(Tel. 213-332-0682)
Mrs. Dianne Artz, 1405 E. Puente Ave. 91790

WESTMINSTER (Douglas E. Bray)
Westminister Brethren Church (409)
14614 Magnolia Ave., Zip 92683
(Tel. 714-893-5500)
Jan LaRue, 14172 Riverton Circle

WHITTIER (Ward A. Miller)
Community Brethren Church of Whittier (378)
11000 East Washington Blvd., Zip 90606 (Tel. 213-692-0588)
Mrs. Marian McBride, 8329 Vicki Dr.

WHITTIER (Charles W. Mayes, Interim)
First Brethren Church (300)
6704 Milton Ave., Zip 90601
Mailing address: P.O. Box 174, 90608 (Tel. 213-693-7666)
Mr. Ted Glidden, 8222 Bellhaven, La Palma, Calif. 90620

COLORADO

ARVADA (Robert L. Firl)
Hackberry Hill Grace Brethren Church (50)
7100 Wadsworth Blvd., Zip 800
(Tel. 303-424-3116)

DENVER (F. Thomas Inman)
Denver Grace Brethren Church (12
700 S. Federal Blvd., Zip 80219
(Tel. 303-934-7876)
Carolyn Valentine, 2375 S. Irvi

WASH., D. C.

WASHINGTON
(Charles G. Thornton)
First Brethren Church (237)
439 12th St., S.E., Zip 20003
(Tel. 202-544-6142)
Miss Mary Merrick, 2600 Naylor R S.E., 20020

WASHINGTON (James G. Dixon, J
Grace Brethren Church of Grea Washington (275)
5000 St. Barnabas Rd., Temple Hi Md. 20031
(Tel. 301-894-2294)
Addison Marrow, 4816 Leslie Ave Temple Hills, Md. 20031

FLORIDA

FORT LAUDERDALE
(Jack K. Peters, Sr.)
Grace Brethren Church (295)
1800 N.W. 9th Ave., Zip 33311
(Tel. 305-524-6235)
Catherine Rude, 630 N.E. 14th Av 33304

BRETHREN MISSIONARY
HERALD
December 13, 1969

ORT MYERS
(Bernard N. Schneider)
Grace Brethren Bible Church (34)
In The Villas, one block off Route 41 South. (Tel. 813-936-1724
Mrs. Helen Davidson, 1923 Maple Dr.

AITLAND (R. Paul Miller)
Grace Brethren Church (42)
Wymore and Oranole, 32751 (Mailing address: Box 762)
(Tel. 305-831-1626)
Mrs. George Smucker, 1850 Biscayne Dr., Winter Park, Fla. 32789

ARGATE (Edward Lewis)
Grace Brethren Church (85)
6100 S.W. 10th Court, Zip 33063
(Tel. 305-972-0542)
Mrs. Betty Shallcross, 2613 N.W. 64th Ave.

KEECHOBEE
(Randall Maycumber)
Christian Brethren Church (156)
701 South Parrott Street, 33472
(Tel. 813-763-3218)
Mrs. Kathleen Williams, P.O. Box 671

OMPANO BEACH
(Gene E. Witzky)
Grace Brethren Church (76)
3501 N.E. Third Ave., Zip 33064
(Tel. 305-941-3176)

T. PETERSBURG
(William F. Tweeddale)
Grace Brethren Church (19)
5855 54th Ave., N., Zip 33709
Mr. Floyd Hartman, Gulf to Bay Trailer Park, Clearwater, Fla.

GEORGIA

ATLANTA (William A. Byers)
Grace Brethren Church (17)
4924 Framons Ct. (Dunwoody) 30338 (Tel. 457-0470)
Betty I. Byers (Same address as church)

HAWAII

WAIMALU, AIEA
(Edmund M. Leech)
Waimalu Grace Brethren Church (61)
98-404 Ponohale St., Zip 96701
(Tel. 808-488-6006)
Mrs. Kuniko Hinokuma, 98-215 Hekaha St.

WAHIAWA (Foster Tresise)
Waipio Grace Brethren Church (44)
95-303 Waioni St., Zip 96786
(Tel. 623-2298)
Miss Ellen Nagao, 95-108 Waimakua Drive

ILLINOIS

WHEATON
Wheaton Grace Brethren Church (37)
112 S. Dorchester Ave., Zip 60187
(Tel. 312-668-5904)
Mrs. Janet Hoff, 111 S. Morgan

INDIANA

BERNE (Kenneth E. Russell)
Bethel Brethren Church (147)
R.R. 2, (Mailing address: 417 W. Water St.), Zip 46711 (6 miles east on Ind. 218 and ½ mile south)
(Tel. 219-589-3381)
Mrs. Robert Myers, R.R. 2

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CLAY CITY (Robert G. Clouse)
First Brethren Church (45)
Tenth and Cook Sts., Zip 47841
Miss LaVaughn Backfisch, R.R. 1

ELKHART (Gordon W. Bracker)
Grace Brethren Church (171)
1600 E. Mishawaka Rd., Zip 46514
(Tel. 219-875-5271)
Mrs. Maynard Russell, 4625 S. Main St., Zip 46514

FLORA (Robert C. Moeller)
Grace Brethren Church (100)
Main and Willow Sts., Zip 46929
(Tel. 219-967-3020)
Mrs. Melvin Fisher, R.R. 2

FORT WAYNE (M. Lee Myers)
First Brethren Church (237)
3326 S. Calhoun St., Zip 46807
(Tel. 219-744-1065)
Mrs. Ben Miller, 4107 North Dr., 46805

FORT WAYNE (Quentin Matthes)
Grace Brethren Church (68)
4619 Stellhorn Rd., Zip 46805
(Tel. 219-485-3021)
Mrs. William Spurr, 4911 Haffner Dr.

GOSHEN (Robert D. Crees)
Grace Brethren Church (76)
1801 W. Clinton St., Zip 46526
(Tel. 219-533-7546)
Mrs. Dorothy Brumbaugh, R.R. 3

INDIANAPOLIS (Jerry R. Young)
Grace Brethren Church (38)
Mailing address: 5519 West 43rd St. (church office April 1970—4400 N. High School Rd.) (Tel. 317-293-3372) Zip 46254 (Temporary meeting place: Krannert Family YMCA, 605 S. High School Rd.)
Mrs. Arlene Schrock, 3124 Bonham Dr., Zip 46222

KOKOMO (Richard D. Sellers)
Indian Heights Grace Brethren Church (111)
4901 Arrowhead Blvd., Zip 46901
(Tel. 317-453-0734)
Mrs. David Boone, R.R. 6, 300S., 200W, 46901

LEESBURG (David L. Willett)
Leesburg Brethren Church (97)
Box 101, Zip 46538 (opposite scho house) (Tel. 219-453-3401)
Mrs. Evard Schuder, R.R. 2, Wolcottsville

OSCEOLA (Richard P. DeArmey)
Bethel Brethren Church (281)
Lincoln Way and Oregon (Mailii address: 121 Oregon St., R.R. 3, Zip 46561 (Tel. 219-679-4749)
Glen Stealy, 3505 Pleasant St., Sou Bend, Ind. 46615

PERU (Gerald H. Root)
Peru Brethren Church (103)
430 S. Broadway, Zip 46970 (Plea send all mail to parsonage: 260 V Tenth St.) (Tel. 317-473-3881)
James Land, 380 W. 7th

SIDNEY (A. Rollin Sandy)
Sidney Brethren Church (58)
Zip 46566
Miss Enid Heckman, R.R. 2, North Manchester, Ind. 46962

SOUTH BEND (Scott L. Weaver)
Ireland Road Grace Brethren Church (135)
1701 E. Ireland Rd., Zip 46614
(Tel. 219-291-3550)
Mrs. Linda Tom, 3005 Sunnymede Ave., Zip 46614

WARSAW (Mark E. Malles)
Community Grace Brethren Chur (149)
909 S. Buffalo St., Zip 46580
(Tel. 219-267-5788)
E. William Male, R.R. 3

BRETHREN MISSIONARY
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INONA LAKE
(Charles H. Ashman)
Winona Lake Brethren Church (300)
1200 Kings Highway, Zip 46590
(Tel. 219-267-6623)
Dr. Homer A. Kent, Sr., Box 102

IOWA

EDAR RAPIDS (Simon T. Toroian)
Grace Brethren Church (55)
2905 D Ave., N.E., Zip 52402
(Tel. 319-363-4983)
Miss Nancy Gorsh, 2447 1st S.W., 52404

ALLAS CENTER
(James B. Marshall)
First Brethren Church (112)
305 Hatton St., Zip 50063
(Tel. 515-837-3235)
Mrs. Margaret Marshall

AVENPORT (Don Brotherton)
Grace Brethren Church (39)
1035 W. Kimberly Rd., Zip 52806
(Tel. 319-391-4403)
Mrs. Bernard Aupperle, 3339 W. Lombard, 52804

ES MOINES (Milton Ryerson)
First Brethren Church (173)
E. 10th and Lyon Sts., Zip 50316
(Tel. 515-262-5290)
Mrs. Dean Travis, 1425 York

ARWIN (Donald Jentes)
Carlton Brethren Church (121)
R.R. 1, Zip 50632 (6½ miles southwest of Garwin)
(Tel. 515-499-2460)
Mrs. Carl Kouba, Toledo, Iowa 52342

EON (Glen H. Welborn)
Leon Brethren Church (88)
108 W. Fourth St., 50144
Mrs. Ray Andrew, R.R. 1

NORTH ENGLISH
Pleasant Grove Grace Brethren Church (50)
R.R. 1, Zip 52316 (2 miles east of Millersburg, 6 miles N. W. of North English)
Mrs. Shirley Herdlicka, R.R. 3, Williamsburg, Iowa 52316

WATERLOO (John M. Aeby)
Grace Brethren Church (321)
1760 Williston Ave., Zip 50702
(Tel. 319-234-8473)
Mrs. Donald Sawyer, 1226 W. 6th St., Zip 50702

KANSAS

PORTIS (Bill Stevens)
First Brethren Church (142)
Box 6, Zip 67474 (on Highway 281)
(Tel. 913-368-4831)
Mrs. Norma Wolters

KENTUCKY

CLAYHOLE (Sewell S. Landrum)
Clayhole Brethren Church (46)
Box 219, Zip 41317 (Highway 476—4 miles east of Lost Creek)
(Tel. 606-666-5050)
Mrs. Martha Combs, Ronte 15

DRYHILL (Marvin E. Lowery)
Grace Brethren Chapel (31)
12 miles north of Hyden on Route 257 (Tel. Hyden, Ky. 606-672-2520)
Mrs Ted Begley, Confluence, Ky. 41730



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By Dr. Herı A. Hoy

Pres Grac The Sem Grac

MARYLAND

ACCIDENT
Grace Brethren Church (38)
3 miles south of Accident, Zip 21520
(Tel. 301-826-8310)
Benjamin E. Callis, Box 25

CUMBERLAND
(Michael D. Funderburg)
Grace Brethren Church (23)
Meeting in the Union Rescue Mission
Queen City Pavement
Mrs. Daniel Lewis, R.R. 2, Williams Rd., Box 353

HAGERSTOWN
(A. Harold Arrington)
Calvary Brethren Church (260)
Bryan Place and W. Franklin St.
(Mailing address: P.O. Box 1275)
U.S. 40 West), Zip 21740
(Tel. 301-733-6375)
Richard Kline, 54 East Irvin Ave.

HAGERSTOWN (Gerald W. Teeter)
Gay Street Brethren Church (116)
Gay and Allen Sts., Zip 21740
(Tel. 301-582-0155)
Mrs. Daniel Arenobine, 17 Clinton Ave.

HAGERSTOWN (Robert B. Collitt)
Hagerstown Grace Brethren Church (551)
First and Spruce Sts., Zip 21740
(Tel. 301-739-1726)
Mr. John Kleppinger, 43 W. Longmeadow Rd.

WESTERNPORT
(Michael D. Funderburg)
Mill Run Grace Brethren Church (21)
R.R. 1, Zip 21562 (4 miles north of Westernport, west off Route 36)
Mrs. Gerald Derham, R.R. 1

MICHIGAN

ALTO (Charles A. Flowers)
Calvary Brethren Church (67)
13626 84th St., R.R. 2, Zip 49302
(Tel. 616-868-6716)
Lloyd Miller, R. R. 2

BERRIEN SPRINGS (Robert Poirier)
Grace Brethren Church (30)
429 Rose Hill Road (Mailing addres
P.O. Box 194, 49103)
(Tel. 616-471-1501)
Mrs. Robert Poirier, Box 194

HASTINGS (Russell Sarver)
Hastings Grace Brethren Church (17
243 S. Jefferson St., Zip 49058
Mrs. Russell Sarver, R.R. 1, Box 32
49058

JACKSON (Gilbert Hawkins)
Grace Brethren Church (49)
4100 Clinton Rd., Zip 49201 (Mailin
address: 519 Fern Ave. 49202)
(Tel 517-784-5403)
Mrs. Donald Beemer, 2542 Dan

LAKE ODESSA
(Richard H. Cornwell)
Grace Brethren Church (76)
R.R. 1, Zip 48849 (1 mile south
M-50, ½ mile east of Nash Rd
(Tel. 616-693-3257)
Mrs. Orley Hulliberger, Tasker Rd

LANSING (Randall E. Poyner)
Grace Brethren Church (92)
3904 W. Willow St., Zip 48917
(Tel. 517-372-0482)
Paulajean Nowall, 843 Thomas I
Parkway E.

NEW TROY (Gerald L. Kelley)
New Troy Brethren Church (90)
Box 67, Zip 49119 (corner of W
chick Rd. and Detroit St.)
(Tel. 616-426-3121)
Mrs. Ben Mensinger, R.R. 2, Th
Oaks, Mich. 49128

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ROUT LAKE (Donald R. Taylor)
Grace Brethren Church (62)
Rt. 656 Moran P.O., Ozark, Mich. 49760 (5½ miles east and 1 mile south of Trout Lake on M-48)
(Tel. 906-Trout Lake 602)
Mrs. Fred Huntley, P.O. Box 122

MINNESOTA

INONA
Grace Brethren Church (20)
627 W. Wabasha (7th), Zip 55987
(Mailing address: 803 W. King St.)
(Tel. 507-8-2045)
Mrs. Everett Bearden, Lewiston, Minn. 55952

NEBRASKA

AVER CITY
Grace Brethren Church (56)
12th and "O" Sts., Zip 68926
Mrs. Lena Inman, Stamford, Nebr. 68977

MAHA (Clyde J. Caes)
Grace Brethren Bible Church
2502 N. 51st St., Zip 68104
(All mail to pastor's address, 5839 Sprague St.)
Mrs. Judy McMasters, 803 E. Jefferson St., Millard, Nebr. 68137

NEW JERSEY

RATFORD (Daniel S. Eshleman)
Grace Brethren Church of South Jersey (5)
Box 5, Stratford, N.J. 08084 (Meeting in the Stratford Fire Hall, Laurel Rd. and White Horse Pike (US 30)
(Tel. 609-784-6273)
Mrs. Elsie Smitley, 537 Revere Terrace, Warminster, Pa. 18974

NEW MEXICO

ALBUQUERQUE (Victor S. Rogers)
Grace Brethren Church (72)
149 Daniel Circle, N.W., Zip 87107
(Tel 505-898-2554)
Miss Betty Allshouse, 1124 Parsifal, N.E., Zip 87112

TAOS (Robert Salazar)
Canon Brethren Church (113)
Box 1795, 1 mile east of Taos on Raton Rd. (Hwy 64), Zip 87571
(Tel. 505-758-3388)
Hope Garcia, P.O. Box 682

OHIO

AKRON (Merlin D. Berkey)
Fairlawn Brethren Church (107)
754 Ghent Rd., Zip 44313
(Tel. 216-666-8341)
Mrs. Karl Gillenwater, 1379 Dewitt Dr., 44313

AKRON (John P. Burke)
First Brethren Church (281)
530 Stetler Ave., Zip 44312 (Ellet area) (Tel. 216-733-2520)
Mrs. Joseph Bry, 438 Stevenson Ave.

ANKENYTOWN (Larry K. Gegner)
Ankenytown Grace Brethren Church (160)
R. D. 1, Bellville, Ohio 44813 (4½ mile N.E. of Fredericktown on State Route 95)
(Tel. 614-694-3197)
Mrs. Donna Grubb, 1854 Red Oak Dr., Mansfield, Ohio 44904

ASHLAND (Knute Larson)
Grace Brethren Church (352)
615 W. Tenth St., Zip 44805
(Tel. 419-324-5374)
Mrs. Leona Miller, 1008 Wick Ave.

ASHLAND (Mason Cooper)
Southview Grace Brethren Church (253)
Katherine and Budd Sts., Zip 44805
(Tel. 419-324-5251)
Mr. Leonard Aulger, R.R. 2, Mansfield, Ohio 44903



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Pres Grac The Sem Grac

BARBERTON (Kenneth I. Cosgrove)
First Brethren Church of Norton (62)
3970 Cleveland-Massillon Rd., Zip 44203 (½ mile S. of State Rte. 224 and Interstate 80S) (Tel. 216-825-6291)
Miss Irene Sonnastine, 135 Westview, Wadsworth, Ohio 44281

BOWLING GREEN
(John M. McKay)
Good News Grace Brethren Church (10)
121 S. Enterprise St., Zip 43402 (Tel. 419-352-3305)
Rev. Marion R. Thomas, 318 South Grove St.

BROOKVILLE (Clair E. Brickel)
Brookville Grace Brethren Church (135)
12222 Westbrook Rd., Zip 45309 (Mailing address: R.R. 1, Box 385BB) (Tel. 513-833-5562)
Mrs. Don Dickey, R.R. 2

CAMDEN (George Ritchey)
First Brethren Church (120)
West Central Ave. at Lafayette St., Zip 45311 (Tel. 513-452-1290)
Mrs. Emory Davenport, 183 N. 2nd St., Zip 45311

CANTON (James M. Kennedy)
Grace Brethren Church (206)
6283 Market Ave., N., Zip 44721 (Tel. 216-499-3818)
Mrs. Paul Rohart, 203 Pontius Rd., Mogadore, Ohio 44260

CLAYTON (William E. Howard)
Clayton Brethren Church (150)
Box 8, Zip 45315 (Salem and Kimmel Rd., (Tel. 513-836-6247)
Mrs. Earl Zeisert, R.R. 1, Brookville, Ohio 45309

CLEVELAND
(Robert Wm. Markley, Sr.)
Lyndhurst Grace Brethren Church (50)
5564 Mayfield Rd., Lyndhurst, Ohio 44124 (Tel. 216-442-5353)
Miss Mary Schulz, 4658 Liberty Rd., S. Euclid, Ohio 44121

COLUMBUS (James Custer)
Grace Brethren Church of Columbu (263).
6675 Worthington-Galena Road, Worthington, Ohio 43085 (Tel. 614-888-7733)
Mrs. Lois Johnson, 2905 North St Rd., 43221

COOLVILLE (Donald M. Marken)
Grace Brethren Church (30)
Meeting in Grange Hall
Mrs. Everett Jarvis, R.R. 2, Guysvill Ohio 45723

COVINGTON (Ralph F. Miller)
First Brethren Church (50)
Spring at Pearl St., Zip 45318 (Tel. 513-473-2128)
Mrs. Kenneth Peters, 4666 W. S (Rte. 41)

CUYAHOGA FALLS (Eloy Pacheco
Grace Brethren Church (112)
1736 E. Bailey Rd., Zip 44221 (Tel. 216-923-8203)
Mrs. Emma Braucher, 3716 Kau man Rd., Stow, Ohio 44224

DANVILLE (Edward N. Wingard)
Danville Brethren Church (41)
E. Ross St. (Mailing address: P.(Box 315) Zip 43014 (Tel. 614-599-7390)
Mrs. Aurice Magers, R.R. 2, Howa Ohio 43028

DAYTON (Russell M. Ward)
Basore Road Grace Brethren Chur (78)
5900 Basore Rd., Zip 45415 (Tel. 513-837-3747)
Mrs. Austin Cloud, 26 Redwood Av 45405

DAYTON (G. Forrest Jackson)
First Brethren Church (485)
1684 Earlham Dr. (at Philadelpl Dr.), Zip 45406 (Tel. 513-276-398
Miss Esther Mowery, 31 N. Orcha Ave., Zip 45417

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YTON (C. S. Zimmerman)
The Brethren Church of Huber Heights (19)
5901 Chambersburg Rd., Zip 45424
(Tel. 513-233-7711)
(All mail to Pastor's address: 5035 Longmore Ct., 45424)
Mrs. Norma Bonham, 216 N. Main St., New Carlisle, Ohio 45344

YTON (Jesse B. Deloe)
North Riverdale Brethren Church (168)
4101 N. Main St., Zip 45405
(Tel. 513-274-2187)
Mrs. Earl Strehl, 2901 Ridge Ave., Zip 45414

YTON (John R. Terrell)
Patterson Park Brethren Church (359)
708 Shadowlawn Ave. 45419
(Tel. 513-298-0155)
Mrs. Lucile Bell, 3013 LaRue Dr. 45429

FIANCE (Maynard G. Tittle)
Grace Brethren Church of Defiance (73)
R.R. 8, Zip 43512 (1 mile south of city limits on State Rte. 66)
(Tel. 419-782-6391)
Charles E. Kintner, R.R. 3, Bryan, Ohio 43506

YRIA (Richard Placeway)
Grace Brethren Church (145)
1305 Nash Ave., Zip 44035
(Tel. 216-366-0755)
Mrs. Barbara Bosmeny, 284 Dowd Rd.

GLEWOOD (Gerald Polman)
Englewood Grace Brethren Church (243)
307 W. Wenger Rd., Zip 45322
(Tel. 513-836-1467)
Mrs. Louie Rike, R.R. 2, Brookville, Ohio 45309

NDLAY (Glenn R. Coats)
Findlay Grace Brethren Church (108)
209 Lexington Ave., Zip 45840
(Tel. 419-422-8148)
Mrs. Russell Iliff, 509 Clifton Ave., Zip 45840

FREMONT (J. Ward Tressler)
Grace Brethren Church (271)
300 S. Collinwood Blvd. Zip 43420
(Tel. 419-332-8672)
Mrs. Phyllis Beckley, 1435 C. R. 15, R.R. 2

GALION
Grace Brethren Church (53)
1055 Winchester Rd., Zip 44833
(Mailing address: P.O. Box 61)
(Tel. 419-468-6848)
Mrs. Wilbur Carlson, 61 W. Park Dr., Shelby, Ohio 44875

HOMERVILLE (Robert F. Holmes)
West Homer Brethren Church (153)
R.R. 1, Zip 44235
(Tel. 216-625-2579)
Donna Crosby, R.R. 1, Lodi, Ohio 44254

KETTERING (Henry T. Barnhart)
Calvary Brethren Church (244)
2850 E. Dorothy Lane, Zip 45420
(Tel. 513-293-5822)
Mrs. L. B. Ford, 265 E. Whipp Rd., Dayton, Ohio 45459

LEXINGTON (Terrance T. Taylor)
Lexington Grace Brethren Church (91)
P. O. Box 3090 (On State Route 97 at corner of W. Main St. and Steam Corners Road) Zip 44904
(Tel. 419-884-2687)
Mrs. Eileen Kirkpatrick, 23 Ramble-side Dr., Mansfield, Ohio 44907

MANSFIELD (Richard E. Grant)
Grace Brethren Church (264)
531 Marion Ave., Zip 44903
(Tel. 419-522-3941)
Mrs. James Moore, 86 S. Linden Rd. 44906

MANSFIELD (Robert Kern)
Woodville Grace Brethren Church (200)
580 Woodville Rd., Zip 44907
(Tel. 419-524-8552)
Mrs. Curtis Beidelscheis, 59 Wolf Rd., Zip 44903

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MIDDLEBRANCH (Ray Johnson)
Grace Brethren Church (252)
2911 William St., N.E., Zip 44652
(Tel. 216-499-6691)
Mrs. Doris Eckelberry, 500 Woodside St., Hartville, Ohio 44632

MINERVA (Dennis Beach)
Minerva Grace Brethren Church (39)
Corner of Minerva and Ellsworth Blvds., Zip 44657 (1 mile east of Minerva, 2 blocks south of U.S. 30)
Mrs. Charles Watts, 2541 Baird Ave., S.E., Paris, Ohio 44669

RITTMAN (Charles W. Turner)
First Brethren Church (263)
44 S. First St., Zip 44270
(Tel. 216-925-3626)
Mrs. Mary Emch, 258 Ruefner St.

SINKING SPRING (J. Paul Reno)
Grace Brethren Church (62)
One block west of State Rte. 41, Box 55, Zip 45172
(Tel. 513-588-2758)
Mrs. Marilyn Scott, R.R. 4, Peebles, Ohio 45660

STERLING
First Brethren Church (80)
Zip 44276 (Tel. 216-939-2841)
Mrs. William Beichler, 75 Fairlawn Ave., Rittman, Ohio 44270

TROTWOOD (Charles E. Lawson)
Grace Brethren Church (94)
12 Strader Dr., Zip 45426
(Tel. 513-837-6663)
Mrs. Kathryn Mohler, 5740 Seven Gables

TROY (Michael Volvoski)
Grace Brethren Church (52)
527 N. Market St., Zip 45373
(Tel. 513-335-1852)
Donald Tolbert, R.R., St. Paris, Ohio

VANDALIA (Everett N. Caes)
Vandalia Grace Brethren Church (132)
810 Larry Ave., Zip 45377
(Tel. 513-898-6666)
Mrs. Eileen Spade, 808 DeSales St.

WEST ALEXANDRIA (Harold P. Combs)
Grace Brethren Community Chur (83)
R.R. 3, Zip 45005 (2½ miles west West Alexandria)
Myrna Smith, R.R. 1, Camden, Ol

WOOSTER (Kenneth B. Ashman)
First Brethren Church (522)
1897 Burbank Rd., Zip 44691 (Ma ing address: Box 1) (north on St Rte. 76) (Tel. 216-264-9459)
Mrs. Donald Streit

OREGON

ALBANY
Grace Brethren Church (94)
Eighth and Ermine Sts., Zip 973
(Tel. 503-926-1836)
Mrs. Delores Kennel, R.R. 2, Box 3

BEAVERTON (Leonard Myers)
Grace Brethren Church (46)
980 N.W. 180th Ave., Zip 970
Corner of 180th and Walker Rc
(Tel. 503-645-2411)
David Smoot, 5235 S.W. 173rd Av Aloha, Oreg. 97006

PORTLAND (William H. Schaffe
Grace Brethren Church (57)
7015 N.E. 23 Ave. 97211
(All mail to 4218 N.E. 131 Pl., 7 97230) (Tel. 503-288-2436)
Miss Elaine Clinton, 14431 S.E. Morrison St., Zip 97233

PENNSYLVANIA

ALEPPO (David Thompson)
Aleppo Brethren Church (50)
P.O. Box 32, Zip 15310
(Tel. 412-685-5360)
Thelma Jones, Box 11

BRETHREN MISSIONARY
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LENTOWN (Delmer F. Jacobe)
irst Brethren Church (62)
32 N. 5th St., Zip 18102 (all church mail to parsonage)
(Tel. 215-432-8913)
lice L. Jacobe, 1170 Wolf, Whitehall, Pa. 18052

TOONA (Robert Russell)
irst Brethren Church (127)
932 Maple Ave., Zip 16601 (Parsonage Tel. 814-942-7642)
ay Sell, Jr., 892 30th St.

TOONA
race Brethren Church (83)
roadway and 15th Ave. (Juniata), Zip 16601 (Tel. 814-942-8861)
liss Kathleen Field, 1828 12th Ave., (Juniata)

NEMAUGH (Don K. Rager)
onemaugh Brethren Church (120)
econd and Oak Sts., Zip 15909
(Parsonage Tel. 814-539-5333)
rs. William Gillespie, 278 Ross Lane, Zip 15909

NEMAUGH (Kenneth Koontz)
ike Brethren Church (212)
R. 1, Box 288, Zip 15909 (on old Rte. 22, ¼ mile from the crossroad of 271 and old Rte. 22, at Mundy's Corner) (Tel. 814-746-6742)
liss Barbara Teeter, R.R. 1

NEMAUGH
inger Hill Grace Brethren Church (182)
R. 1, Box 151, Zip 15909 (on Rte. 271, two miles south of Rte. 22 and Mundy's Corner) (Tel. 814-322-1036)
r. James Stouffer, Box 86, Parkhill, Pa. 15949

RAOPOLIS (C. Dean Risser)
on Meade Grace Brethren Church (12)
rodhead Rd. and Locust Rd. (State Rd. 51 in Bon Meade)
rs. Robert Smith, 31 Silver Lane, 15108

DUNCANSVILLE (John E. Gregory)
Leamersville Grace Brethren Church (171)
R.R. 2 (4 miles south of Duncansville on Rte. 220, at Donnertown Rd), Zip 16635
Mrs. Donna Evans, R.R. 2, Zip 16635

ELIZABETHTOWN
(Warren E. Tamkin)
Grace Brethren Church (78)
305 Anchor Rd. (Old Harrisburg Pike), Zip 17022
(Tel. 717-367-1281)
Carl Kaylor, R.R. 2, Annville, Pa. 17003

EVERETT (Homer Lingenfelter)
Everett Grace Brethren Church (117)
14 W. Main, Zip 15537
(Tel. 814-652-2697)
Charles A. Wright, R.R. 1

GREENSBURG (Ron Jurke)
Grace Brethren Church

HANOVER (Donald R. Hinks)
Grace Brethren Church (9)
33 Carlisle St., Zip 17331
YWCA (temporary location)
Mrs. Donald Misner, 827 Hanover Rd., York, Pa. 17404

HARRISBURG (Earle E. Peer)
Melrose Gardens Grace Brethren Church (183)
2205 Swatara St., Zip 17104
(Tel. 717-238-4186)
Miss Gertrude Kauffman, 3802 Centerfield Rd., Zip 17109

HATBORO (William A. Steffler)
Suburban Brethren Church (143)
749 W. County Line Rd., 19040
(Tel. 215-675-5818)
Mrs. Geraldine Weimer, 645 W. County Line Rd.

HOLLIDAYSBURG
(Richard Harstine)
Vicksburg Brethren Church (140)
R.R. 1, Zip 16648 (4 miles south of Hollidaysburg, off Rte. 36 at Brooks Mill) (Tel. 814-695-4240)
Mrs. Viola Van Orman, R.R. 2, Duncansville, Pa. 16635



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By Dr. Herr A. Hoy

Pres Grac The Sem Grac

HOPEWELL (Sheldon W. Snyder)
Grace Brethren Church (48)
R.R. 1, Zip 16650 (on Rte. 26, 9 miles north of Everett, Pa.)
(Tel. 814-944-8385)
Herbert Christopher, R.R. 1

JEFFERSON CENTER
(Stephen Eberle)
Calvary Brethren Church (25)
R.R. 4, Butler, Pa. 16001 (8 miles south of Butler on Rte. 356 and one mile west)
Miss F. Kay Phillips, R.R. 1, Box 257, Saxonburg, Pa. 16056

JENNERS (James F. Hoffmeyer)
Jenners Grace Brethren Church (168)
(Rte. 601 just south of Rte. 30)
(Tel. 814-629-5261) Zip 15546
Mrs. Delores Flannigan, Zip 15546

JOHNSTOWN (Wesley Haller)
First Brethren Church (378)
Napoleon and Dibert Sts., Zip 15905
(Tel. 814-539-7815)
Donald C. Rasbach, 726 Oak St., Zip 15902

JOHNSTOWN (Ralph S. Burns)
Geistown Grace Brethren Church (108)
730 Sunbury St., Zip 15904
(Tel. 814-266-4057)
Mrs. Helen Colbert, 123 Bentwood

JOHNSTOWN (H. Don Rough)
Riverside Brethren Church (130)
700 Liberty Ave., Zip 15905
(Tel. 814-288-1165)
Mrs. David Butler, 515 Michigan Ave. 15905

KITTANNING (W. Wayne Baker)
First Brethren Church (333)
215 Arthur St., Zip 16201
(Tel. 412-543-8731)
Miss Mary L. Yount, Box 247, Zip 16201

KITTANNING (Thomas E. Gooss
North Buffalo Brethren Church
R.R. 4 (junction of Center Hill, Cadogon and Pony Farm R
Zip 16201 (Tel. 412-762-6861)
Mrs. Ella Mae Smith, Jr., 2145 C Ave., Ford City, Pa. 16226

LANCASTER (Arthur N. Malles)
Grace Brethren Church of Greate Lancaster (188)
911 Rohrerstown Rd., Zip 17601
(Tel. 717-397-9991)
Mrs. Helen McElroy

LISTIE (Fred Wm. Walter)
Listie Brethren Church (146)
Box 65, Zip 15549 (4 miles north Somerset on Rte. 53; 1 mile off Rte. 53) (Send all mail to: M Sarah E. Good, Secy., R.R. 1, Fr ens, Pa. 15541)

MANHEIM (Ulysses L. Gingrich)
Manheim Grace Brethren Church (88)
333 E. High St., Zip 17545
(Tel. 717-665-2334)
Mrs. Lorraine Oberholtzer, R.R. Lititz, Pa. 17543

MARTINSBURG (William H. Sn
First Brethren Church (313)
Mulberry and State Sts., Zip 16
(Tel. 814-793-2513)
Mrs. Richard Loose, 203 N. Nicodemus

MEYERSDALE (Robert Burns)
Meyersdale Grace Brethren Chur (206)
112 Beachley St. (on U.S. 219), Zip 15552 (Tel. 814-634-7381)
Mrs. William Firl, R.R. 2

MEYERSDALE (Roy E. Kreimes)
Summit Mills Brethren Church (7
R.R. 1 (West of Meyersdale 3 mi on St. Paul Rd.), Zip 15552
Mrs. Elwood Firl, R.R. 3

BRETHREN MISSIONARY
HERALD
December 13, 1969

ERSTOWN (Luke E. Kauffman)
race Brethren Church (43)
ailroad and Carpenter Sts. Zip 17067
(All mail to Pastor's address)
Irs. Willis Bowman, R.R. 1, Box 240

W HOLLAND
(Richard D. McCarthy)
race Brethren Church (66)
. Kinzer Ave. (All mail to Box 12)
Zip 17557 (Tel. 717-354-9229)
Irs. John Kochel, R.R. 1, East Earl, Pa. 17519

LMYRA (Glenn E. Moore)
race Brethren Church (97)
36 W. Main St., Zip 17078 (Tel. 717-838-3332)
Irs. Thelma Burrows, R.R. 2, Box 260 A, Hummelstown, Pa. 17036

ILADELPHIA (Vernon J. Harris)
irst Brethren Church (152)
)xford Ave. and Knorr St., Zip 19111
(Tel. 215-745-2799)
Irs. Lois Harkness, 4717 Hazel Ave., Trevose, Pa. 19048

ILADELPHIA (Lee H. Dice)
hird Brethren Church (171)
04 E. Tioga St., Zip 19134
(Tel. 215-423-8047)
Irs. Joseph Tyson, 4719 N. Rosehill St., Zip 19134

MERSET (Clifford E. Wicks)
race Brethren Church (18)
98 West Patriot St. 15560
(Tel. 814-445-8645)
lifford Harbaugh, R.R. 5

OYSTOWN (Arthur F. Collins)
eading Brethren Church (57)
R.R. 3, Zip 15563
Irs. Donna L. Bittner, R.R. 3

LFORD (Robert Griffith)
Penn Valley Grace Brethren Church (96)
320 N. Third St., at Church Rd., Zip 18969 (Tel. 215-723-5890)
Irs. Samuel Burns, 250 Betcher Rd., Collegeville, Pa. 19426

UNIONTOWN (True L. Hunt)
First Brethren Church (300)
148 Union St., Zip 15401
(Tel. 412-437-3401)
Mrs. Gilbert Ferree, 713 Morgantown Rd., Zip 15401

WASHINGTON (Shimer E. Darr)
Grace Brethren Church (121)
4 Waynesburg Rd. (South of traffic light in Laboratory), Zip 15301
(Tel. 412-225-8121)
Mrs. Robert Riffle, R.R. 2

WAYNESBORO (Wendell E. Kent)
First Brethren Church (236)
Philadelphia and Fourth, Zip 17268
(Tel. 717-762-5826)
Mrs. Richard Manns, 243 Barnett Ave.

WRIGHTSVILLE (George Wilhelm)
Susquehanna Grace Brethren Church
Meeting in Fellowship Hall of the Masonic Temple, Cook Creek Road, Zip 17368

YORK (Kenneth E. Wilt)
Grace Brethren Church (149)
661 N. Newberry St., Zip 17404
(Tel. 717-843-7284)
Mrs. James Knepper, R.R. 4

PUERTO RICO

SUMMIT HILLS
(Maxwell Brenneman)
Grace Brethren Bible Church (26)
1721 Adams St., Zip 00922 (Tel. 809-782-4466) (Mailing address: P.O. Box 10144, Caparra Heights 00922
Irma Perez de Morales, 1751 Alcala, College Park, Rio Piedras, Puerto Rico 00921



Report on the Assembly

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Pres Grac The Sem Grac

TENNESSEE

JOHNSON CITY
(Clarence H. Lackey)
Grace Brethren Church (83)
801 W. Watauga Ave., Zip 37601
(Tel. 615-928-7545)
Mrs. Carroll Hughes, 1601 Galen Dr.

TELFORD
Vernon Brethren Church (132)
R.R. 1, Zip 37690 (2 miles north of Limestone on US 11E)
(Tel. 615-257-5993)
Mrs. W. C. Adams, R.R. 1, Limestone, Tenn.

VIRGINIA

ALEXANDRIA (Kenneth L. Teague)
Grace Brethren Church (165)
1301 Commonwealth Ave., Zip 22301
(Tel. 703-548-1808)
Mrs. Iva Jane Sisler, 7407 Northrop Rd., Zip 22306

BOONES MILL (J. Donald Abshire)
Grace Brethren Church (59)
R.R. 1, Zip 24065 (State Rte. 739 1¼ miles southwest of Boones Mill)
Mrs. Vivian Young, R.R. 2

BUENA VISTA (Lester W. Kennedy)
First Brethren Church (370)
100 E. 29th St., Zip 24416 (on U.S. Rte. 60) (Tel. 703-261-6425)
Mrs. George Smals, 128 W. 29th St., Zip 24416

COVINGTON (W. Carl Miller)
Grace Brethren Church (246)
2507 S. Carpenter Dr., Zip 24426 (Mailing address: 115 E. Phillip St.,) (Tel. 703-962-9541)
Mrs. Paul Craft, R.R. 3

HOLLINS (Ron Thompson)
Patterson Memorial Brethren Chur (195)
R.R. 1, Box 56, Zip 24019 (1½ mil north of State Rte. 115 on Holli Rd., State Rte. 601) (Tel. 703-3(0336)
Miss Patty Sowers, 133 Plymouth D N.W., Roanoke, Va. 24019

RADFORD
Fairlawn Brethren Church (129)
Pepper and Lee Sts. (on State Rt 114), Zip 24141
(Tel. 703-639-5139)
Mrs. Edgar Carroll, 16 Oxford Av

RICHMOND (William O. Gardne
Grace Brethren Church (19)
Robious and Cranbeck Roads 232
(Near Rte. 60 south west of Richmond.) All mail to pastor home—700 W. 33rd St., 23225
Basil Keys, R.R. 1, Box 69C, Mosely, Va. 23120

RINER (K. E. Richardson)
Grace Brethren Church (61)
R.R. 8, (3 miles south of Riner), Zip 24149
Mrs. Chloe Bishop, R.R. 1

ROANOKE (Russell H. Weber)
Clearbrook Brethren Church (130)
R.R. 8, Box 391 A
24014 (5 miles south of Roanok on Rte. 220) (Tel. 703-774-1265)
Mrs. Mollie Simmons, R.R. 8

ROANOKE (Henry L. Radford)
Garden City Grace Brethren Churc (156)
R.R. 8, 3404 Bandy Rd., S.E., Zi 24014 (southeast of Roanoke)

ROANOKE (Robert P. Combs)
Ghent Brethren Church (293)
1511 Maiden Lane, S.W. 24015
(Tel. 703-345-2788)
Miss E. Elizabeth Leah, Rt. 2, Bo 371, Salem, Va. 24153

BRETHREN MISSIONARY
HERALD
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)ANOKE (James H. Wingfield)
Gospel Brethren Church (132)
R.R. 5, Box 515C, Zip 24014 (Rte. 419 south of Roanoke)
Richard Beasley, R.R. 5, Box 412

)ANOKE (C. Dayton Cundiff)
Washington Heights Brethren Church (130)
3833 Michigan Ave., N.W., Zip 24017 (Tel. 703-366-7040)
Don Field, R.R. 10, Box 276D

VEN FOUNTAINS (Paul E. Dick)
Trinity Brethren Church (99)
Mrs. Isabelle Ritenour, Waterlick, Va. 22661

RGINIA BEACH
(Frank H. Gardner)
Grace Brethren Church (101)
805 First Colonial Rd., Zip 23451 (Tel. 703-428-4254)
Dr. Bob M. Martin, 311 46th St.

ILLIS (George W. Hall)
Grace Brethren Church (45)
R.R. 3, Box 128C, Zip 24380
Mrs. Mary M. Hall, R.R. 2, Box 276, Boones Mill, Va. 24065

INCHESTER (Paul E. Dick)
First Brethren Church (353)
645 Berryville Ave., Zip 22601 (Tel. 703-662-6360)
Miss Lula Marple, 329 Virginia Ave.

WASHINGTON

RANDVIEW (William L. Shelby)
First Brethren Church (100)
1111 W. Third St., Zip 98930 (Tel. 509-882-3439)
Mrs. Norma Parton, Rt. 2, Box 351, Sunnyside, Wash. 98944

HARRAH (Charles H. Winter)
Harrah Brethren Church (135)
West Pioneer St.; mailing address: P.O. Box 6, Zip 98933 (Tel. 509-848-2609)
Mrs. Lorene Parton, R.R. 1, Wapato, Wash. 98951

KENT (Phillip J. Simmons)
Grace Brethren Church (112)
11135 S.E. 232nd, 98031 (Tel. 206-854-4248)
Mrs. Maurine Bunch, 15240 S.E. 39th St., Bellevue, Wash. 98004

MABTON (Howard Snively)
Grace Brethren Church (38)
5th and B Sts., (between Mabton post office and high school) (Tel. 509-894-4477)
Mrs. Roy Sharpe, P.O. Box 402, 98935

RICHLAND (Nelson E. Hall)
Grace Brethren Church (23)
Meeting in the Odd Fellows Lodge Hall, 706 Williams Blvd. (All mail to address below) (Tel. 509-945-6342)
Mrs. Nelson E. Hall, 1609 Jadwin Ave., Zip 99352

SPOKANE (Don Farner, Jr.)
Opportunity Grace Brethren Church (42)
E. 12407 16th Ave. 99216 (All mail to pastor's address)
(Tel. 509-924-9575)
Alma Ahrendt, 2803 N. Post, 99205

SUNNYSIDE (John W. Mayes)
First Brethren Church (329)
719 Franklin Ave. at 7th St., Zip 98944 (Tel. 509-837-6096)
Miss Vera Roderick, 617 S. 8th St.

TOPPENISH (Sam Horney)
Grace Brethren Church (69)
507 S. Juniper St., Zip 98948 (Tel. 509-865-4007)
Mrs. Charlotte Curfman, 1619 Morgan Rd., Sunnyside, Wash. 98944



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Pres Grac The Sem Grac

YAKIMA (George R. Christie)
Grace Brethren Church (102)
904 S. 26th Ave., Zip 98902
(Tel. 509-453-3720)
Mrs. Arthur Beddeson, 4206 Aller Ave.

WEST VIRGINIA

GRAFTON (Paul L. Mohler)
First Brethren Church (190)
46 W. St. Charles St., Zip 26354
(Tel. 304-265-0043)
Mrs. Mary Poe, R.R. 3

MARTINSBURG (Robert L. Dell)
Rosemont Brethren Church (160)
Corner of W. King and S. Illinois Ave., Zip 25401 (Tel. 304-267-6330)
John F. Davis, R.R. 3, Box 191-AA

PARKERSBURG (Melvin C. Hobson)
Grace Brethren Church (178)
1610 Blizzard Dr., Zip 26101
(Tel. 304-422-5390
Mrs. Emma Jean Kelley, 4456 18th Ave., Zip 26101

WYOMING

CHEYENNE (Mahlon Carver)
First Brethren Church (62)
1517 Walnut Dr., Zip 82001
(Tel. 307-634-1968)
Mrs. Floyd Middagh, 4409 E. 7th

BRETHREN MISSIONARY
HERALD
December 13, 1969

Directory of Brethren Ministers

List of Ministers Approved by The National Fellowship of Brethren Ministers
(Giving Name, Address, Telephone Number, and Church Membership)
() Indicates licensed. Name in parenthesis following minister is wife's first name

A

ASHIRE, J. DONALD (Collen)
R. 1, Box 41, Boones Mill, Va.
24065 (Tel. 334-5798)
astor, Grace Brethren Church

AMS, EVAN M. (Mary Joan)
West Longden Ave., Arcadia, Calif.
91006 (Tel. 213-446-5157)
ter-Varsity Christian Fellowship
Mansfield, Ohio (Grace), church

BY, JOHN M. (Joan)
04 Hammond Ave., Waterloo, Iowa
50702 (Tel. 319-233-9516)
astor, Grace Brethren Church

ERN, GERALD (L) (Dorothy C.)
502 Lemon Ave., Long Beach, Calif.
90805 (Tel. 423-3918)
ssistant Pastor, North Long Beach
Brethren Church

TIG, J. KEITH (Vivian)
Missionary, Brazil
Whittier, Calif. (First), church

RINGTON, A. HAROLD
(Dorothy)
41 Bryan Place, Hagerstown, Md.
21740 (Tel. 301-733-0060)
astor, Calvary Brethren Church

ASHMAN, CHARLES H. (Frances)
205 13th St., Winona Lake, Ind.
46590 (Tel. 219-267-5566)
Pastor, Winona Lake Brethren
Church

ASHMAN, KENNETH B., D.D.
(Harriet)
3375 Lakeview Dr., Wooster, Ohio
44691 (Tel. 216-264-0668)
Pastor, First Brethren Church

AUSTIN, GORDON (Charlotte)
Missionary, Argentina
Long Beach, Calif. (First), church

B

BAKER, BRUCE (Marcella)
107 East Jefferson, Wheaton, Ill.
60187
Christian Service Brigade
Wheaton, Ill., church

BAKER, W. WAYNE (Eunice)
215 Arthur St., Kittanning, Pa. 16201
(Tel. 412-548-1961)
Pastor, First Brethren Church

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Pres Grac The Sem Grac

BARNARD, RUSSELL D., A.M., D.D. (Ferne A.)
1403 Sunday Lane, Winona Lake, Ind. 46590 (Tel. 219-267-6986)
Missions speaker, Bible teacher
Winona Lake, Ind., church

BARNHART, HENRY T. (L) (Lonnie)
605 Cushing Ave., Kettering, Ohio 45429 (Tel. 513-298-2212)
Pastor, Calvary Brethren Church

BAUM, F. ARCHER (Eileen)
7105 Arillo St., San Diego, Calif. 92111 (Tel. 714-277-4992)
Teacher, San Diego School of the Bible
San Diego, Calif., church

BAUMAN, PAUL R., D.D. (Aldine)
809 Gordon St., Longview, Tex. 75601 (Tel. 214-758-2296; office, 214-753-0231)
Vice President—Special Affairs, LeTourneau College
Winona Lake, Ind., church

BEACH, DENNIS (L) (Louise)
R.R. 2, 22719 State Route 30, Minerva, Ohio 44657 (Tel. 216-868-6624)
Pastor, Grace Brethren Church

BEARINGER, CHARLES (Sally)
5208-A Montague Loop, Ft. Bliss, Texas 79916 (Tel. 568-6961)
Chaplain (Captain) U.S. Army
Long Beach, Calif. (First), church

BEARINGER, E. H. (L) (Elaine)
Missionary, Brazil
Bellflower, Calif., church

BEATTY, CHARLES A. (L) (Ruby)
1601 Harding St., Long Beach, Calif. 90805 (Tel. 213-423-2531)
Minister of Evangelism
Long Beach, Calif. (First), church

BEAVER, S. WAYNE, (Dorothy)
Missionary, Central African Republic
Long Beach, Calif. (First), church

BERKEMER, C. FRED (L) (Margaret C.)
712 Meridian Ave., South Pasad Calif. 91030 (Tel. 213-799-0086
Pastor, Fremont Avenue Brethrer Church

BERKEY, MERLIN D. (Beverly Ju
1695 Dominion Dr., Apt 5, Ak Ohio 44313
Pastor, Fairlawn Brethren Churcl

BESS, S. HERBERT, Th.M., Ph.I (Ruth E.)
1904 Park Ave., Winona Lake, Ind 46590 (Tel. 219-267-7255)
Professor, Grace Schools
Winona Lake, Ind., church

BISHOP, DONALD E. (Hazel)
320-234th St. S.W., Bothell, W 98011 (Tel. 206-486-7916)
Kent, Wash., church

BOWMAN, EDWARD D. (Mildi
1503 Chestnut Ave., Winona L Ind. 46590 (Tel.219-267-7793)
Materials Secretary, Foreign Miss ary Society
Warsaw, Ind., church

BOYER, James L., ThD. (Velma Mae)
Box 677, Winona Lake, Ind. 46
(Tel. 219-267-6769; office 219-267-8191)
Professor, Grace Schools
Winona Lake, Ind., church

BRACKER, GORDON W. (Agn
R.R. 1, Box 437, Clayton Ave., Elkhart, Ind. 46514
(Tel. 219-523-0742)
Pastor, Grace Brethren Church

BRANDT, EDWARD III (L) (Jan
3308 Woodburn Village, Drive 31, Annandale, Va 22003
Washington, D.C. (Grace), ch

BRETHREN MISSIONARY
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AY, DOUGLAS E. (Sydney)
91 Don Dr., Huntington Beach, Calif. 92647 (Tel. 714-842-6230)
astor, Westminster Brethren Church, Westminster, Calif.

ENNEMAN, MAXWELL (Elaine)
721 Adams St., Summit Hills (Mailing address: Box 10144, Caparra Heights, Puerto Rico 00922) (Tel. 809-782-4466)
astor, Grace Brethren Bible Church, Summit Hills, Puerto Rico
ilmore, Calif., church

OTHERTON, DON (L) (Barbara)
318 W. 36th St., Davenport, Iowa 52806 (Tel. 319-391-2067)
astor, Grace Brethren Church

CKEL, CLAIR E. (Martha)
.R. 1, Box 385BB, Brookville, Ohio 45309 (Tel. 513-833-3630)
astor, Brookville Grace Brethren Church

OCK, JOHN DALE (Marian)
330 Ben Hur Ave., Whittier, Calif. 90605 (Tel. 213-693-6383)
lanager, Herald Bookstore
Whittier, Calif. (Comm.), church

UBAKER, CLAIR D. (Ruth)
01 Killian Rd., Akron, Ohio 44319 (Tel. 216-644-6137)
astor, Hillwood Chapel, Akron, Ohio 44306
uyahoga Falls, Ohio, church

RK, BILL A. (Imogene)
lissionary, Brazil
os Angeles, Calif., church

RKE, JOHN P. (Shirley)
12 Stetler Ave., Akron, Ohio 44312 (Tel.216-784-8383)
astor, First Brethren Church

BURNS, JOHN J. (Inez)
11 W. Linden, Alexandria, Va. 22301 (Tel. 703-548-0095)
Washington, D. C. (Grace) church

BURNS, RALPH S. (Ruth)
210 Wonder St., Johnstown, Pa. 15905 (Tel. 814-255-1233)
Pastor, Geistown Grace Brethren Church

BURNS, ROBERT L. (Evelyn)
112 Beachley St., Meyersdale, Pa. 15552 (Tel. 814-634-7381)
Pastor, Meyersdale Brethren Church

BURRIS, LEE D. (Lois)
101st Admin. Co. (CH), 101st Abn. Div. (A.M.), APO, San Francisco, Calif. 96383 (Home: 931 Keith St., Barstow, Calif. 92311)
Chaplain (Major), U.S. Army
Albany, Oreg., church

BUTT, GARRY (L) (Mary Ann)
Rt. 3, Warsaw, Ind. 46580 (Tel. 219-267-2077)
Peru, Ind., church

BUTTON, BRUCE L. (Leanore)
10847 Winesap Ave., Beaumont, Calif. 92223 (Tel. 714-845-4835)
Pastor, Cherry Valley Brethren Church

BYERS, GLENN C. (Dolores)
1600 Chestnut Ave., Winona Lake, Ind. 46590 (Tel. 219-269-1255)
Winona Lake, Ind., church

BYERS, WILLIAM A. (Betty)
3039 Hidden Forest Court, Route 11, Marietta, Ga. 30060
Pastor, Grace Brethren Church, Atlanta, Ga.



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C

CAES, CLYDE J. (Nancy)
5839 Sprague St., Omaha, Nebr. 68104 (Tel. 402-455-6035) (All mail to church address)
Pastor, Grace Brethren Bible Church

CAES, EVERETT N. (L) (Dorothy)
104 Lexington Ave., Dayton, Ohio 45407 (Tel. 513-275-9120)
Pastor, Vandalia Grace Brethren Church, Vandalia, Ohio

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Grand Terrace, Calif., church

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Lugano, Switzerland
Colton, Calif., church

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Los Angeles, Calif., church

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Beaver City, Neb., church

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NE, GEORGE E. (Ruth Ann)
issionary, Africa
Vinona Lake, Ind., church

NE, GEORGE EDWARD (Grace)
ox 156, Portis, Kans. 67474
(Tel. 913-368-4743)
etired—Pastoral supply
ortis, Kans., church

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astor, Southview Grace Brethren
Church

PPINGER, JOE K. (L) (Delma)
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85021 (Tel. 937-1826)
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ville, Mich. 48815 (Tel.
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Lake Odessa, Mich.

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VER, ROBERT (Joene)
lissionary, Argentina
Varsaw, Ind., church

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sor of Systematic Theology, Trinity
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Report on the Assembly

Just one year ago, ownership and control of the Winona Lake Christian Assembly was transferred to Grace Schools. This was necessary to preserve and perpetuate the seventy-five year-old organization's ministry. The Grace Board of Trustees undertook this added responsibility for the mutual benefit that would be derivec

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By Dr. Heri A. Hoy

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Myerstown, Pa., church

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Winona Lake, Ind., church

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shland, Ohio (W. 10th St.), church

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Just one year ago, ownership and control of the Winona Lake Christian Assembly was transferred to Grace Schools. This was necessary to preserve and perpetuate the seventy-five year-old organization's ministry. The Grace Board of Trustees undertook this added responsibility for the mutual benefit that would be derived

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By Dr. Heri A. Hoy

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Middlebranch, Ohio, church

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Modesto, Calif. (La Loma), church

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escue mission work
n Jose, Calif., church

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ethren Navajo Mission, Counselor,
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eacher, Brethren Navajo Mission
n Jose, Calif., church

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Report on the Assembly

Just one year ago, ownership and control of the Winona Lake Christian Assembly was transferred to Grace Schools. This was necessary to preserve and perpetuate the seventy-five year-old organization's ministry. The Grace Board of Trustees undertook this added responsibility for the mutual benefit that would be derived

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Kent, Wash., church

JOHNSON, GEORGE (Evelyn)
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BRETHREN MISSIONARY
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Pres Grac The Sem Grac

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Hagerstown, Md. (Grace) church

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Waynesboro, Pa., church

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BRETHREN MISSIONARY
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Rialto, Calif., church

POWELL, WILLIAM (Rozella)
Box 45, Browning, Mont. 59417 (Tel. 406-338-3484)
Pulpit supply
Waterloo, Iowa, church

POYNER, RANDALL E. (Elizabeth)
913 N. Waverly Rd., Lansing, Mich. 48917 (Tel. 517-372-4316)
Pastor, Grace Brethren Church

R

RADFORD, HENRY L. (Vergie E.)
R.R. 8, Box 511, Roanoke, Va. 24014 (Tel. 344-7239)
Pastor, Garden City Brethren Church

RAGER, ADAM H. (E. Georgenia)
825 S. Ermine St., Albany, Oreg. 97321 (Tel. 503-926-1836)
Albany, Oreg., church

RAGER, DON K. (L) (Hannah
115 Oak St., Conemaugh, Pa. (Tel. 814-539-5333)
Pastor, Conemaugh Brethren Cl

REMPEL, HENRY G. (Helen)
6800 Woodward Ave., Bell, Ca 90201 (Tel. 213-585-5410)
Bell, Calif., church

RENICK, JAMES R. (L) (Joyce)
Missionary, France
Wheaton, Ill., church

RICHARDSON, K. E. (Virgina I
70 Sara St., R.R. 1, Christians Va. 24073 (Tel. 382-3110)
Pastor, Grace Brethren Church, Riner, Va.

RISSER, C. DEAN (Ella Lee)
R.R. 1, Locust Dr., Coraopolis, 15108 (Tel. 412-264-2475)
Pastor, Bon Meade Grace Bret Church

RITCHEY, GEORGE (L) (Lau
189 N. 2nd St., Camden, Ohio 4 (Tel. 513-452-1639)
Pastor, First Brethren Church

ROBBINS, AUSTIN, D.D.S. (Shir
Missionary dentist, Africa
Long Beach, Calif. (First), chu

ROBERTS, ROY (L)
2697 E. 55th Way, Apt. 6, Lor Beach, Calif. 90805 (Tel. 213-6 6578)
Youth Pastor
Long Beach, Calif. (First), chur

ROGERS, VICTOR S. (Vivien J.)
10301 Stovall Place, N.E., Albuq que, N. Mex. 87112 (Tel. 505-5916)
Pastor, Grace Brethren Church

ROHRER, F. C. (Pearl)
1921 Oglesby Ave., Winter Park, 32789 (Tel. 305-644-0369)
Retired—Pulpit supply
Maitland, Fla., church

BRETHREN MISSIONARY
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OT, GERALD H. (Elizabeth)
50 W. 10th St., Peru, Ind. 46970
(Tel. 317-473-6379)
astor, Peru Brethren Church

UGH, H. DON (Dorothy)
.R. 3, Box 151, Johnstown, Pa.
15904 (Tel. 814-288-1165)
astor, Riverside Brethren Church

SSELL, KENNETH E. (Judith)
17 W. Water St., Berne, Ind. 46711
(Tel. 219-589-3283)
astor, Bethel Brethren Church

SSELL, ROBERT (Connie)
934 Maple Ave., Altoona, Pa. 16601
(Tel. 814-942-7642)
astor, First Brethren Church

ERSON, MILTON M. (Sue)
09 Lyon St., Des Moines, Iowa
50316 (Tel. 515-262-7617)
astor, First Brethren Church

S

LAZAR, ROBERT G.
(Marilyn Grace)
P.O. Box 1795, Taos, New Mexico
87571 (Tel. 505-758-3388)
Pastor, Canon Brethren Church

NDY, A. ROLLIN (Omega)
General Delivery, (Robson Road)
Winona Lake, Ind. 46590
(Tel. 219-267-7002)
Pastor, Sidney Brethren Church,
Sidney, Ind.

RVER, RUSSELL A. (Alberta)
904 E. Center Rd., Box 328, R.R. 1,
Hastings, Mich. 49058
(Tel. 616-945-9224)
Pastor, Hastings Grace Brethren
Church

HAFFER, WILLIAM H.
(H. Maurine)
218 N.E. 131st Pl., Portland, Oreg.
97230 (Tel. 503-252-1329)
Pastor, Grace Brethren Church

SCHNEIDER, BERNARD N., D.D.
(Mary E.)
2137 Burton Ave., Fort Myers, Fla.
33901 (Tel. 813-936-1724)
Pastor, Grace Brethren Bible Church

SCHROCK, LYNN D. (Lois)
Missionary, Argentina
Waterloo, Iowa, church

SCHROCK, VERNON W. (L)
(Loreta)
226 Hammond Ave., Waterloo, Iowa
50702 (Tel. 319-232-5485)
Waterloo, Iowa, church

SCHUMACHER, JOHN W.
(Martha Ann)
Office of the Chaplain, Advisory
Team 24, APO San Francisco, Calif.
96499 (Home: 1377 Prado Dr.,
Fountain, Colo. 80817,
Tel. 392-5742)
Chaplain (Major), U.S. Army
Winona Lake, Ind., church

SCHWARTZ, RALPH R. (Martha)
Missionary, Brazil
Long Beach, Calif. (First), church

SEIFERT, DAVID (L) (Susan)
3475 Brazzaville Rd., Westerville,
Ohio 43081 (Tel. 614-882-6690)
Minister of Youth and Music, Grace
Brethren Church, Columbus, Ohio

SELLERS, RICHARD D. (Virginia)
4909 Arrowhead Blvd., Indian Hts.,
Kokomo, Ind. 46901
(Tel. 453-0234)
Pastor, Indian Heights Grace
Brethren Church

SHEDD, DAN L. (L) (Doris)
1921 El Portal Dr., La Habra, Calif.
90631 (Tel. 213-691-6925)
Principal, Brethren Elementary and
Junior High School, Whittier, Calif.
Whittier, Calif. (Community),
church

SHELBY, WILLIAM L. (Dorothy)
1205 Glen St., Grandview, Wash.
98930 (Tel. 509-882-3439)
Pastor, First Brethren Church

Report on the Assembly

Just one year ago, ownership and control of the Winona Lake Christian Assembly was transferred to Grace Schools. This was necessary to preserve and perpetuate the seventy-five year-old organization's ministry. The Grace Board of Trustees undertook this added responsibility for the mutual benefit that would be derived

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By Dr. Heri A. Hoy

Pres Grac The Sem Grac

SHELDON, CHAUNCEY B. (Hattie)
510 Rose Avenue, Long Beach, Calif. 90812 (Tel. 213-432-7031)
Retired Missionary to CAR
Long Beach, Calif. (First) church

SHOEMAKER, DONALD PAUL (L) (Mary)
1201 West Mishawaka Rd., Elkhart, Ind. 46514
Associate Pastor, Grace Brethren Church

SIMMONS, PHILLIP J. (Ethel)
10600 S.E. 226th St., Kent, Wash. 98031 (Tel. 206-852-5534)
Pastor, Grace Brethren Church

SMALS, JAMES R. (Betty)
R.R. 1, Box 361, Buena Vista, Va. 24416 (Tel. 703-261-6916)
Buena Vista, Va., church

SMITH, WILLIAM W. (Phyllis)
411 Wooster Rd., Winona Lake, Ind. 46590 (Mailing address: Box 295) (Tel. 219-267-6537)
Director of Evangelism, National Fellowship of Brethren Churches
Winona Lake, Ind., church

SMITLEY, LESTER O. (Elsie)
537 Revere Terrace, Warminster, Pa. 18974 (Tel. 215-675-0943)
Stratford, N.J., church

SNELL, WILLIAM H. (Helen)
121 Woodlawn Ave., Martinsburg, Pa. 16662 (Tel. 814-793-3685)
Pastor, First Brethren Church

SNIDER, R. WAYNE, Th.M., M.A. (Hyla)
Box 691, Winona Lake, Ind. 46590 (Tel. 219-267-4684; office 219-267-8191)
Professor of History, Grace Schools
Winona Lake, Ind., church

SNIVELY, HOWARD M. (Evelyn M.)
R.R. 1, Box 1222, Wapato, Wash. 98951 (Tel. 509-848-2271)
Pastor, Mabton Brethren Church, Mabton, Wash.

SNYDER, BLAINE (Ruth)
200 13th St., Winona Lake, Ind 46590 (Tel. 219-267-7559)
Accountant, Winona Lake Chris Assembly
Winona Lake, Ind., church

SNYDER, ROY B. (Ruth)
Missionary, Africa
Fort Lauderdale, Fla., church

SNYDER, SHELDON W.
609 26th St., Altoona, Pa. 16602 (Tel. 814-944-8385)
Pastor, Grace Brethren Church Hopewell, Pa.

SPRUNGER, ARTHUR (L)
Winona Lake, Ind.
Lancaster, Pa., church

STEFFLER, ALVA (Ruth)
1408 Chestnut Ave., Winona La Ind. 46590 (Tel. 219-267-2272)
Professor, Grace Schools
Johnstown, Pa. (First), church

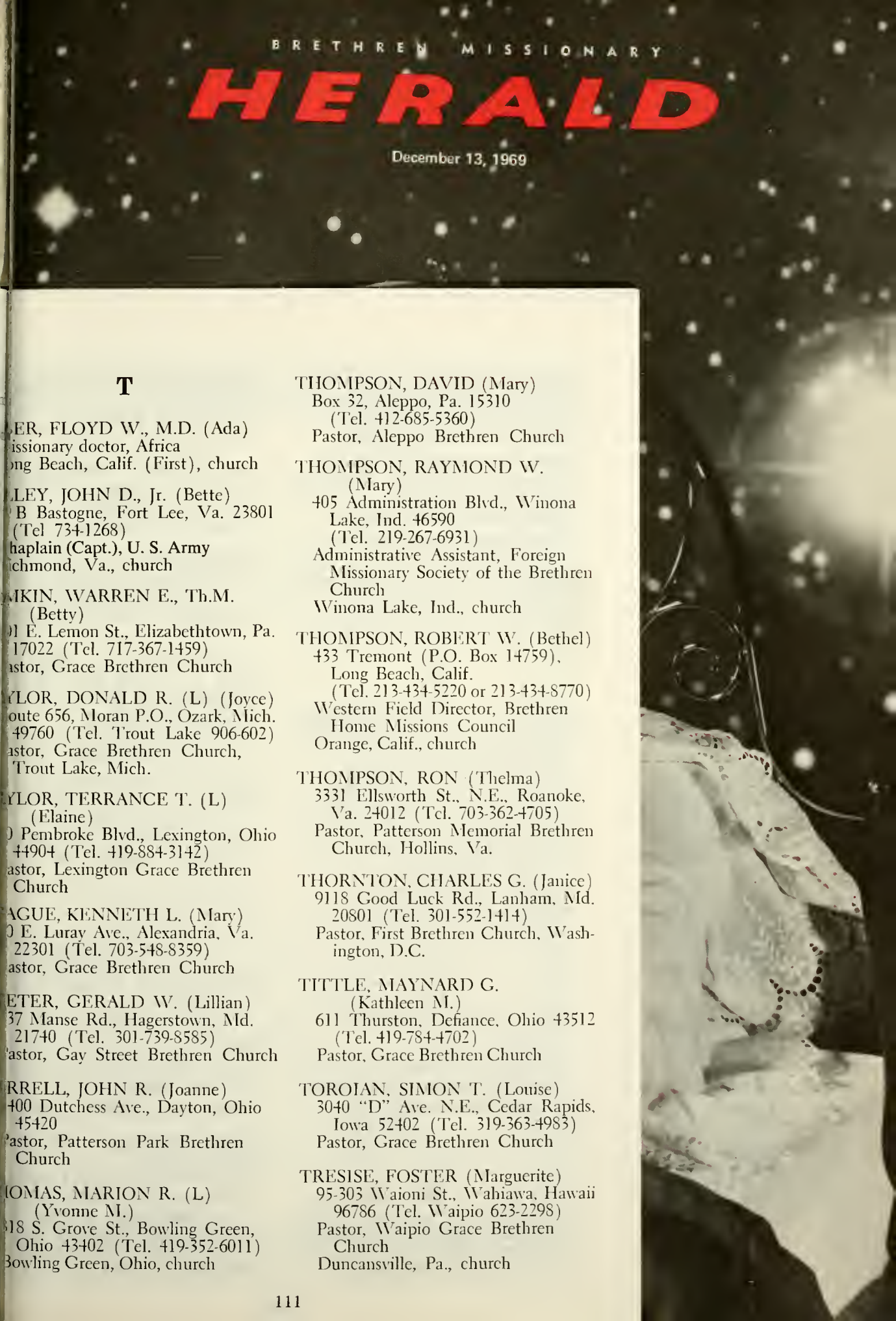
STEFFLER, WILLIAM A. (Harriet M.)
1248 June Rd., Warminster, Pa. 18974 (Tel. 215-675-9328)
Pastor, Suburban Brethren Chu Hatboro, Pa.

STEVENS, BILL (L) (Shirley)
P.O. Box 6, Portis, Kansas 6 (Tel. 913-368-4831)
Pastor, First Brethren Church

STURZ, HARRY A., Th.D. (Helen
4681 Newman Ave., Cypress, Ca 90630 (Tel. 714-527-8983)
Associate Professor of Greek, Biola College
Long Beach, Calif. (First), chur

SUNDIN, CARL R., Th.M. (Dian
45524 N. 11th St. West, Lancast Calif. 93534 (Tel. 805-948-434
Rialto, Calif., church

BRETHREN MISSIONARY
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T

ER, FLOYD W., M.D. (Ada)
issionary doctor, Africa
ng Beach, Calif. (First), church

LEY, JOHN D., Jr. (Bette)
B Bastogne, Fort Lee, Va. 23801
(Tel 734-1268)
haplain (Capt.), U. S. Army
ichmond, Va., church

IKIN, WARREN E., Th.M.
(Betty)
01 E. Lemon St., Elizabethtown, Pa.
17022 (Tel. 717-367-1459)
astor, Grace Brethren Church

YLOR, DONALD R. (L) (Joyce)
oute 656, Moran P.O., Ozark, Mich.
49760 (Tel. Trout Lake 906-602)
astor, Grace Brethren Church,
Trout Lake, Mich.

YLOR, TERRANCE T. (L)
(Elaine)
0 Pembroke Blvd., Lexington, Ohio
44904 (Tel. 419-884-3142)
astor, Lexington Grace Brethren
Church

AGUE, KENNETH L. (Mary)
0 E. Luray Ave., Alexandria, Va.
22301 (Tel. 703-548-8359)
astor, Grace Brethren Church

ETER, GERALD W. (Lillian)
37 Manse Rd., Hagerstown, Md.
21740 (Tel. 301-739-8585)
astor, Gay Street Brethren Church

RRELL, JOHN R. (Joanne)
400 Dutchess Ave., Dayton, Ohio
45420
astor, Patterson Park Brethren
Church

IOMAS, MARION R. (L)
(Yvonne M.)
818 S. Grove St., Bowling Green,
Ohio 43402 (Tel. 419-352-6011)
Bowling Green, Ohio, church

THOMPSON, DAVID (Mary)
Box 32, Aleppo, Pa. 15310
(Tel. 412-685-5360)
Pastor, Aleppo Brethren Church

THOMPSON, RAYMOND W.
(Mary)
405 Administration Blvd., Winona
Lake, Ind. 46590
(Tel. 219-267-6931)
Administrative Assistant, Foreign
Missionary Society of the Brethren
Church
Winona Lake, Ind., church

THOMPSON, ROBERT W. (Bethel)
433 Tremont (P.O. Box 14759),
Long Beach, Calif.
(Tel. 213-434-5220 or 213-434-8770)
Western Field Director, Brethren
Home Missions Council
Orange, Calif., church

THOMPSON, RON (Thelma)
3331 Ellsworth St., N.E., Roanoke,
Va. 24012 (Tel. 703-362-4705)
Pastor, Patterson Memorial Brethren
Church, Hollins, Va.

THORNTON, CHARLES G. (Janice)
9118 Good Luck Rd., Lanham, Md.
20801 (Tel. 301-552-1414)
Pastor, First Brethren Church, Wash-
ington, D.C.

TITTLE, MAYNARD G.
(Kathleen M.)
611 Thurston, Defiance, Ohio 43512
(Tel. 419-784-4702)
Pastor, Grace Brethren Church

TOROIAN, SIMON T. (Louise)
3040 "D" Ave. N.E., Cedar Rapids,
Iowa 52402 (Tel. 319-363-4983)
Pastor, Grace Brethren Church

TRESISE, FOSTER (Marguerite)
95-303 Waioni St., Wahiawa, Hawaii
96786 (Tel. Waipio 623-2298)
Pastor, Waipio Grace Brethren
Church
Duncansville, Pa., church

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Pres Grac The Sem Grac

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TRESSLER, J. WARD (Agnes F.)
1005 Birdseye Blvd., Fremont, Ohio 43420 (Tel. 419-332-1323)
Pastor, Grace Brethren Church

TURNER, CHARLES W. (June)
50 Rittman Rd., Rittman, Ohio 44270 (Tel. 216-925-5356)
Pastor, First Brethren Church

TWEEDDALE, WILLIAM F. (Carol A.)
6900 20th St. S., St. Petersburg, Fla. 33712
Pastor, Grace Brethren Church

U

UPDIKE, MURL D. (L) (Ruth)
165 Laconia Ave. N.E., Roanoke, Va. 24012 (Tel. 366-5128)
Supply pastor
Roanoke, Va. (Ghent), church

UPHOUSE, NORMAN H., Ed.D. (Miriam)
R.R. 3, Warsaw, Ind. 46580 (Tel. 219-267-4742; office, 219-267-8191)
Professor, Grace Schools
Winona Lake, Ind., church

V

VULGAMORE, HOWARD D. (Betty)
1206 Ranch Rd., Warsaw, Ind. 46580 (Tel. 219-267-7494)
Principal, Warsaw Christian School
Warsaw, Ind., church

W

WALLACE, GEORGE K. (Judith)
Missionary, Brazil
North English, Iowa, church

WALTER, DEAN I. (L) (Peggy
9811 Caltor Lane,
Oxon Hill, Md. 20022
Hollidaysburg, Pa., church

WALTER, FRED WM. (Lyda
P.O. Box 65, Listie, Pa. 15549 (Tel. 814-445-5602)
Pastor, Listie Brethren Church

WARD, RUSSELL M. (Dorla I
3342 Valerie Dr., Dayton, Ohi 45405 (Tel. 513-274-6939)
Pastor, Basore Road Grace Bre Church

WEAVER, SCOTT L. (Betty L
R.R. 3, Red-Bud Lane, Box
Elkhart, Ind. 46514 (Tel. 219-674-9674)
Pastor, Ireland Rd. Grace Bre Church, South Bend, Ind.

WEBER, RUSSELL H. (Naomi
R.R. 1, Box 177a, Hardy, Va. (Tel. 703-721-2208)
Pastor, Clearbrook Grace Breth Church, Roanoke, Va.

WEDERTZ, LARRY (L) (Jonnie Lou)
Brethren Navajo Mission and I ing School, Counselor, New ico 87018 (Tel. 505-568-4454
Superintendent, Brethren Navajo Mission
Temple City, Calif., church

WELBORN, GLEN H. (Agnes)
606 N. Main St., Leon, Iowa (Tel. 515-446-6189)
Pastor, Leon Brethren Church

WHITCOMB, John C., JR., Th. (Edisene)
R.R. 3, Wooster Rd. and Arbor l Warsaw, Ind. 46580 (Tel. 21 267-8243; office 219-267-8191
Professor and Director of Post uate Studies, Grace Schools
Winona Lake, Ind., church

BRETHREN MISSIONARY
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ITTED, ROBERT D. (Jeanette)
7 Copco Lane, San Jose, Calif.
95123
istor, Grace Brethren Church

CKS, CLIFFORD E. (L)
(Janet L.)
R. 3, Stoystown, Pa. 15563
(Tel. 814-893-3031)
istor, Grace Brethren Church,
Somerset, Pa.

LEY, RALPH E. (Dorotha)
R. 3, Galion, Ohio 44833
(Tel. 614-845-3984)
haplain, Marion Correctional Inst.
alion, Ohio, church

LLARD, WILLIAM (L)
Vinona Lake, Ind.
agerstown, Md. (Grace), church

LLETT, DAVID (L) (Helen)
ox 101, Leesburg, Ind. 46538
(Tel. 219-453-4902)
astor, Leesburg Brethren Church

LLIAMS, ROBERT (Lenora)
lissionary, Africa
ittanning, Pa. (First), church

LLIAMS, ROSCOE (Fern E.)
21 S. Colleen, La Habra, Calif.
90631
astor, La Habra Brethren Church

LLIAMS, RUSSELL L.
(Margaret E.)
244 E. Parkway Apt. 2, Sacramento,
Calif. 95823 (Tel. 916-421-7332)
astor, First Baptist Church,
Shingle Springs, Calif.
Modesto, Calif. (La Loma), church

LT, KENNETH E. (Iva)
310 Manor Rd., York, Pa. 17404
(Tel. 717-764-5363)
astor, Grace Brethren Church

NGARD, EDWARD N. (Norma)
ambo St., P.O. Box 315, Danville,
Ohio 43014 (Tel. 614-599-7390)
astor, Danville Brethren Church

NGFIELD, JAMES H.
.R. 8, Box 282A, Roanoke, Va.
24014 (Tel. 344-3943)
astor, Gospel Brethren Church

WINTER, CHARLES H. (L)
(Marilyn)
West Pioneer St. (Mailing address:
Box 6) Harrah, Wash. 98933 (Tel.
509-848-2609)
Pastor, Harrah Brethren Church

WITZKY, GENE E. (Margaret)
170 N.E. 27th St., Pompano Beach,
Fla. 33064 (Tel. 305-942-1941)
Pastor, Grace Brethren Church

WOOLMAN, LLOYD (L) (Betty)
Box 645, Winona Lake, Ind. 46590
(Tel., 219-267-3315, office, 219-267-
8191)
Director of Athletics, Grace Schools
Winona Lake, Ind., church

Y

YABUKI, KEN (L)
Campus Crusade for Christ, Arrow-
head Springs, San Bernardino,
Calif. 92403
Campus Evangelism, Japan
South Pasadena, Calif., church

YOUNG, JERRY R. (Loreen)
5519 W. 43rd St., Indianapolis, Ind.
46254 (Tel. 317-293-3372)
Pastor, Grace Brethren Church

YUNKER, ROBERT L. (Evelyn)
Sakura Machi, 1-chome 11-1, Setagaya-
Ku, Tokyo, Japan Zip 156
Tokyo 420-2533
Missionary under TEAM
Elkhart, Ind., church

Z

ZIELASKO, JOHN W. (Jeane)
114-15th St., Winona Lake, Ind.
46590 (Tel. 219-267-4808; office
219-267-7731)
Foreign Secretary, Brethren Foreign
Missionary Society
Winona Lake, Ind., church

ZIMMERMAN, C. S. (Ruth M.)
5035 Longmore Ct., Dayton, Ohio
45424 (Tel. 513-233-7711)
Pastor, The Brethren Church of
Huber Heights



Report on the Assembly

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By Dr. Herr A. Hoy

Pres Grac The Sem Grac

1970 National Conferen To Be Held Aug. 7-14 a Long Beach, California

Our Brethren churches in the Long Beach, California, area hosting the 1970 conference of the National Fellowship Brethren Churches. "Come along to go Somewhere" in 1 . . . *mark the dates on your calendar right now!*

A new Friday-to-Friday format is planned, with the Chris Education Convention beginning Friday evening and contin through Sunday afternoon. The conference moderator's add will be on Sunday evening, and conference will close with youth-challenge service on the following Friday evening. afternoons of the conference week and all day Wednesday, u 7:00 p.m., will be free for sightseeing.

Theme of the 1970 conference will be, "Absolutes i Changing World."

Each church in our national fellowship should be re sented, and concerned with the business of the NFBC. Churc should plan to put a generous amount in their budget for c ference expenses for the pastor and his family, and also give amount to the lay delegates.

The 1969 conference set new attendance and delegate r ords . . . let's make the 1970 one even bigger and better!

Make plans now to attend

BRETHREN MISSIONARY
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ıng People

Plan to Enter the 1970 National Achievement Competition

IZZING:

1969-1970 quizzing is based on the Books of I and II orinthians. Each district has its own quizzing program during e year. Sometime during the spring, the six top quizzers e selected to represent their district at the National Brethren outh Conference.

Quizzing is held every day during conference with elimin-ions beginning at the end of the week. On Friday night, ıe first and second place teams are determined.

LENT COMPETITION:

here are eight divisions in the talent competition:

Teen challenge speaker	Instrumental ensemble
Vocal ensemble	Piano/organ solo
Vocal solo	Creative writing
Song leader	Instrumental solo

team of competent people judge each division and by ns of a point system the first and second place winners are de-ıined. Scholarships to Grace College or trophies are awarded irst and second place winners.

s with quizzing, competition is held on the district level and one representative from each district is sent to the National th Conference by the district.

Contact the Christian Education Dept., Box 365, Winona Lake, ana, 46590, for details.



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Pres Grac The Sem Grac

IMPORTANT INFORMATION FOR PASTORS, CHURCH SECRETARIES AND FINANCIAL OFFICERS

ADDRESSES OF NATIONAL BOARDS AND ORGANIZATIONS

Board of Evangelism, Box 355, Winona Lake, Indiana 46590

Board of Ministerial Emergency and Retirement, William H. Schal secy.-treas., 4218 N.E. 131st Pl., Portland, Oregon 97230

Brethren Home Missions Council, Brethren Investment Foundatio and Brethren Architectural Service; Box 587, Winona Lake, Indiana 46590

Brethren Missionary Herald Co., College Bookstore and BMH Prin ing; Box 544, Winona Lake, Indiana 46590

Christian Education Department, Box 365, Winona Lake, Indiana 46590

Foreign Missionary Society of The Brethren Church, Box 588, Winona Lake, Indiana 46590

Grace Schools, Box 397, Winona Lake, Indiana 46590

Herald Bookstore (West Coast Branch of the Brethren Missionary Herald Co.), Box 2385, Fullerton, California 92633

STATISTICAL FORMS

will be mailed to all churches the latter part of December. Deadline for their turn is January 31, 1970. They should be mailed to Ken Herman, 107 Fifth Winona Lake, Ind. 46590. Be sure your forms are mailed on time, as this wil assure the seating of your church delegates during the first business session w conference officers are elected.

CREDENTIAL BLANKS

are mailed in July to all churches. A postage-free return envelope is included for return to the Missionary Herald Co. The membership committee urges all churches to mail promptly the list of their delegates, along with their check f 30¢ per member. Please follow the instructions in the letter which will be included with the credential forms you receive.

BRETHREN MISSIONARY
HERALD
December 13, 1969

1970 District Conferences

Allegheny—June 29, 30 and July 1
East—Blue Knob Ski Lodge, April 24-26
Florida—Grace Brethren Church, Maitland, Fla.
Indiana—Christian Assembly Grounds, Winona Lake, Ind., April 24-26
Iowa—Grace Brethren Church, Cedar Rapids, Iowa, June 19-20
Mid-Atlantic—Camp Wabanna, Mayo, Md., June 5-7
Michigan—Grace Brethren Church, Jackson, Mich., May 1-2
Midwest—Denver, Colo., June 5-7
Northern Atlantic—Harvey Cedars—Long Island New Jersey, May 1-3
Nor-Cal—
Northcentral Ohio—Grace Brethren Church, Fremont, Ohio, April 24-25
Northeastern Ohio—Wooster, Ohio, April
Northwest—Grace Brethren Church, Yakima, Wash., Feb. 18-20
Southeast—Camp Tuk-a-way, Catawba, Va., May 22-24
Southern California-Arizona—North Long Beach Brethren Church, Long Beach, Calif., May 19-22
Southern Ohio—North Riverdale Brethren Church, Dayton, Ohio, May 3-6

CAUTION

ist of names and addresses such as this is sought by sons and enterprises which desire it for a variety of poses. The circulation of this directory is CON-NED TO MEMBERS OF THE BRETHREN URCH, and it MUST NOT be used as a source for ailing list.

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e new NFBC insignia at right was adopted at the 69 national conference. It was designed by Rev. race Mohler, assistant pastor of the First Brethren urch, Dayton, Ohio. The design includes the cross, e circle (representing eternity), an area tapering to apex (suggesting Brethren churches), with the whole sting upon the foundation of the Word of God (the ble). The initials NFBC (National Fellowship of ethren Churches) complete the drawing.

NFBC

Report on the Assembly

Just one year ago, ownership and control of the Winona Lake Christian Assembly was transferred to Grace Schools. This was necessary to preserve and perpetuate the seventy-five year-old organization's ministry. The Grace Board of Trustees undertook this added responsibility for the mutual benefit that would be derivec

ASSEMBLY BOARD. All tl and liabilities of The Winor Christian Assembly belong t Schools, but the two organizat operated separately, including spective business and financi actions. A separate Board of D for the WLCA consists of men. Twelve are elected by th Schools Board of Trustees, a elected by the former cor members of the WLCA.

SEPARATE. Students, fact Brethren constituency have whether Grace Schools is sul the Assembly. That answer is n Assembly operates on its owr hires its own staff, pays its o arranges its own schedule. The nel overlaps but those staff r simply change hats when the from one organization to Their remuneration is provide organization they service and mensurate with the time and the service.

BOTH ORGANIZATIONS FIT. Grace Schools benefits ways. The living quarters of sembly provide space for s thereby eliminating the urg building new dormitories.

During the 1968-69 scho sixty students were housed ir bly facilities. This year the t hit one hundred. The Assembl

istration building was refurbished and all business offices of Grace Schools transferred to that building. Assembly business quarters remain there. A house belonging to the Assembly was remodeled to serve as offices for student organizations. The Eskimo Inn was completely renovated by Grace



By Dr. Herı A. Hoy

Pres Grac The Sem Grac

Statement of Faith

The National Fellowship of Brethren Church

We of the National Fellowship of Brethren Churches, in harmony with our historic position, believing the Bible, the whole Bible, and nothing but the Bible to be our infallible rule of faith and of practice, and feeling our responsibility to make known the divine message of the Bible, present the following articles as a statement of those basic truths taught in the Bible which are common to our Christian faith and practice:

1. THE BIBLE: the Word of God, the sixty-six Books of the Old and New Testaments, verbally inspired in all parts, and therefore wholly without error as originally given of God (II Tim. 3:16; II Peter 1:21).
2. THE ONE TRUE GOD: existing eternally as three persons—the Father, the Son, and the Holy Spirit (Luke 3:22; Matt. 28:19; II Cor. 13:14).
3. THE LORD JESUS CHRIST: His preexistence and deity (John 1:1-3), incarnation by virgin birth (John 1:14; Matt. 1:18-23), sinless life (Heb. 4:15), substitutionary death (II Cor. 5:21), bodily resurrection (Luke 24:36-43), ascension into heaven and present ministry (Heb. 4:14-16), and coming again (Acts 1:11).
4. THE HOLY SPIRIT: His personality (John 16:7-15); and deity (Acts 5:3-4); and His work in each believer: baptism and indwelling at the moment of regeneration (I Cor. 12:13; Rom. 8:9); and filling (Eph. 5:18) to empower for Christian life and service (Eph. 3:16; Acts 1:8; Gal. 5:22-23).
5. MAN: his direct creation in the image of God (Gen. 1:26-28), his subsequent fall into sin resulting in spiritual death (Gen. 3:1-24; Rom. 5:12), and the necessity of the new birth for his salvation (John 3:3-5).
6. SALVATION: a complete and eternal salvation by God's grace alone, received as the gift of God through personal faith in the Lord Jesus Christ and His finished work (Eph. 2:8-9; Titus 3:5-6; I Peter 1:18-19).
7. THE CHURCH: one true Church, the body and bride of Christ (Eph. 1:22-23; 5:25-32), composed of all true believers of the present age (I Cor. 12:12-13); and the organization of its members in local churches for worship, for edif of believers, and for world-wide gospel w each local church being autonomous but c ating in fellowship and work (Eph. 4:11-16
8. CHRISTIAN LIFE: a life of righteousness works, and separation unto God from th ways of the world (Rom. 12:1-2), manifes speaking the truth (James 5:12), maintaini sanctity of the home (Eph. 5:22–6:4), s differences between Christians in accor with the Word of God (I Cor. 6:1-8), not en in carnal strife but showing a Christ-like at toward all men (Rom. 12:17-21), exhibiti fruit of the Spirit (Gal. 5:22-23), and maint a life of prayer (Eph. 6:18; Phil. 4:6), incl the privilege, when sick, of calling for the of the church to pray and to anoint with the name of the Lord (James 5:13-18).
9. ORDINANCES: the Christian should obser ordinances of our Lord Jesus Christ, whi (1) baptism of believers by triune imm (Matt. 28:19) and (2) the threefold comm service, consisting of the washing of the feet (John 13:1-17), the Lord's Supper (11:20-22, 33-34; Jude 12), and the comm of the bread and the cup (I Cor. 11:23-26).
10. SATAN: his existence and personality a great adversary of God and His people 12:1-10), his judgment (John 12:31), and doom (Rev. 20:10).
11. SECOND COMING: the personal, visible, imminent return of Christ to remove His Cl from the earth (I Thess. 4:16-17) befor tribulation (I Thess. 1:10; Rev. 3:10), and ward to descend with the Church to establis millennial kingdom upon the earth (Rev. 19 20:6).
12. FUTURE LIFE: the conscious existence o dead (Phil. 1:21-23; Luke 16:19-31), the r rection of the body (John 5:28-29), the judg and reward of believers (Rom. 14:10-12; II 5:10), the judgment and condemnation o believers (Rev. 20:11-15), the etneral life o saved (John 3:16), and the eternal punishi of the lost (Matt. 25:46; Rev. 20:15).

BRETHREN MISSIONARY

HERALD

December 13, 1969

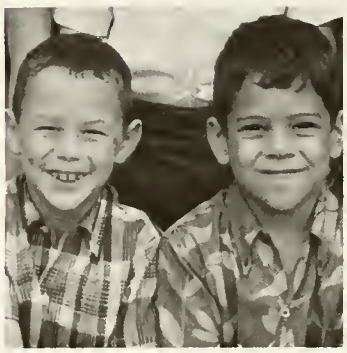


"Glory to God in the highest, and on earth peace, good will toward men."
(Luke 2:14)

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Foreign Missions and WMC Issue

MEMBER EPA EVANGELICAL PRESS ASSOCIATION

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A Good Merger

We are becoming accustomed these days to all sorts of mergers and conglomerates. There seems to be no rule for what types of industry may merge, whether it be a shoe company with a book publishing firm, or a broadcasting company with a professional sports organization. The same has happened with churches and church denominations. The COCU (Committee on Church Unions) has been working overtime of late. Ecumenical denominations merging with little regard to the hazards of mixing various doctrinal positions. The announced purpose of the mergers is that a larger and stronger body will be formed, and greater interest will be created through the union. It still remains to be proved just how two small ecumenical groups can result in anything other than a large ecumenical group, or how two groups which have departed from the faith can through merger result in anything other than a religious conglomerate that still does not proclaim the good news of salvation.

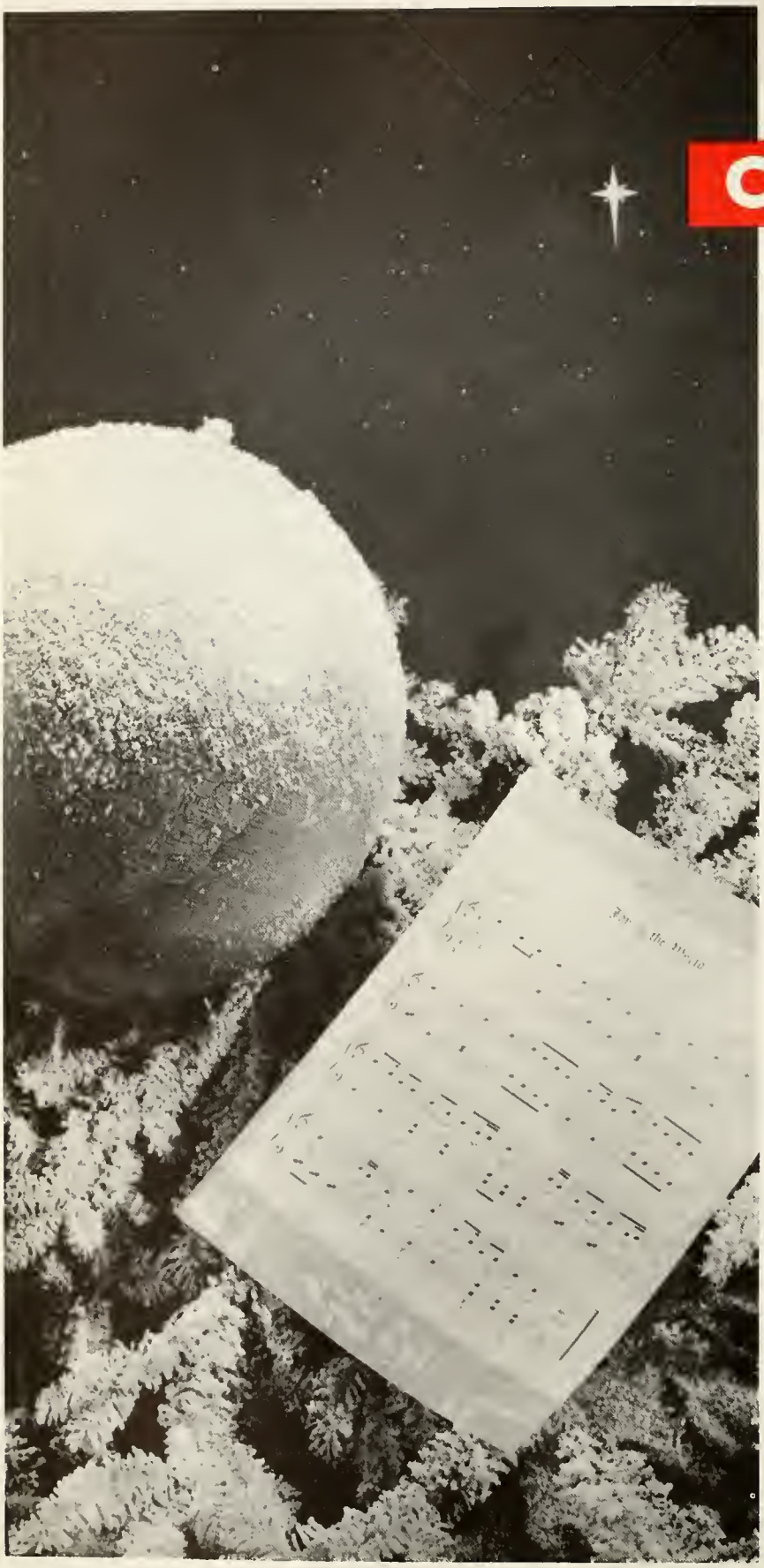


Dr. Bernard N. Schneider

On the church news page of this issue of the *Brethren Missionary Herald* there is the announcement of what I look upon as a good merger. Dr. Bernard N. Schneider announces the joining of two evangelical churches in Fort Myers, Florida, for the express purpose of forming a stronger group for the proclamation of the Gospel in that area. There is strength in union if the union is built on a solid foundation; this is the case in the Fort Myers church merger.

Here is a case where two fundamental groups built churches within one mile of each other, where two evangelical pastors were called to lead two congregations, operating on two separate budgets, giving forth the very same message to reach a limited number of people. While both churches have achieved success, both are small and both can profit from joining forces, cutting overhead, and making a stronger, more united effort to reach the lost and to build up the saints in the faith. Thus, a merger, through the unanimous vote of both congregations—the Page Park Bible Church and the Grace Brethren Church of Fort Myers has become a reality. The facilities of the Page Park Bible Church will be sold and the assets used by the newly merged group—the Grace Brethren Bible Church. The combined membership will give the new group much more strength and potential.

It is very seldom that this type of merger occurs. Surely there must have been some problems; some lengthy discussions must have been held. But it is a healthy situation and it speaks well of the cause of Christ. It is good to see a situation where Christians are willing to give and take; to have opinions of their own, but to share the opinions of others; where Christians can live and work together in harmony for the glory of God and the good of His cause. There is not an overabundance of this type of Christian harmony in the church today. Surely this situation can be encouraging to individual Christians and to churches to work together in love, putting personal interests aside for the greater and more important interests of the Church of Jesus Christ. ▼



CHRISTMA

ARGENTINA

It's Christmas Eve at midnight. We hear the bang-bang of fireworks and then laughing voices from open windows and doors on the other side of the patio walls. Everybody is happy as families and intimate friends celebrate Christmas on this warm summer night in Argentina. Depending on the desire of the group, a light supper is eaten, or perhaps it will be a big meal. For the adults, alcoholic drinks accompany the meal, of course. The traditional fruit cocktail has been prepared with some wine added to give it zest! This night is definitely a family affair.

But in the home of the missionary there are no relatives other than the immediate family. Christian friends are with their own families. This is the one day of the year there comes a bit of nostalgic feeling in thinking of the folks in the homeland and of childhood Christmases.

However, it is good to be with one's immediate family. Probably there is a Christmas tree with a number of gifts under it, and other decorations have been put about the house. The Christmas cards from the homeland and also from fellow missionaries have been hung up and make quite an impressive array.

Our own custom has been to shoot off fireworks for a while and then to gather around for the reading of the Christmas story once again. Usually we have read from Luke's Gospel, followed by prayer when we thank our Heavenly Father for the true meaning of Christmas—the birth of our Saviour.

—The Lynn Schrocks

Hot weather—final exams for the school year—VBS's. Sounds like the month of June, does it not? And fireworks would definitely turn our minds

ON THE MISSION FIELD

back to July. But in Argentina all these things belong to the month of December, and it is in this atmosphere that Christmas activities are in full swing.

Commercially, Christmas in Argentina seems to be following the example of the States, although a few steps behind. Every year the stores have their decorations up and their Christmas merchandise out just a little earlier than the year before—but yet, not nearly to the extent and elaborateness as done in the States.

The Argentines are getting more and more in the habit of sending Christmas cards. But since the post office hires very few, if any, extra workers to help handle this flood of mail, cards and letters really get piled up. Consequently, some of the mail might not get delivered for three or four weeks.

Families have their celebration Christmas Eve. The meal consists of a number of special dishes, one of which is usually the meat of piglets; and hard cider is practically always served in abundance. Afterwards the presents are opened, and most of the children stay up until midnight or even later playing with their new toys and shooting fireworks. The Roman Catholic churches hold a mass at midnight, and all devout Catholics attend this special service.

Most Protestant churches have a Christmas program, which attracts people who would never come for anything else. Almost all Argentine children and young people really enjoy performing. So, besides the verses and songs by the children, there are usually two plays on the program—one by the older children and the other by the young people. Although these programs require a great deal of work, precious seed is sown, and it is also an enriching experience for most of those who participate.

—Bertha Abel

BRAZIL

Christmas in Brazil is—shall we say —"blah." There are three reasons for this condition: namely, the dominant religion, the poverty of the people, and the climate.

Since the dominant religion is Roman Catholic, the emphasis is on the mother of the Child born, not on the Child. The Scriptures teach that it was not the merit of Mary herself that makes her the blessed person she is but because she was the mother of our Lord. It is He who should receive the glory and honor because of who He is, the divine Son of God.

The poverty of the people in general makes Christmas a sad occasion for the majority. Oh, it is true that the commercial interests of the land have gone to great lengths to make the people conscious of the season, stores are full of merchandise, bells ring, advertisements appear in newspapers, radio and TV commercials vie with cruising sound trucks to belabor the ears of the passing throng. But for the vast majority these blandishments engender only a desire to have things which are beyond the means of the would-be customer.

The climate makes the very idea of the traditional Christmas an affront to the human race. The sight of a sweating Santa Claus garbed in the traditional red suit and whiskers, slouching down the street in 85 to 90 degree temperature under a blazing sun and enveloped in humidity of almost one hundred percent is one way to kill quickly any incipient Christmas spirit. Pine trees? Unknown. Snow? Unbelievable. A sled? What's that?

One small comfort afforded to the Protestant pastor in the States is denied him in this Portuguese-speaking country. He cannot even urge people to put Christ back into Christmas. The word for Christmas in Portuguese is "Natal." How can one put "Cristo" back into "Natal"?

Like I said, Christmas in Brazil is—"blah"!

—J. Keith Altig

AFRICA

"Mister, may we pick some of your flowers to decorate the church for our Christmas program, and please, does your daughter have a large doll we could use in our Christmas play?" These were the requests of three Sisterhood girls from the Bozoum church in the Central African Republic last year.

Excitement runs high as our fellow believers in Africa celebrate the birth of the Saviour. Chains are made by the young people from the dark green leaves of the familiar mango trees. These chains are draped over the windows and across the interior of the church. Palm branches and many colorful flowers grace and beautify the walls of the mud-block, thatched-roof church.

The service at the church starts on Christmas Eve. The African pastor brings a message on the subject of the birth of Christ. There is a great deal of enthusiastic congregational singing, interspersed with testimonies. Special numbers are popular and varied. Those desiring to render a special number need to inform the local pastor ahead of time. His list becomes quite long since there are numbers by families, class groups, prayer groups, and also soloists.

Each year the young people put on

a detailed play. This is interesting and often quite original as they display their interpretation of the people, actions, costumes, et cetera, of the events that took place in relation to Christ's birth.

The church service continues on until the early hours of Christmas morning. Believers then return to their homes for a few hours of sleep, after which they return to the church for a great feast.

Praise God that thousands in the Central African Republic know the Christ of Christmas and love Him.

–Donald F. Miller

If you were to leave America during the Christmas season and arrive in the town of Bozoum in the Central African Republic, you might not know it was that particular season. In the first place, it would be hot, and of course, you would find no snowy soil. The air would not be crisp; it would be wilting.

There would be no sparkling multicolored lights on curb-side trees. You would not bump into frantic last-minute shoppers. The stores would not be featuring Christmas sales. There would be no Santa Clauses jingling their bells on the street corners.

What a strange Christmas! Just a minute! Don't leave! Let me show you a few things. As we are talking in our home on the side of a hill, we hear voices coming from the road to the mission station. Let us go outside and listen while the group of children from the church, who are carrying a homemade nativity scene, sing of the Christ Child.

After they leave we will go down to the church. Long before we approach it we can see that there is an overflow crowd. It is late on Christmas Eve and, as is the custom, the program has just started. You will be noticing that the characteristics of the service are originality, enthusiasm, and lengthy duration.

We will return to the center of town before you go on your way to return to America. Did you notice something there before? Come and let us view the front window of the Christian bookstore. The manger scene has appropriate explanations with an evangelistic appeal.

You have seen Christmas in Africa. It has been very simple. It has been different. But has it been strange? It depends upon what you think Christmas means.

–Mrs. Donald F. Miller

Christmas in Africa is different in many ways from Christmas at home, and yet there are many similarities and we do observe the true meaning of Christmas with our fellow missionaries and African brethren.

At Yaloke there is always a special Christmas Eve service at the church which is decorated with palm branches and mango leaves. The service begins around six o'clock with the singing of Christmas carols and other appropriate songs. There is usually a skit dramatizing the Christmas story. Various church members come dressed as shepherds, wise men, and so on, and they really put themselves into their parts. After that there are musical numbers by some of our high-school students and various groups from the church. The pastor brings a brief message telling the true meaning of Christmas, which ends the regular program. For those who wish to stay, special numbers and group singing continue until nine or ten o'clock and sometimes later.

On Christmas Day a big dinner is held for all the missionaries on the station. Each one contributes to the meal and we have a good time of fellowship together. In the evening we meet together again and sing Christmas carols, followed by brief devotions. Then there is a gift exchange. The adults also give gifts to each of the children on the station, which is a special treat for them. The evening is climaxed by light refreshments.

It is a real joy to celebrate Christmas in Africa because the emphasis is put on the real meaning of this day. The Africans have not yet become involved in all the extra things associated with Christmas. It has not yet become commercialized to them. So we are happy to see them give thanks to God for the gift of His Son, which has made possible their salvation. They can truly say with us, "Thanks be unto God for his unspeakable gift."

–Eddie Mensinger

What is the significance of the 25th of December? Is it not just like any other day? Yes, for many Africans it is just another day. But for those who know Christ as their Saviour it is a special day.

Christmas Eve in Africa is an exciting time. In the afternoon the Christian young people are busy pinning mango leaves together with small sticks to add to the festive air of the church. Sometimes Chinese lanterns are interspersed with these, adding to the attractiveness. There is much activity in progress with the men decorating the church, the women busy making makalas (African raised doughnuts without the hole) to eat with their coffee later in the evening, and the children huddled in a corner memorizing verses.

At seven o'clock everyone gathers in the church, or if the crowd is too numerous–which it usually is–they gather in a circle outside the building. After the pressure lanterns are pumped up and lit, the program begins with special numbers from every organization in the church, individual groups, and several numbers by the choir. Everyone loves to sing in front of the crowd. No one is in a hurry to get home that night. If one member has an instrument, this just adds to the delight of the audience. Of course each group quotes Scripture, too, many having memorized the complete Christmas story from Matthew one and Luke two. The pantomine of the birth of Christ is the highlight of the evening. This is a most realistic presentation, often putting emphasis on Mary and Joseph's faith.

When Mary and Joseph go to pay their taxes, they tell the census taker that they have a Son. The census taker asks the Son's age. Mary and Joseph say He has not been born yet. The census taker is very provoked and throws his book on the table. He yells at them: "Why did you do this? Why have you made me spoil my record book? How do you know you will have a boy?" They reply that God told them Mary would bear a Son and His name will be called Jesus and He shall save His people.

What a wonderful story to proclaim! Following the church services this is just what most of our Christians do as they walk through the village or villages singing their gospel songs during the wee small hours of the morning.

–Mrs. Marvin Goodman

"Tough, Badly Paid. . . Dangerous"

By Rev. Wesley Haller

The title above was a newspaper headline which referred to a recent item about professional football referees. And the more I think about it, the more I believe these words describe the lot of the missionary of today. By contrast, the life of the average Brethren middle-class family in America is easy, well paid and safe. We live in nice homes, in pleasant surroundings; attend a fundamental church where the Word is faithfully preached; and lack nothing essential.

Just think: to go as a missionary is to run immediately into opposition. "What a waste of a man's life," many say! That is "tough" to face. Then, too, very few parents take to the idea of their children going out as missionaries. Christian parents, believe it or not, often object strongly. Yet little objection is voiced if that same young person offers to serve in the armed forces or the Peace Corps, or some business job which might take him overseas for several years. But to be a missionary—oh, no!

On arrival in a foreign land, the missionary is hurled into "work" from the start: language study, attendance at services conducted in an unknown tongue, mixing with a strange people whose habits are so different from one's own. Traveling in all kinds of weather on bad roads may seem to be fun for a while, but soon it becomes drudgery, especially when the missionary's vehicle breaks down. The new worker soon gets very tired. It's tough. Many a missionary falls into bed at night worn out. Of course, the businessman overseas may suffer some of these things. But usually he is well paid and gets frequent vacations back to America.

Speaking of missionaries' income, there is a constant crisis facing today's missionary, what with inflation running rampant throughout the world. Not enough to live on, not sufficient for his work, for gasoline and other supplies, for maintaining the mission station. Praise the Lord, ninety-nine and forty-four one-hundredths percent of our Brethren missionaries do not complain. In fact, with radiant face, they tell you at missionary conferences in our Brethren churches how wonderfully the Lord has provided! And so God does, but what "more" could be done if God's people were more faithful in supporting the fine corps of Brethren missionaries God has called to serve Him in foreign lands. God is the owner not only of the cattle upon a thousand hills but also of the cars in innumerable garages and the carpets in our innumerable cozy, comfortable homes. The difficulty is that those of us who recognize His ownership do very little about it. This explains why missionary societies like our own Brethren Foreign Missionary Society must constantly keep before us the financial needs of missionary endeavor. Missionary strategy, I have discovered as one of the newest FMS board members, must not be dictated by money, but missions cannot carry on without it.

How is this money to be obtained? The Scriptures begin with God. He is revealed as the owner of everything, the possessor of heaven and earth. Every beast of the field is His, and so is the silver and the gold. God has entrusted His possessions to His people's care and use. And peculiar perils are attached to the stewardship of money. If such perils are to be avoided, the grace of God must be sought so that we might properly use what has been entrusted to us. Remember, money for Brethren missions comes from the Christian community alone. We should reconsider periodically what we are doing gift-wise for the cause of Brethren Foreign Missions. Greater faithfulness and increases on our part would help our missionaries to share in the increases we have been getting here in America in recent years. But, in spite of a lack of funds, missionaries reflect their love to Christ and their utter confidence in Him, giving no hint of the brink of poverty upon which they live.

As for the dangers, many diseases which once were labeled "killers" have now been conquered; typhoid, for example. But others still lay a man low: amoebic dysentery, or malaria, despite regular medication. If a person suffers any physical weakness, that will be accentuated in a strange land with a difficult climate. There is also the danger of assault upon the soul by the forces of spiritual darkness in a manner we do not know here in America. More suffer in this way than they will admit. Is it necessary to remember the Auca Indians or the Congo to remind ourselves that missionaries share physical dangers where they live?

Few are called to be missionaries and many are called to stay at home. Are there two standards, one for the missionary and another for us at home living in security, comfort, and affluence? Should our servants of the Lord in foreign fields be expected to face what we evade by not going? Could we endure the tough life they have to live, the poor pay, the dangers they face? There's no necessity for me to labor the point I am seeking to make. The missionary has counted the cost and given all; how much are *you* doing? ▼

Rev. Wesley Haller, pastor of the First Brethren Church of Johnstown, Pa., was elected to the board of trustees of the Foreign Missionary Society in 1967.

Careys to Serve in C.A.R.

Providing for the needs of the missionary children is an important factor not only for missionary parents but also for the mission as a whole. In the earlier years of the Africa mission, parents taught their children at home, or left them in the USA for most of their schooling. In the mid-1940's the Missionary Children's School was established on the field as a boarding school, first at the Bellevue station, and then later it was given a permanent location at the Bible Center station. A school building was erected, and later a dorm building.

Through the years, since the school was established, Miss Ruth Kent has taught the MKs with one-year replacement teachers filling in during her past two furloughs. A year ago a second teacher, Bob Juday, went to the field to assist in the teaching load, mainly with the older MKs.

Although various ones of the missionary personnel have served as dorm parents, there have been no missionaries to date assigned specifically to this task. The situation became more acute a few months ago when furloughs and resignations depleted the missionary forces to the place that existing personnel on the field had to make shifts and adjustments just to keep the key works going. An urgent plea came from the Field Council for a couple to serve in the specific ministry of dorm parents for the MKs who must live away from home. At present there are eighteen children who fall into this category. They have been assigned to several families at the Bible Center station who already had other duties, Mr. and Mrs. George Peters carrying the heaviest load with the care of eleven boys besides their own four.

But God was preparing some willing and qualified workers. Rev. and Mrs. Arthur Carey have served in Brethren pastorates across the land for a number of years, the most recent being the Community Grace Brethren Church of Grand Terrace, California, which they have been instrumental in establishing and building up. After an almost-lifelong interest in missionary service on the part of both Mr. and Mrs. Carey, two years ago they felt led to submit their application to the Foreign Missionary Society. This paved the way for a contact on the part of the Foreign Secretary, and in a very short time the Careys signified their willingness to go to Africa as soon as possible. Their primary responsibilities will be with the missionary children. However, since both Mr. and Mrs. Carey are experienced schoolteachers, and Mr. Carey is a first-rate handyman, these qualifications may also find outlets as time permits.



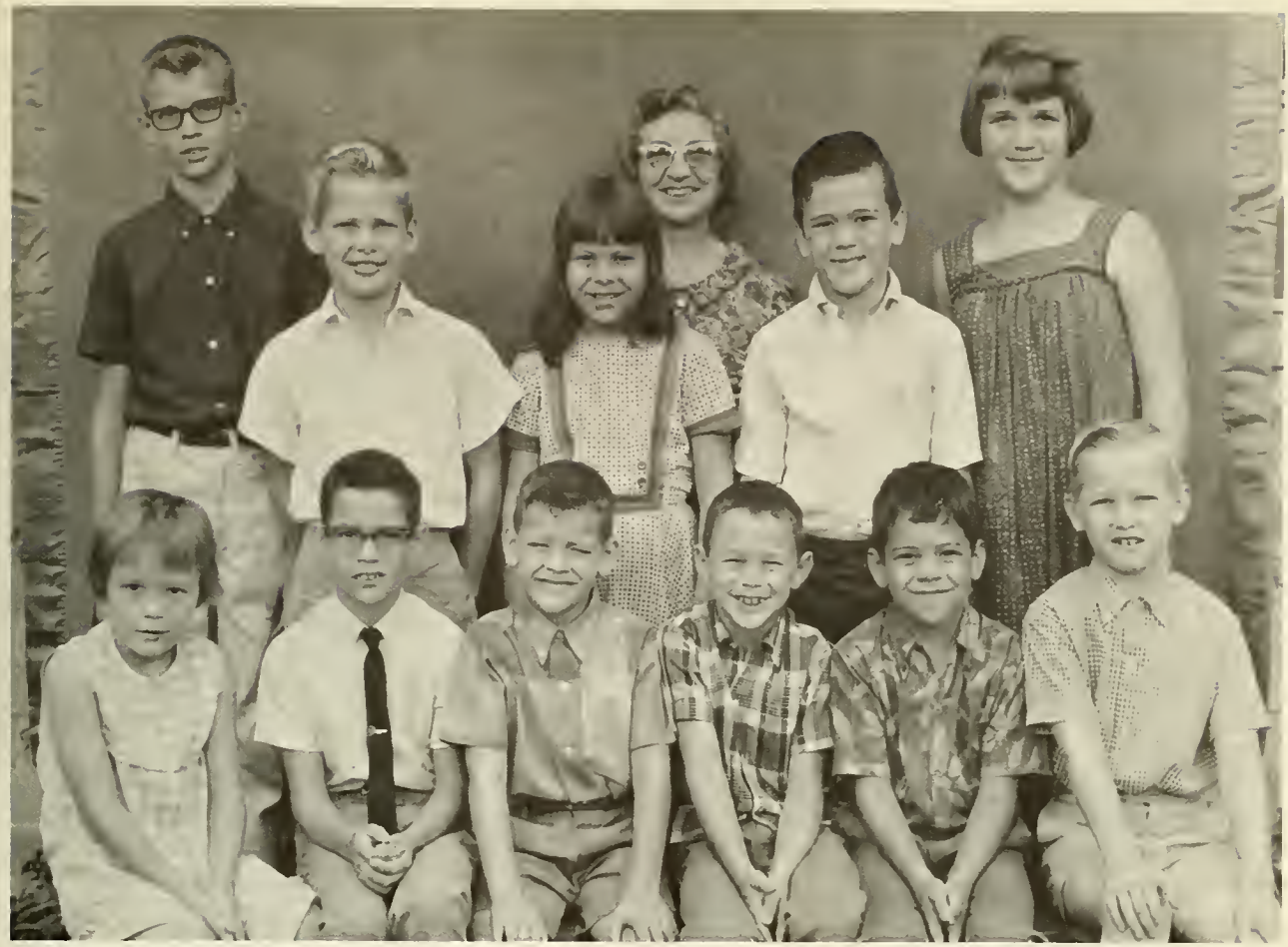
Rev. and Mrs. Arthur Carey and daughters Jill (left) and Janet.

The Carey family consists of seven children—five older sons, one of whom is in Campus Crusade work in Europe, and the youngest is in college—and the two daughters, Janet, thirteen, and Jill, ten, who will accompany their parents to Africa.

It can be readily understood that the well-being of the missionary children is a vital factor in the whole mission program. The month of March has been set as the hoped-for arrival date of the Careys in Africa. Please pray about their going, and that their every need will be quickly supplied. ▼

(For identification see page 9.)





School Kids in Africa

The children attending the Missionary Children's School in the CAR the last school year were photographed by Miss Rosella Cochran. Nearly all of these, along with some more, are in the school this year. In the case of those whose parents are stationed at the Bible Center, the children are able to live at home. But the majority of the MKs are boarding students, and these will form the "family" of the Careys.

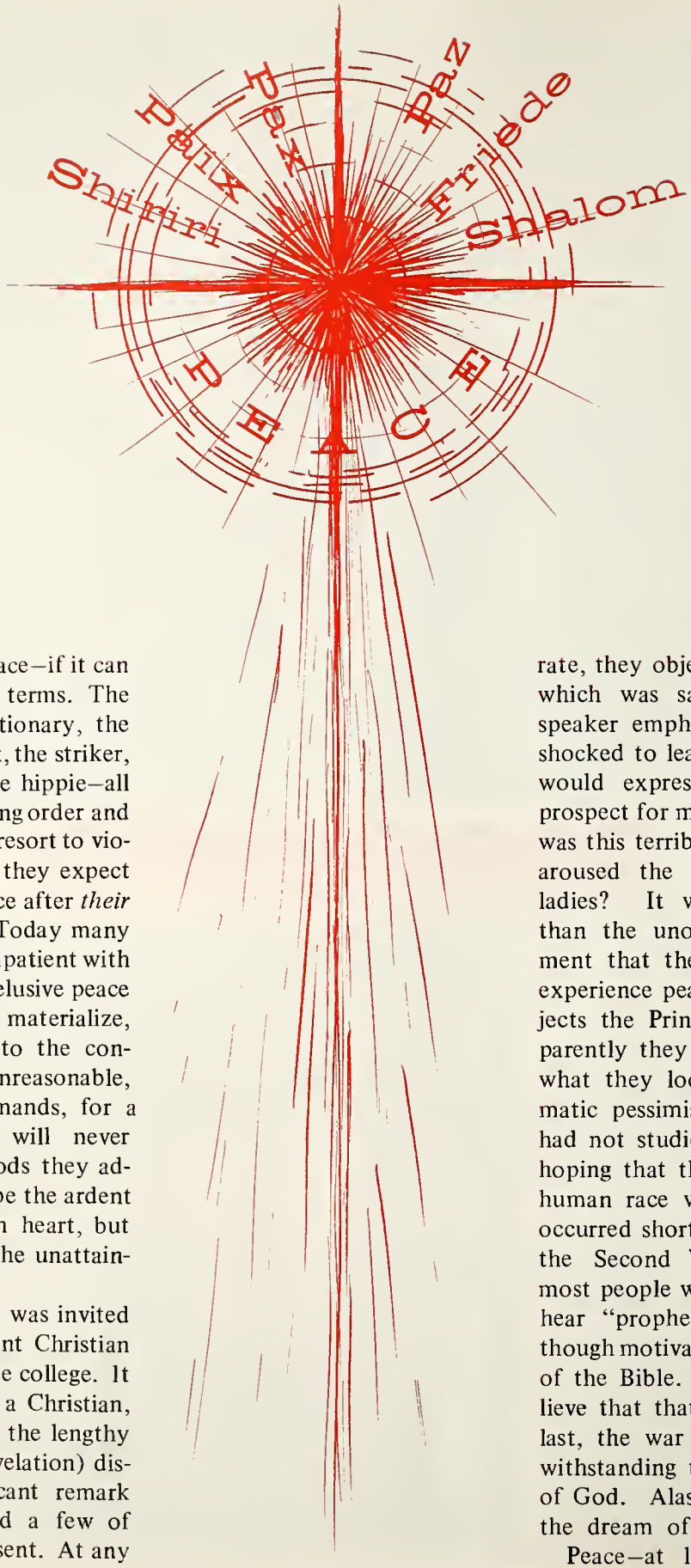
On the opposite page are the older students–left to right: Dan Beaver, James and David Hocking, Dan Peters, Camille Cone.

Above–standing, left to right: David Peters, Dan Hocking, Nancy McDairmant, Miss Ruth Kent, teacher, Richard Kennedy, Karisse Cone. Seated: Debbie Johnson, Tommy Peters, Philip Peters, Mark Johnson, Danny McDairmant, Tommy Hocking.

Incidentally, it is indeed a challenge for Miss Kent and Mr. Juday, the two teachers, to teach the many subjects on the various grade levels which are required for the group, who range in age from five through fifteen! ▼

HARRY HELPER AND MARY MISSIONARY –





All men covet peace—if it can be had on their own terms. The dictator, the revolutionary, the rioter, the communist, the striker, the demonstrator, the hippie—all want to change existing order and most seem willing to resort to violence to do so. But they expect and will demand peace after *their* ends are achieved. Today many people are growing impatient with the promises for an elusive peace which never seems to materialize, and they now add to the confusion by making unreasonable, almost fanatical demands, for a commodity which will never come through methods they advocate. Peace may be the ardent desire of the human heart, but alas! it will remain the unattainable desire.

A young Christian was invited to address the student Christian organization at a state college. It was his first talk as a Christian, and in the course of the lengthy (Genesis-through-Revelation) discourse, an insignificant remark apparently electrified a few of the young ladies present. At any rate, they objected to something which was said, and told the speaker emphatically they were shocked to learn that a Christian would express such a horrible prospect for mankind. And what was this terrible statement which aroused the ire of the young ladies? It was nothing more than the unoriginal pronouncement that the world can never experience peace as long as it rejects the Prince of Peace. Apparently they were offended by what they looked upon as dogmatic pessimism and, since they had not studied the Bible, were hoping that this outlook for the human race was in error. This occurred shortly after the end of the Second World War, when most people were in no mood to hear "prophets of doom" even though motivated by the teaching of the Bible. All wanted to believe that that war had been, at last, the war to end wars, notwithstanding the world's neglect of God. Alas! it was not. Still the dream of humanity lingers.

Peace—at least the kind the

A Moment with Missions

world demands—is attainable to a degree. Jesus spoke of the peace that the world gives, and this is the only kind of peace the godless know. It is attainable in various realms. In the political realm, peace can be realized. It is true that aggressor nations exist, but peace can be obtained by force. The nature of the Napoleons, the Hitlers, the Stalins, the Ho Chi Minhs, the Castros, is still so solidly entrenched in humanity that it is folly to imagine that peace can be obtained by isolation or appeasement. "Conquer or be conquered" is the law of this depraved human jungle, and the practical application of the principle has brought a measure of peace to the world from time to time. But the nations are far from hailing Him who can cause swords to be beaten into plowshares and spears into pruninghooks (Isa. 2:4). Thus, lasting political peace is impossible and will remain an unobtainable dream.

Since peace among nations is elusive, men seek it in other directions, such as by conforming to a corrupt age. Lot found peace of a sort in Sodom; he acquiesced to the depravity of that wicked city. Poor Lot—it would have been difficult for him, just as it is difficult for many modern couples caught in the web of a sinful, godless society, to admit that what he experienced was peace. And thus a new ingredient must be added to create the illusion of peace. This ingredient may be one or more of the many escape mechanisms that society thinks it must have to flee the pressures, the competition, the mad pace of what so many label "the rat race." Alcohol, marijuana, narcotics, sleeping pills, pep pills, tranquilizers—all play a part in man's desire to escape reality and find peace. Aldous Huxley once wrote: "In the course of history more people have died for their drink and dope than have died for their religion or country. Their cry was not for liberty or death, but for death preceded by enslavement."

But temporary escape from the unpleasant things of life does not banish the distractions, the anxieties, the strifes, the realities of everyday living. Nor does it prepare one for the duties and obligations of the responsible citizen. If a person is to be a producer rather than a drag on society—if he is to be a whole person, then peace must be sought in a different direction.

When the angelic host spoke the words: "On earth peace, good will toward men," they were not engaged in meaningless rhetoric, nor was our Lord when He said, "Peace I leave with you, my peace I give unto you." This peace does not concern itself with a man's position in life. Jesus, His disciples, and the early Christians belonged to a minority group which was despised. It has nothing to do with a man's economic security. Jesus and His disciples lived on the verge of poverty. . . . Nor does it offer personal protection. Shortly after our Lord spoke these words, He was crucified, and most of the disciples experienced violent deaths.

In spite of this it is an undeniable fact that our Lord, His disciples, and countless Christians down through the centuries, even in the midst of diabolical persecution, possessed peace. And, incredible though it may seem, peace is attainable even in the midst of this present troubled world. The offer of Jesus Christ: "Peace I leave with you, my peace I give unto you," is a reality in the lives of many—and it could be for all if they were willing to accept God's terms for peace. Peace is a gift (John 14:27) made possible through reconciliation (2 Cor. 5:18) available by faith (Romans 5:1) and experienced by all who believe the Gospel (Acts 10:36).

The Christian, whether he be pastor, missionary, or dedicated layman, should be involved in the most important peace overture in history. By guiding people of all nations to the cross, their search for peace will end and become a reality in a redeemed life.

If the peace of God which is beyond our utmost understanding, is guarding your heart and your thoughts in Christ Jesus (Read Phil. 4:7, New English Bible), why not share this peace with others during the Christmas season! ▼

CAMPAIGN AIDED BY GIFT

The Foreign Missionary Society of The Brethren Church wishes to express deep gratitude to the Bible League International organization for its very fine gift of $4,000, received recently. These funds are earmarked for the literature needs of the "Life in Christ" campaign to be conducted in the Central African Republic beginning in May, 1970, and came through a special appeal which BLI issued to its constituency. BLI is anticipating the receipt of further gifts yet for this purpose.

The literature for the campaign is being produced on the presses of two of the cooperating missions: the Baptist Mid-Missions press at Ft. Sibut and the Brethren press at Bozoum.

Bible League International has its headquarters at Columbus, Ohio, and its president is John M. Falkenberg.

Church News

NOTICE. The *Brethren Missionary Herald* regrets a typographical error on page 20 of the November 15th *Herald* magazine. In the second paragraph of the article, "The Bloody Nile," a sentence states: "Some claim that such events are *possible.*" This should have read: "Some claim that such events are *impossible.*" Our sincere apologies to the author, Dr. John J. Davis, for this error.

HOLLINS, VA. An Old-Time Gospel Crusade with Dr. Jerry Falwell resulted in all attendance records being broken at the Patterson Memorial Brethren Church on Oct. 26. There were 304 present at the final Sunday service, and 10 decisions for Christ were recorded during the campaign. Ron Thompson, pastor.

MIDDLEBRANCH, OHIO. Rev. Ray E. Johnson began his duties as pastor of the Grace Brethren Church on Sept. 14. A reception was held for the pastor and family following the evening service Sept. 21. They were surprised by a shower of gifts from the 170 who attended.

OPPORTUNITY, WASH. New worship facilities were used for the first time by the Grace Brethren Church on Nov. 2 with 65 in attendance at the morning worship service. Rev. Lester Pifer presented a slide-tape challenge on Home Missions for the Sunday-school hour, and a message with appropriate picture slides in the morning worship service. A carry-in dinner was enjoyed in the afternoon. Building completion is expected in December. Donald Farner, Jr., pastor.

WAYNESBORO, PA. Mr. Earl L. Summers was licensed to the Christian ministry by the First Brethren Church on Nov. 2 on approval of the recommendation of the Mid-Atlantic District Ministerial Examining Board. Mr. Summers is a 1969 graduate of Grace College and is trusting the Lord for a future position in the youth ministry. Wendell E. Kent, pastor.

VERMILION, OHIO. A Brethren family here wishes to begin a Bible class in their home with future plans of developing a church in the area. Anyone interested in joining the class or knowing a contact in the area please contact Mr. Franklin Lough, 209 Parkland Blvd., Vermilion, Ohio 44089, phone 967-7867. Prayer is requested in finding a qualified teacher for the class.

TELFORD, PA. Record attendances of 181 in Sunday school and 196 in the morning worship service were set at the Penn Valley Grace Brethren Church on Oct. 26. There were 27 received into the membership and seven baptized during the month of November. Robert Griffith, pastor.



WOOSTER, OHIO. Rev. Thomas Miller, associate pastor of the First Brethren Church, pictured kneeling above, was licensed to the Christian ministry in a special service of dedication as part of the morning worship service Nov. 2. Taking part in the service were (l to r): John Armstrong, vice moderator; Arthur Jentes, trustee; Kenneth Ashman, pastor; Herbert Stair, trustee; Charles Miller, brother of Pastor Miller.

MAITLAND, FLA. A surprise welcome was held at the Grace Brethren Church Nov. 7 for Pastor and Mrs. R. Paul Miller and Pastor and Mrs. William Tweeddale. The Maitland folks provided a covered dish dinner and program—110 were in attendance. The honored guests were presented a gift of money by their respective churches. These two men are the newest pastors in the Florida District. Rev. R. Paul Miller is pastor of the Maitland church and Rev. William Tweeddale is pastor of the Grace Brethren Church, St. Petersburg, Fla.

JENNERS, PA. A miscellaneous appreciation shower was held for Pastor and Mrs. James F. Hoffmeyer by members and friends of the Grace Brethren Church. All attendance records were broken during the month of October with a new high of 222 in Sunday school and an average of 204 for the month. New families attending the church are eager to be baptized and become active in the work.

AFRICA. Dr. and Mrs. Charles R. Taber, former Brethren missionaries to the Central African Republic are now living in Abidjan, Ivory Coast, where Dr. Taber is serving with the American Bible Society in language work. In the near future they will move to Khartoum, Sudan. Their four older children attend the American school in Kinshasa, Congo. Dr. Taber is the son of Dr. and Mrs. Floyd Taber.

ASHLAND, OHIO. Harold Tolfsen, Baritone soloist and pianist from Norway, held a sacred concert at the Grace Brethren Church, W. Tenth St., Oct. 19. After receiving voice and piano training early in life, Mr. Tolfsen recently left the insurance business to pursue further voice culture. He became the music director of a 70-member youth group in one of the largest churches in Oslo. Although he has had the opportunity to sing in opera, he desires to serve God with the ministry of music. Knute Larson, pastor.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	*Date*	*Pastor*	*Speaker*
Temple City, Calif.	Jan. 4-11	Edward Clark	Allen Herr
Fort Wayne, Ind.	Jan. 11-18	Lee Myers	Dean Fetterhoff

WINONA LAKE, IND. Rev. Bill Smith, director of the Board of Evangelism for the National Fellowship of Brethren Churches, has announced his resignation from that office, to be effective Mar. 1, 1970. Mr. Smith has served as director since August 1965.

CHEYENNE, WYO. Rev. Mahlon Carver, pastor of the First Brethren Church, was licensed by the Midwest District Ministerium Nov. 12. Pastor Carver is also serving as chaplain in the Army Reserve (National Guard) in Cheyenne.



BARBERTON, OHIO. Pictured above is Rev. Kenneth I. Cosgrove being ordained to the Christian ministry at the First Brethren Church of Norton on Nov. 6. Those taking part in the service were (l to r) Rev. James Kennedy, Rev. Richard Placeway, Rev. Charles Turner, Rev. James Custer, Rev. Robert Combs, and Rev. John Burke. Pastor Custer brought a challenging message to the pastor and people of the Norton church. Attendance figures were also encouraging in the month of October. The previous record average for the month was 95 set in 1961. This year the average attendance for October was 94. Kenneth Cosgrove, pastor.

FORT WAYNE, IND. Recent evangelistic meetings with Rev. Allen Herr at the Grace Brethren Church resulted in 36 decisions, six of these for salvation. The meetings were well attended, and six additional decisions were made in the weeks following the meetings. Attendance at all the church services of the church, especially the prayer service, has risen significantly. Quentin Matthes, pastor.

ST. PETERSBURG, FLA. All previous Sunday-school attendance records were shattered with 68 in attendance at the Grace Brethren Church Nov. 2. The church is planning to build in the near future. William F. Tweeddale, pastor.

WATCH FOR IT! A new feature will begin in the January 10, 1970 issue of the *Brethren Missionary Herald* —the first in a series of monthly columns by Althea Miller entitled "The Creative Woman." Mrs. Miller is the wife of Rev. Robert E. A. Miller, and is the author of the recently released book, *Under the Parsonage Roof*, a book co-published by BMH Books and Moody Press.

CUYAHOGA FALLS, OHIO. Four young people dedicated their lives to missionary service in a junior high youth rally held at the Grace Brethren Church Oct. 24-25. Missionaries Bill Burk, Marvin Goodman, and Eddie Mensinger presented the challenge. Dr. John Davis of Grace Theological Seminary was special speaker at the church Nov. 8-9. Archeological slides by Dr. Davis and a carry-in dinner were enjoyed by 84 people. Good contacts for the church were made through this effort. Eloy Pacheco, pastor.

NORWALK, CALIF. Mr. Allen Wood has been chosen as the new youth supervisor of the Norwalk Brethren Church. Mr. Wood is a Bible college graduate and is a teacher at Westminster Christian School. He is dedicated to instructing youth in the Word of God and helping them to apply it in their daily lives. W. Stanley Jensen, pastor.

NOTICE. Extra copies of the *Brethren Annual* for Brethren churches, pastors and their secretaries are available at no charge. Order from the location nearest you: Brethren Missionary Herald Co., Box 544, Winona Lake, Ind. 46590 or Herald Bookstore, Box 2385, Fullerton, Calif. 92633.

SAN BERNARDINO, CALIF. Nearly 1,000 pastors, directors of Christian education and parents are expected to attend the parents' seminar, Jan. 17, and the Pastor–DCE Conference Jan. 19-21, at Arrowhead Springs Hotel, headquarters for Campus Crusade for Christ. The events will be cosponsored by Scripture Press Foundation and Scripture Press Publications. The principles and problems of family life will be discussed in the parents' seminar. The theme for the Pastor–DCE Conference is, "Lay Leadership in Today's Church." Reservations can be made through the pastor of the church. For further information, call 714-870-0880 or write to Rev. C. Chester Larson, Box 2217, Fullerton, Calif. 92633.

FREMONT, OHIO. A special anniversary broadcast observing the 20th year of radio ministry by the Grace Brethren Church was aired by station WFRO on Sunday, Oct. 26. The church has broadcast sacred music and inspirational messages continuously during this time period. J. Ward Tressler, pastor.

HAGERSTOWN, MD. The Deutschland Singers, a group of 40 outstanding Christian young people from West Germany, presented a 90-minute concert at the Grace Brethren Church, Nov. 16. This group has been organized for 11 years and is sponsored by Youth for Christ International. Robert B. Collitt, pastor.

RIALTO, CALIF. Mr. and Mrs. Raymond Netzley of the Rialto Brethren Church were given a reception in observance of their 60th wedding anniversary. Gerald Polman, pastor.

FORT MYERS CHURCHES MERGE

A merger of the Page Park Bible Church and the Grace Brethren Church of Fort Myers, Fla., was the result of a unanimous vote by the congregations. Page Park was an independent church with a strong stand for the fundamentals of the faith, located less than a mile from the Brethren work. It was organized seven years ago by Rev. Kenneth Carr who has been their only pastor. The constitution of the NFBC has been adopted which provides that triune immersion shall be the only mode of baptism and the three-fold communion service shall be observed. The property of the Page Park church will be sold and all assets will become property of what shall be called the Grace Brethren Bible Church. Dr. Bernard N. Schneider and Rev. Kenneth Carr will serve as associate pastors. The merger will double the actual membership of the Grace Brethren Church with a Sunday morning attendance of 140 to 200 people.

OMAHA, NEBR. Dorcas Beam, a regular singer with the Back to the Bible radio broadcast, recently visited the Grace Brethren Bible Church and sang in the services. Clyde J. Caes, pastor.

DEFIANCE, OHIO. This city was "treated" to the Word of God on "Trick or Treat" night by the Grace Brethren Church. More than 60 people were involved in the preparation and distribution of 3,000 packets in brown and orange labeled "We Treat You." The packets contained a letter from the pastor, a brochure of the church and two gospel tracts. Maynard G. Tittle, pastor.

CINCINNATI, OHIO. Dr. Harold Etling, Rev. Mert Lambert, and Rev. Clyde K. Landrum were among the 500 Christian Education leaders who gathered here in late October for the first Christian Education Leadership Seminar sponsored by the National Sunday School Association. "Implications for Church Education in the 70's" was the theme for the conference, and the emphasis was for professional leadership in the Christian Education field. Dr. Howard Hendricks, Christian Education professor at Dallas Theological Seminary was speaker for the keynote dinner.

January Bible Reading Calendar

JANUARY		
DATE	MORNING	EVENING
1	GENESIS 1, 2	MATTHEW 1
2	GENESIS 3, 4, 5	MATTHEW 2
3	GENESIS 6, 7, 8	MATTHEW 3
4	GEN. 9, 10, 11	MATTHEW 4
5	GEN. 12, 13, 14	MATT. 5: 1-26
6	GEN. 15, 16, 17	MATT. 5:27-48
7	GEN. 18, 19	MATTHEW 6
8	GEN. 20, 21, 22	MATTHEW 7
9	GENESIS 23, 24	MATTHEW 8
10	GENESIS 25, 26	MATT. 9:1-17
11	GENESIS 27, 28	MATT. 9:18-38
12	GENESIS 29, 30	MATT. 10:1-23
13	GENESIS 31, 32	MATT. 10:24-42
14	GEN. 33, 34, 35	MATTHEW 11
15	GENESIS 36, 37	MATT. 12:1-21
16	GEN 38, 39, 40	MATT. 12:22-50
17	GENESIS 41	MATT. 13:1-32
18	GENESIS 42, 43	MATT. 13:33-58
19	GENESIS 44, 45	MATT. 14:1-21
20	GEN. 46, 47, 48	MATT. 14:22-36
21	GENESIS 49, 50	MATT. 15:1-20
22	EXODUS 1, 2, 3	MATT. 15:21-39
23	EXODUS 4, 5, 6	MATTHEW 16
24	EXODUS 7, 8	MATTHEW 17
25	EXODUS 9, 10	MATT. 18:1-20
26	EXODUS 11, 12	MATT. 18:21-35
27	EXOD. 13, 14, 15	MATT. 19:1-15
28	EXOD. 16, 17, 18	MATT. 19:16-30
29	EXOD. 19, 20, 21	MATT. 20:1-16
30	EXOD. 22, 23, 24	MATT. 20:17-34
31	EXODUS 25, 26	MATT. 21:1-22

WHEATON, ILL. The World Service Office, a branch of Christian Service Brigade, announces the launching of *INTER-VIEW, An International Journal of Christian Leadership Development.* This is a unique journal which answers a crucial need for all who are truly concerned about youth. It will provide stimulating information gathered from psychologists, sociologists, and youth workers as to the nature of young people and their relationships with peers, the family, society, and the church. It is dedicated to the imperative to bridge the widening gap between research on adolescence and the practice of evangelical educators, pastors, missionaries and professional youth workers. The 1969 issue is available now, and the 1970 issue will be released in April. Copies of either can be ordered from the World Service Office, Box 150, Wheaton, Ill. 60187, at a cost of $3.95.

KENT, WASH. Thirty-one have signed up for the Bible-reading program of the Grace Brethren Church. Sponsored through the Sunday school, the group is to read the Bible through in one year. A large chart at the rear of the auditorium shows the progress of the participants. Phillip Simmons, pastor.

NOTICE. A number of our Brethren churches are supporting the drive currently being conducted by the Family Radio Broadcast for letters to NASA commending the astronauts for reading from the Bible as they orbited in space. Madelyn Murray, the atheist crusader, has obtained 27,000 signed letters protesting the Bible reading. If you wish to voice your approval of the reading of Scripture in space, you are urged to write a letter to the following address: NASA Officials, c/o Family Radio Broadcast, San Francisco, Calif. 94154.

BEAVERTON, OREG. A new Sunday-school attendance record of 75 was set at the Grace Brethren Church Oct. 26. The previous record was 72. Leonard Myers, pastor.

MEYERSDALE, PA. A wonderful Dads and Lads Banquet featuring a ham dinner was held at the Grace Brethren Church Nov. 8. Rev. Marvin Goodman, speaker in the missionary conference at the church the following week, was also guest speaker for the banquet. Robert Burns, pastor.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Beverly Hein and James Welborn, May 31, Indian Heights Grace Brethren Church, Kokomo, Ind. Rev. Herman Hein, Jr., and Rev. Glen Welborn, officiating.

Janet Hunt and James W. George, June 7, First Brethren Church, Uniontown, Pa.

Phyllis Moore and Jim Marshall, June 14, Geistown Grace Brethren Church, Johnstown, Pa.

Ruby Watson and Millard Bishop, Aug. 22, Patterson Memorial Brethren Church, Hollins, Va.

Shirley Ann Knavel and Dale Haynes, Oct. 18, Riverside Brethren Church, Johnstown, Pa.

Ruth Ann Lingenfelter and Francis Dell, Oct. 24, Leamersville Grace Brethren Church, Duncansville, Pa.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

BOZE, Rufus A., 74, a member of the Bethel Brethren Church, Berne, Ind., passed away Oct. 28. He was the father of Mrs. True Hunt, wife of Pastor True Hunt, Uniontown, Pa., and the father of Dr. Robert Boze of Berne. Kenneth E. Russell, pastor.

EINHEIT, Carl, a member of the West Homer Brethren Church, Homerville, Ohio, died Nov. 11. Robert Holmes, pastor.

EKDAHL, Sheldon, of the First Brethren Church, Long Beach, Calif., passed away Oct. 18. David L. Hocking, pastor.

HARPSTER, Eva R., 74, a member of the Grace Brethren Church, Juniata, Altoona, Pa., went to be with the Lord Oct. 14. Her faithfulness to the Lord was reflected in 28 years of perfect attendance in Sunday school.

KINSEY, Julia, a charter member of the Patterson Park Brethren Church, Dayton, Ohio, went to be with the Lord July 28. Services were conducted by Rev. John R. Terrell and Rev. Daniel J. Grabill.

PETERS, Tena, a member of the Grace Brethren Church, Portland, Oreg., and wife of the former pastor of that church, passed away suddenly Nov. 13. William H. Schaffer, pastor.

Laymen's News

Ashland Showers Jim Renick

The men of the Grace Brethren Church of Ashland, Ohio, recently sponsored a week of specials with an emphasis on "Man-Sized Questions" and initiated a "first" in mission support which they hope will be contagious in the Fellowship.

The questions were answered in the various meetings, which included a Saturday breakfast and the Sunday services. Pastor Knute Larson asked the question, "Is This a Man's Religion?" at the Sunday morning service, and two of the men, Lee Markel and Bill Fast, helped to answer with, "What Do We Say, Men?" in the evening service. Ed Jackson, president of the national laymen, spoke on, "What's a Man Supposed To Do?" at one of the services.

Jim Renick, who the church helps sponsor in France, spoke at the breakfast and at a men's dinner on "What's Wrong, Man?" and "What Can We Do To Help a Frenchman?"

The men brought a shower of gifts for Mr. Renick, having decided that too many missionary chests and provisions are for the women and children.

Next month the men will have another dinner during the missionary conference, and will provide masculine gifts for other missionary men.

Iowa Men Talk of Youth

The laymen of the Iowa District met for their semi-annual retreat at the Colonial Terrace Restaurant in Des Moines.

Bob Tanner, director of Youth for Christ in Des Moines, spoke on the methods being used to reach the youth of today. A personal approach is being used in contrast to the mass rally method followed in the past. Problems of communication, obedience and spiritual growth of today's youth were discussed to the benefit of all fathers present.–*Clyde Williams*



Northern Atlantic Holds Business Outdoors

The Northern Atlantic District Laymen held an overnight conference, featuring "Amazon" Bill Burk and Rev. Vernon Harris. The Myerstown Grace Brethren Church was host to the group. (The ladies served meals the like of which you never ate.) The business meeting (shown above) was conducted outdoors.–*Allen Zook*

Sports, Cowboy at Northwest Overnight

Wapato High School Basketball Coach Jerry Groenig and Cowboy Evangelist Leonard Eilers were the special speakers for the Northwest District Laymen's Fall Retreat at Brethren Camp Clear Lake on November 7 and 8. Thirty-seven men and boys were in attendance at the overnight retreat. Groenig, a member of the Fellowship of Christian Athletes, brought the message Friday evening in the Earl Reed Memorial Chapel. Eilers, of Granada Hills, California, spoke Saturday morning and afternoon illustrating his messages with his trick ropes.

Pastor Sam Horney of Toppenish installed the following officers for 1969-70: Willard Crews of Harrah, pres.; Gordon Stover of Harrah, v. pres. in charge of membership; Lyle Holmes of Grandview, v. pres. in charge of program; Doug Weinmann of Grandview, v. pres. in charge of boys' work; Lou Deimer of Kent, v. pres. in charge of recreation; Sydney Tuttle of Sunnyside, secy.-treas.; Rev. Charles Winter of Harrah, pastoral advisor.

MEET THE OFFICERS



Harold E. Jones, Secretary

Harold E. Jones, Galion, Ohio, is the new secretary of the National Fellowship of Brethren Laymen. Harold has been employed in the transportation field for eighteen years and is supervisor of the Official Weight Program in Ohio for the Traffic Executive Association of the Eastern Railroads. He is also a real estate salesman. In the past, Harold was editor for the National Fellowship of Brethren Laymen, and he was also president of the Northcentral Ohio District Laymen's Fellowship.

Presently he is serving on the National Statistical Committee, is the Northcentral Ohio District statistician, and at the Lexington Grace Brethren Church, where he is a member, he is an usher.

The Joneses have four children –two in high school and two attending Grace College.



CHRISTMAS FICTION . . .

My Heart Is Very Tender

By Leanore Button

The rain awakened Julie Marsh the day before Christmas. It was coming down in sheets, splattering against the wide window of her bedroom and dripping from the sunshade over the kitchen door. David, her husband, was sitting on the edge of the bed, rubbing the back of his neck.

"What a day!" he muttered.

Julie watched him, her cheek resting on the back of her hand. His hair was short and newly grown since his separation from the Navy. It lay in shining waves on his head and his ears were small and nicely shaped. She sighed, remembering their quarrel.

I would do anything for you, she thought, anything but adopt a half-grown child I don't even know! It isn't fair of you to ask it of me!

Presently, David went to the bathroom and she could hear his voice in the shower, lusty and strong, over the sound of the water.

"There's a song in the air . . . for the manger in Bethlehem cradles a king."

Julie frowned and turned on her radio to catch the early morning news reports, trying to shut out the sound of his voice. This thing about adopting a child, *any* available child, was coming between them, separating them as surely as though by a concrete wall. David seemed to think an adopted child could take the place of Jamie. Even her mother agreed with him; she usually took his side in anything. But her mother lived far away, halfway across the country from them, and was no longer near enough to influence them one way or another.

David returned from the bathroom looking scrubbed and handsome, his lithe body enveloped in a towel. He dressed quickly and she watched him in the mirror, though his back was turned toward her. His brown hands moved gracefully as they adjusted his tie. She felt tears very near the surface. There must be no tears today; not the day before Christmas.

"Julie?"

She knew he was remembering their quarrel, too, and seeking to erase the bitterness of it.

"Do you want me to bring home a Christmas tree?"

A Christmas tree. The words sent a stab of pain into her heart. "No," she said.

"We could have a tree," he went on, "and I could bring Tommy home tonight. It would only be for a visit, of course, to see how we liked each other. We could do so much for him, Julie!"

She buried her face in her hands. "No," she said again.

He bent over and kissed her on the back of her neck. "If that's the way you want it, Julie." At the door he stopped, fumbling with his briefcase. "He's a very nice little boy."

A feeling of sickness squeezed at her stomach. She heard him go down the long hall and then the door slammed after him. The quiet of the house settled around her. She slid beneath the covers, drawing their warmth about her, but her mind buzzed with thoughts until sleep was out of the question. The little boy, Tommy, was about six years old. Everyone wanted a baby, not a half-grown child, so he was readily available for adoption. Six years old. She thought of the small, white shirts—folded and new. They were in the top drawer of the dresser along with a blue blanket and a toy rabbit. She thought of Jamie and the tears came to her eyes. She brushed them away impatiently. David would be angry about the tears. But why hadn't God given them Jamie to keep? Why had He ignored their desperate prayers? Now nothing could give them a child of their own—not even God.

Thoughts of their quarrel came back. David had been very angry with her. "Others have lost children, Julie! You simply aren't trusting that His will is best for our lives, and for Jamie's. That doesn't mean the end of our world! This is the Christmas season, the birthday of Christ—a time of tenderness for others. Here is a little boy who needs parents so desperately. God has provided this child to take the place of Jamie."

Julie had only looked at him as if she couldn't believe her ears. How could anyone take the place of Jamie?

"We can't change things," David had continued, his voice becoming patient and kind. "This little boy is alive and needs our love. We could do so much for him!"

Julie pushed back the covers on the bed and sat up. She pulled on her orange turtleneck sweater. She could clean the house. There really wasn't much to clean—hardly worth the effort. The kitchen floor already shone from a recent polishing. Well, then, she would finish the new paperback. It would keep her from thinking of a little boy who needed her.

The day was lonely. When she was little there had always been excitement the day before Christmas. Gifts had sparkled under the tree and her sisters and brother had gone around the house whispering

I should buy a gift for David, she

thought. I could have lunch at the shopping center. But she procrastinated about going out and the morning gave way to afternoon and the gloom of another storm. She decided to make herself a cup of tea.

From the kitchen window she could see the house on the terrace above which faced on the next street. A tall Christmas tree was visible in the window, lights already gleaming and twinkling. A snowflake touched the window softly, and then another and another until the sky was filled with white, downy flakes. Two children, bundled in snowsuits, erupted from the house and began to throw snow at one another. Their voices were excited and high-pitched. Something about their happiness caused her to turn from the window.

The house was so quiet. Julie walked into the living room restlessly, feeling the softness of the avocado-green carpeting under her feet. They had always dreamed of a house like this, she and David. Wall to wall carpeting, off-white drapes, lovely furniture. It wasn't bringing them much happiness.

In the late afternoon David called.

"I'll be a little late tonight, Julie. Do you mind?"

What difference does it make, she thought? She swallowed, wanting to feel his arms holding her close.

"Julie?"

"It's all right, David. Maybe I'll do a bit of shopping."

Reluctantly, Julie replaced the telephone. If only

She went to the closet for her coat, knowing she must get out of the dark, silent house. When she drove into the parking lot at the shopping center the snow had turned to rain again, making muddy puddles of slush on the asphalt. She locked the car and sloshed through the puddles in her high, black boots, feeling the bite of cold against her ankles.

"Si–lent night, holy night," blared the loudspeakers across the parking lot. People jostled one another, hurrying and desperate, seeking last minute gifts.

She hesitated at a shop, bright with lights, having a creche in the window. A small boy was standing there, pressing his hands against it, and they were encased in bright, red mittens. He wore a stocking cap with a tassel and a thatch of blonde hair protruded from it.

The creche was elaborately made and hand painted. There were the usual figures of Mary and Joseph and the baby lying in the manger sheltered by a crude sort of lean-to, and there were the three wise men bearing their gifts to the tiny king. There were animals, too, standing in patient adoration. One of them, a small, wooly lamb with a very black face, looked lovingly at the baby in the manger.

David would like the creche, Julie thought. She knew he would like it.

The little boy was jumping up and down, hopping around–first on one foot and then on the other to keep warm.

"Are you going to buy it?" he asked suddenly.

"Well, I–" Julie said, taken by surprise.

"I wish I could buy it," the child said wistfully.

"Maybe Santa will bring it to you tomorrow morning."

He shook his head, the tassel on his cap bobbing. "No. There isn't any Santa, you know, only the little Lord Jesus. It's His birthday."

"Well, then, perhaps your mother will give it to you."

He looked up at her and smiled shyly. "I really would like to give it to my father."

"Don't you have any money to buy him a gift?" Julie asked gently. "You could ask your mother for it, you know, and tell her what you want to do with it."

"You don't understand!" The tassel bobbed as he shook his head. "My father was killed in Vietnam."

"I'm sorry," Julie murmured quickly, wanting to bend down and gather him into her arms but not quite daring to do it.

The child's face, raised to hers, was angelic. "Oh, no! Don't be sorry! It's his very first Christmas in heaven, you see. It's so much better to be in heaven with Jesus than here."

"Is it?" Julie felt confused.

"Wouldn't *you* rather be with Jesus than here looking at a picture of Him?"

There seemed to be nothing more to say. The child's faith was touching. Julie was surprised to find her knees shaking as she walked into the store.

The creche was fifteen dollars. Julie counted out the money and picked up the box. She struggled out of the door with the bulky package in her arms, wondering what had caused her to spend fifteen dollars on such a useless gift for David. As she drove homeward, a picture of the little boy's round eyes and angelic face was fresh on her mind.

David's car was parked in the driveway. At the door she hesitated, shifting the box from one arm to the other. Then, drawing a deep breath, she pushed open the door. In the middle of the living room was a huge Christmas tree sparkling with lights and colored ornaments. Under it were a wagon, a tricycle, a game and some packages tied with bright ribbons. David was standing by the fireplace uncertainly.

"It's a beautiful tree!" she said softly.

His eyes were begging her, pleading.

"The tricycle," she said. "Did you buy it for someone special, David?"

"It–I thought we might ask Tommy–just for tomorrow. I––."

The little boy's face arose before her. "Don't be sorry," he had said. "It's his first Christmas in heaven, you see." The words echoed back and forth in her mind. It was Jamie's first Christmas in heaven, too!

"I bought something for you, David."

He took the box from her and began to unwrap the little hand-painted figures. He put them under the tree and the light from the star on top shone on his hair. My heart is very tender, she thought.

The toys under the tree looked very lonely. "When are you going to go for Tommy?" she asked.

David held out his arms and she ran into them. How could she tell David about the little boy with the bright, red mittens? How could she put it into words–all she had learned about his father having been killed in Vietnam and all the things about a first Christmas in heaven? Or how it was Jamie's first Christmas in heaven, too, which was so very much better than being with them on earth?

"He needs us very much, doesn't he?" she asked.

David nodded, smiling at her. Her hand sought his and together they looked at the little hand-painted figures under the bright, shining tree–at Mary and Joseph and the baby lying in a manger, sheltered by a sort of lean-to, with the three wise men and the animals and the little lamb with the very black face. ▼

STEP FIVE: JOY!

STEP FOUR: REAP THE HARVEST

STEP THREE: WAIT

STEP TWO: SOW THE SEED

STEP ONE: BREAK UP FALLOW GROUND

By JAMES I. WILSON

Most of us can remember the joy we had when we received Christ as Saviour. Perhaps some will have to make an effort to remember, simply because they no longer have joy.

A friend came to our home in Yokohama some years ago. He had been my roommate abroad an aircraft carrier and during our time together he had become a Christian. On this visit he said, "I have that deep inner peace that I belong to Christ, but I don't have daily joy."

Of course something was wrong. It is basic that our joy as well as peace are results of salvation. Our joy is in our salvation. Jesus promised, "I will see you again and your hearts will rejoice, and no one will take your joy from you." When the seventy returned from their evangelistic itinerary, rejoicing because of the power and authority they had and miracles they had done, Jesus told them their joy was misplaced: "Nevertheless do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven."

We tend to think that circumstances are the primary cause for having joy, but according to the Prophet Habakkuk, this is not so: "Though the fig trees do not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation."

Something was wrong with my friend in Yokohama. Whatever it was, he and I knew that it wasn't circumstances. Joy is a state. It may be an expressive state. It is not the same as pleasure. Pleasure and joy may be expressed in the same way. For instance, I can sing for joy or I can sing for pleasure. In the first case, singing is the result of the great joy; it bursts out into singing. In the second case singing is the cause of the pleasure, not the result.

This is true with other forms of expression, such as dancing and laughing. I can sing or dance or laugh for joy, but singing, dancing or laughing will not bring joy. They might bring pleasure and we might convince ourselves that this is joy or rejoicing.

In the texts quoted earlier we see that joy is directly related to the Lord and His salvation for us. Why then do we sometimes lack joy?

We have an explanation in Hebrews 12:11: "For the moment all discipline seems painful rather than pleasant; later it yields the peaceful fruit of righteousness to those who have been trained by it."

Discipline comes from God (Heb. 12:5-6) because of sin in the Christian's life. God intends discipline to be momentary. It yields peaceful fruit to them who are trained by it. If a person is not trained by discipline then it continues; it is then not momentary and remains the cause for loss of joy. The right response to discipline for sin is the confession and forsaking of sin. Joy then returns. One of the reasons we had great joy when we received Christ was that our sins were all forgiven. We had become clean after years of accumulated sin. Since that day of conversion we have been accumulating sins again, some of which we have confessed and we have received forgiveness. But perhaps our sins have not been confessed. Then we wonder where the joy has gone! We are under the chastening and it is not joyous. God has promised His faithfulness to forgive and cleanse on one condition: "If we confess" (1 John 1:9). When my friend realized that it was a matter of instant confession for daily joy, he confessed his sins and his joy was restored.

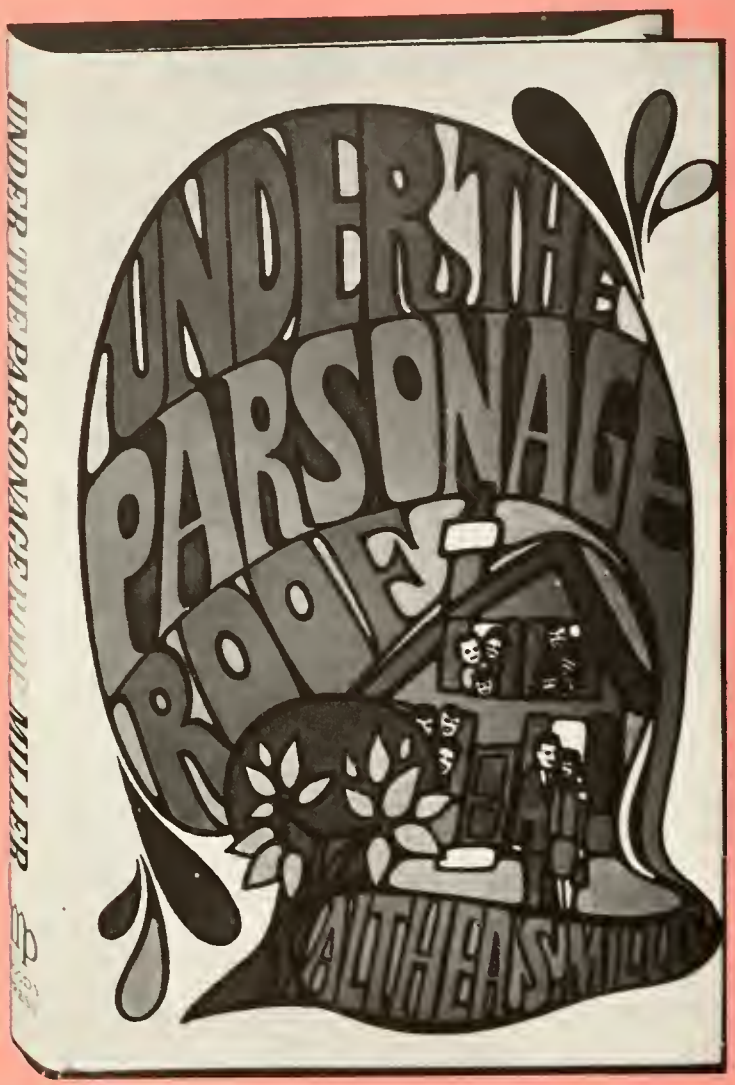
Evangelism is sharing the good news of salvation. Good news does not normally come to us in a long face. If it did we would doubt that the news was good news.

David had been disciplined for his sin. He had lost his joy. Psalm 51 is a record of his confession and he prays, "Restore unto me the joy of thy salvation. . . . Then I will teach transgressors thy ways; and sinners shall be converted to thee." David knew that he could not teach transgressors, and sinners would not come to the Lord as long as he was without the joy of his salvation.

Think of those you know who are effective in evangelism. Are they people with joy? Are they people who know all the right answers on the plan of salvation but who do not seem to rejoice? If we are going to draw water from the well of salvation let's do it with joy.

Jim Wilson operates the Logos Bookstore near the University of Michigan campus. He sold $30,000 worth of books in the first eight months, and had opportunity to speak with hundreds of students. "Step Five: Joy!" is the last in a series of articles on witnessing by Mr. Wilson.

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Mrs. Althea Miller is the wife of Rev. Robert E. A. Miller, missionary in charge for the Washington, D.C. area, American Board of Missions to the Jews. Mrs. Miller is also a missionary with that organization. They are members of the First Brethren Church, Washington, D.C. Before assuming their present position with the Jewish Missions, the Millers served for many years in the Brethren pastorate.

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This Is Gail Jones

By Marcia Wardell

A four-foot-ten-and-one-half human dynamo equipped with a keen sense of humor—this is Miss Gail La Verne Jones, the missionary nurse in charge of the Yaloke dispensary. Inimitable is the word for Gail, and part of her story follows in her own words.

It all began, she says, in Nanty-Glo, a little Welsh town in western Pennsylvania, where "I was launched into this business called 'life.' The date's a secret on account of I'm a woman. But it was in the 20th century!

"My dad was Welsh from his toes up—which didn't go too far since he was just five-foot-five and of slight frame. He specialized in processing coal—which is a nice way of saying 'coal cracker.' In later years he was with the Firestone Rubber Company. As for Mom—she was most unusual—not only did she put up with my two brothers and one sister but she also endured me! Her background was English and Pennsylvania Dutch. Our family resided in East Conemaugh, and that is where I received my schooling in the grades and high school. My folks followed the Methodist persuasion, and it was also the church which I attended.

"I was the youngest of the four and, according to some, probably spoiled, although I'd hardly ever own up to that! I will admit to being a tomboy, though. I sold magazines for two years; a manager made the rounds to collect the money and give us the weekly books. One day when he came I told him I was going to have to give up my route as I had to start wearing dresses all the time—Mom's rule! He looked at me as though I had two heads and asked, 'Wear dresses? Is your mother punishing you or isn't she well?' I told him it was neither, but she said that since I was a girl, it was time to acknowledge the fact and live with it, no matter how painful it was (and it was painful)! He wouldn't believe me: 'You're a *girl*? I don't believe it!' So he trotted up to the door and talked to Mom—and she convinced him!"

Although as a teenager Gail continued active in her own church and was president of the young people's group, one night she finally consented to miss her own meeting and go with a girl friend to the Brethren mission in the neighboring borough across the river from Conemaugh, where the friend wanted Gail to accompany her as she sang a solo at a revival service. "Kay prevailed upon me to see that as long as we were attending a service in a good cause, it would be all right—so we went. They talked about things I never did hear before! I kept going back, and then one night, following a service, I went home and in the quiet of my room I accepted Christ as my Saviour."

After high school Gail began the operation called "making a living." Four years later she had the funds to enter nurses' training in Philadelphia. "I believe that the Lord used my contacts with missionaries to place the burden of Africa on my heart, and it was with this strong belief that Africa was to be His place of service for me that I took up a nursing career."

Shortly after completing her training she went to Winona Lake, Indiana, to study at Grace Seminary. Her two years of seminary resulted in graduation and then further preparation—to France for language study and on to Belgium for special training in tropical medicine.

During Gail's furlough years she took some postgraduate work in surgery and obstetrics. Following her second term on the field, she remained in the United States for seven years. In the early summer of 1968, after the death of her brother, which left her the sole remaining member of her family, she returned to the field.

"It's wonderful to be back," she says. "Although missionary endeavor in this day requires different methods and approaches, yet the God of missions remains ever the same, and man's great need is still spiritual.



"I am grateful for the values I was taught at home; I praise the Lord for leading me into The Brethren Church (may its tribe increase!), for Grace Seminary and its tremendous impact upon my life, and for the firm and true-to-the-Word teaching I received under the ministry of men of God like Dr. Alva McClain and Dr. Herman Hoyt. Yes, also I am grateful for the many WMC's scattered throughout our brotherhood, whose constant interest and provision for missionaries' needs has always played a major part as the very essence of WMC, and for their continued prayer support of all of us on Brethren mission fields. May God bless them individually and nationally for their godly concern and interest. Certainly I am deeply honored to be chosen as a birthday missionary for this year of 1969-70.

"For my 'life verse' I like to choose two—Galatians 2:20 and John 15:16. Unless we are crucified with Christ, there can be no John 15:16 experience."

Gail (otherwise known as "Jonesy") is a member of the Riverside Brethren Church, Johnstown, Pennsylvania. For most of her years on the field she has been in charge of the Yaloke station dispensary, where Miss Elizabeth Tyson, now retired, served for so many years. Here at the second largest dispensary on the field, where hundreds of Africans come for treatment every week, missionary nurse Gail Jones continues her tireless efforts for her Lord, and thereby many, many Africans are finding that not only are their physical needs assuaged, but that the Great Physician alone is the *answer* to their even greater—spiritual—need. ▼



My Calling as a Doctor's Wife

By Mrs. Jeanette Baker

"The Master Calleth"

Several times in the past five years women have said to me, "Oh, your husband is a doctor! I always wanted to marry a doctor." Recently a Christian woman remarked, "It must be nice to be 'called' to be a doctor's wife." Whatever the motives behind the comments, these phrases are usually grating to my mind, because I suspect the speakers of placing value upon abundant material possessions, or of being envious of social position. I must say right now that the Lord has never called me to be a doctor's wife.

Now don't think I'm unhappy in this situation. I have great joy and deepest peace each day, but not because I'm a doctor's wife. Indeed, when I've prepared one of Glenn's favorite dishes for the evening meal, and when the children are clamoring to eat, and he is not yet home from the office at 6:30 p.m.–I find my joy breaking a little. When the favorite food is either cold from setting on the table so long or all dried up from being kept warm in the oven, and the children are quarreling and shouting because they are so hungry, and it's 7:15 p.m., and he's still not home, my peace is quite disturbed. After another meal with the children's daddy missing, and even after the little ones are tucked into bed, Daddy arrives just in time to grab the telephone–a call to go out again! At 3:30 in the morning when the ringing of the phone wakes the baby, and it's a drunk who got into a brawl and needs stitches, then I realize anew that my peace does not come from being a doctor's wife. My peace and joy can only come from knowing the Lord Jesus Christ! My calling from the Lord is to be *Glenn's* wife.

This calling, to be a sweet Christian wife, is a most difficult one. Think a moment of the culture in which we live that has turned our minds in a different direction from the Lord's way. Our country is so concerned with giving equal rights in jobs, fair housing, treating each person the same as every other person that we have come to believe that a woman is to have as much authority as a man in every field. This is carried over into society's thoughts on married life as well.

People around us believe marriage is a "50-50 proposition." That is, each must give and take the same amount in order to have a happy marriage. We are deluged by television programs and magazine articles which visualize happy families as those in which the wife or mother has equality with the husband or father. But for the Christian, this is not to be. We must submit our very selves to our husbands. It is not "give 50 percent and take 50 percent," but give 100 percent. Ephesians 5:22 says, "Wives, submit yourselves unto your own husbands, as unto the Lord." Certainly we could never say it is right to give the Lord only 50 percent of our lives.

Now some of us by our very force of character find ourselves assuming the place of directing rather than submitting. If this is the case, we have to *make* ourselves be subject to our husbands just like we must subject our wills to Jesus Christ. The *Amplified New Testament* tells us in Ephesians 5:22 to "adapt" oursleves to our "husbands as [a service] to the Lord." We must make ourselves over to fit into our husbands' dominion. No one can challenge the fact that the highest peace and greatest blessing come from yielding to the control of a Christian husband.

So, you see, my calling is to be a Christian wife, not a doctor's wife. If in future years, Glenn should choose to change his profession, then I would be joyful in following him: "For the husband is the head of the wife, even as Christ is the head of the church . . ." (Eph. 5:23).



Dr. and Mrs. Glenn Baker and family

Mrs. Jeanette Baker is the wife of Dr. Glenn Baker, and they live in Indianapolis, Indiana. They are active in the Grace Brethren Church there.

Words from National WMC Officers

"Special Benefits"

"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation" (Ps. 68:19).

The Lord has given me many benefits, the first of which was a Christian home. It was at an early age that I came to know Christ as my Saviour. Since then He has been precious to me and led me step by step.

Through the guidance of parents and a faithful pastor at the First Brethren Church in Martinsburg, Pennsylvania, the Lord led me to Wheaton College and on to Grace Seminary. It was at Grace that the Lord had a special person waiting for me. After graduation we were married and found ourselves in California where Charles was pastor of a church. Then the Lord led us back to Winona Lake, Indiana, where Charles is now manager of the College Bookstore, operated by the Brethren Missionary Herald Co.

We have three "special benefits" that keep our home lively–David, 11; Doug, 9; and Steve, 7. They have been a blessing to us as we see the Lord working in their lives.

At the present I am working part time as the secretary to the pastor of the Winona Lake Brethren Church. This, along with WMC work and being wife and mother has kept me busy this fall, but it has been wonderful to know the joy of living in the center of His will. He has proved each day, "My grace is sufficient for thee" (2 Cor. 12:9).–*Mrs. Alice Koontz, Literature Secretary.*

Alice, Doug, Stevie (sitting), David, and Charles Koontz.



"Funny, Daddy, Funny"

"$4x - (3y + 9) = \frac{6x + 7}{3y}$," he repeats. That's Dan, my husband, expounding his dearly-loved mathematical knowledge that he teaches at Warsaw Community High School.

"Would you run that through *again*?" I ask. My mathematical knowledge is lacking in many areas.

"Funny, daddy, funny." That's our little Danny showing his appreciation of the subject.

Our paths met in the winter of 1961 when Dan was a freshman at Grace College and I was a senior at Warsaw High School. They continued on while we both attended Grace until we decided two paths were nonsense; one path would be much more exciting and happy. We set our wedding day for June 4, 1964. It just so happened that it was the same day that Grace Schools chose for graduation. So Dan graduated in the morning with a BA degree in mathematics and in the evening we were united in marriage.

Our first year was exciting–Dan was teaching and coaching and helping keep house, while I was student teaching, finishing my senior year at Grace, working at Krogers and trying to help him keep house. Many moments that year were spent lifting our eyes unto the hills, from whence came our help. In May, 1965, I was graduated with a BS degree in Elementary Education.

The summer of 1967, we lived in a dorm room on Ball State University campus for ten weeks where Dan was beginning graduate studies. We were always aware of the strength of our Lord with us and His guiding and protecting

(Continued on page 27)

Danny, Dan, and Miriam Pacheco.



NATIONAL WMC OFFERING IS FOR GRACE SCHOOLS AND CHRISTIAN EDUCATION DEPARTMENT. The funds will help purchase equipment for the Grace Schools athletic dept., and aid in the support of the Brethren Student Life Volunteer program sponsored by the Christian Education Department.

Family Planning in God's Plan

By Rev. Clark Miller

To young married couples who are planning families I think I am qualified at this time to give a little advice, which summed up would be: "Don't forget to include God's plan in your family planning." He certainly made my wife and me to understand that our plan was far different from His plan.

It was in the World War II years that we were married—on May 12, 1943. We did not think too much about a family in those years, and then when I was sent overseas with a U.S. Marine replacement battalion we wondered if we would ever see each other again. But God was gracious and I was one of those who was able to return, and we were once again reunited as husband and wife. In our family planning we just wanted a child right away. But the years began to roll by.

In 1955, twelve years after we had taken our vows as husband and wife, there were no children and our hopes began to fade. We even thought at that time we were too old to adopt one. But God had other plans as you will see.

In that same year of 1955 we moved to Winona Lake, Indiana, to follow a call into the ministry and study in Grace College and Grace Theological Seminary. Five more years passed and we finished our studies there. Seeing the fields of the world ripe unto harvest, we volunteered for the foreign mission field, choosing Argentina as our goal. After a year studying Spanish in a language school in Texas, we found ourselves aboard a ship headed for Argentina. On November 17, 1961, we arrived on the field, landing at Buenos Aires. Almost immediately we went to the interior to be pastor of one of our churches in a small town called Huinca Renanco in the Province of Cordoba.

There in Huinca Renanco in the year 1966, on June 12, twenty-three years after we had become husband and wife, David, our first child was born. Without a doubt we had believed that we would be childless. But God's plan was still in progress. We had prayed for a child but we accepted the will of God that we would never have one. In our prayers we had ceased asking for a child.

David was three years old this past June. When we went on furlough to the United States in 1967 another boy was born to us—John Mark, but the Lord took him at birth. Now we have our third son, Daniel Carl, born on July 1 of this year.

Call us Abraham and Sarah if you like but I can guarantee you one thing: we did not plan it that way but we are happy with "that way" which is God's way.

So, this may be of some help to you—young married couple. You who are planning your family, don't forget that it is God who gives life; therefore, His plan must prevail. But after all, isn't His way always the best way? ▼



Rev. and Mrs. Clark Miller and older son David.

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No Ram in a Thicket

"No ram in a thicket, Lord—no ram?"

I looked frantically in each direction—longing, searching for a way out as my mind echoed the words, "no ram?" There was no doubt in my mind but that He *could* provide a way. A way that I might not have to go through this fierce trial. My heart shrank from this bitter cup that was being brought so near. "A ram, Lord," I pled. "Just one ram—it is not impossible with You! I'll praise You and give You all the glory if only there is a way out!"

But I was being led swiftly—oh, so swiftly it seemed to me—not *out* but *into*.

I had said the verses about the "fiery trials" and how His grace was sufficient. I knew He loved me and the everlasting arms were underneath. I knew it well. I had cast myself on His mercy and love before and I knew He would not fail.

But *this* was today and *this* was my trial and, oh, how my agonized soul cried out for a detour! "A ram, Lord? You provided it for Abraham and You can do it for me! Oh, spare me this trial."

Somehow through the numbness of the pain, I became aware that there was no ram when God gave His Son for me—no ram that bitter day when my sins were nailed to the cross. Christ had paid the price willingly that I in my grief today might know His peace, His love and the confidence that He that spared not His own Son, but delivered Him up for us all should surely with Him freely give us all things.

No ram in a thicket? No, but He was there—"the same yesterday, and to day and for ever." This one, who had not turned aside, endured the cross, despising the shame and was today at God's right hand interceding for *me!*

A ram? No, but the Lamb of God was there—He knew my heart and He understood!—*Anonymous*

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AFRICA—

Mr. F. George Peters February 1
B.P. 13, Bozoum via Bangui, Central African Republic

Jean-Marc Waridel February 1, 1965
Mission Evangelique, Yaloke via Bangui, Central African Republic

Mrs. W. Duey Voorhees February 4
B.P. 13, Bozoum via Bangui, Central African Republic

Philip Andrew Johnson February 9, 1967
Mission a N'Zoro, Bocaranga via Bangui, Central African Republic

Mr. W. Duey Voorhees February 14
B.P. 13, Bozoum via Bangui, Central African Republic

Sherri Linn Juday February 21, 1964
B.P. 13, Bozoum via Bangui, Central African Republic

Miss Lois Miller February 21
Medical Center, Boguila via Bangui, Central African Republic

ARGENTINA—

Mrs. Robert Cover February 16
Marcelo Alvear 703, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.

BRAZIL—

Gregor David Wallace February 24, 1964
Caixa Postal 861, Belem, Para, Brazil

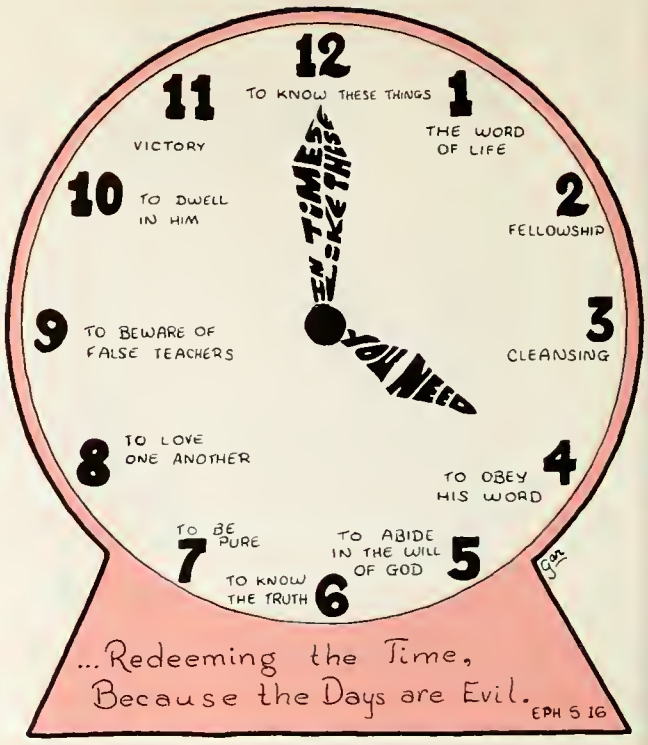
(Continued on page 26)

On behalf of your national WMC officers, may Christmas bring its blessing of Peace and Hope to you and yours

Dear SMM Girls

Rummaging around for ideas for this month's issue, I came across some articles that had been written by SMM girls in past years. These articles are still pertinent today and contain some good ideas to help you reach your goals. One of them is written by Pamela Edenfield, our national SMM president.

–Donna Hawbaker



I Vote for Scripture Memorization

By Pamela Edenfield

It has been a real joy to study and memorize God's Word. In Psalm 119:11 it says, "Thy word have I hid in mine heart, that I might not sin against thee." I am thankful that I can hide God's Word in my heart and use it to tell others about the saving power of our Lord Jesus Christ.

I can read God's Word and receive a blessing from it; but by learning it by heart I feel I have accomplished more, because His Word is in my heart to stay.

A girl might say that she has memorized a verse of Scripture for a SMM meeting, but can she say that same verse by memory a day later? Many times a person only learns a verse because he has to and then later forgets it. I feel that a person should memorize God's Word by wanting to do it, feeling that God wants him to do it, and not because he has to.

Many won't attempt to memorize His Word because they seem to be afraid of the word "memorize." Memorizing does take time; and because it does, many will say, "I'm too busy." God isn't too busy for us. Why should we be too busy for Him?

When we just read a chapter of one of the books of the Bible, we usually don't get all that is in it for us unless we go over it again and again. So by memorizing the portion, some things stand out that seem like they were never there the first time we read it.

I'll guarantee that a time will never be found to study, because Satan is always right there to discourage and cause interruptions. One has to take time. The time taken will never be lost, because the blessings are great. ▼

MISSIONARY BIRTHDAYS – FEBRUARY

(Continued from page 25)

IN THE UNITED STATES–

Mrs. Jack Churchill February 2
2758 Caulfield Dr., Imperial Beach, California 92032

Mrs. Edward Mensinger February 4
Route 2, Box 192, Three Oaks, Michigan 49128

Rev. Edward Mensinger February 13
Route 2, Box 192, Three Oaks, Michigan 49128

Linda Christine Burk February 24, 1952
Box 149, 8435 N.E. Glisan Street, Portland, Oregon 97220

David Andrew Churchill February 26, 1962
2758 Caulfield Dr., Imperial Beach, California 92032

SMM OFFICIARY

Pres.–Pam Edenfield, Bob Jones University, Greenville, S. C. 29614
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Secy.–Jane Hoover, R.D. 1, Box 4, Rittman, Ohio 44270
Fin. Secy.–Brenda Journay, Grace College, Winona Lake, Ind. 46590
Treas.–Rose Leistner, Grace College, Winona Lake, Ind. 46590
Editor–Donna Hawbaker, Parkview School of Nursing, Fort Wayne, Ind. 46805
Patroness–Mrs. Robert L. Boze, R.R. I, Box 224-D, Berne, Ind. 46711
Asst. Patroness–Mrs. Gerald Polman, 824 N. Verde Ave., Rialto, Calif. 92376
Devotional Program Chm.–Miss Marilyn Vnasdale, Box 365, Winona Lake, Ind. 46590

Dear Patroness . . .

Dear Patroness,

I have a problem—in fact, two problems—and I hope you can help me. My first problem is that I'm having trouble with one of my SMM goals—my Q.T. Just how can I be consistent with my daily devotions? I just can't seem to find time!

My second problem is this: How can I get a "certain" boy to notice me?

Seriously,
Sue

Dear Sue,

Thank you for asking me to help you. I'll try. Your first problem is one that many SMM girls have at one time or another. May I give you some suggestions?

First, I believe we must realize the value of our daily devotional time with the Lord. If we expect to have power in our lives we must be in a position to receive that power. Our lines of communication must be open between the Lord and us. Since you have been a SMM girl for several years, Sue, you understand the value of quiet time.

It seems as if your real problem lies in "finding time." The answer to this is discipline: setting aside a certain time each day and making sure that we guard this time. Habit is the clue. This is why we stress that Little Sisters in SMM should have Q.T. as one of their goals; they start the habit early in life. Daily devotions should be as much of a habit as eating three meals a day, and most of us don't have too much trouble on that score!

D Do you have an alarm clock, Sue? If so, why not set the alarm 15 minutes earlier and start the day with devotions? You won't have to "find time" then; you'll have it "made"!

It may be that part of your problem is spasmodic reading of the Bible. Do you pick up your Bible and just read any place it falls open? There are some very good helps to a better reading of God's Word. I'll list just a few.

To help you understand what you are reading, try using a different translation or the Amplified Version now and then. I've found the paraphrased epistles *Living Letters* and paraphrased minor prophets *Living Prophecies* to be exceptionally helpful.

There are many daily devotional books and paperback booklets available from the Missionary Herald Company. Along with this idea is the monthly "Rendezvous" in *Campus Life* magazine, and "Quiet Time Thoughts" in *Young Ambassador.* Both are good.

Most Sunday-school study quarterlies list a daily reading correlated with each Sunday's lesson and usually contain a pertinent thought for each day's passage.

Above all, Sue, keep your SMM goal sheet marked daily. It's a real reminder of daily walking with the Lord.

Now, for your second problem. Just be your sweet self, with an inner glow shining through. If you're friendly and radiate happiness, that "certain" boy will be able to see the "real" you some day. Just give him time: boys mature more slowly than girls. Right now he's probably more interested in model racing cars than girls.

Sincerely,
Your Patroness

FUNNY, DADDY, FUNNY . . .

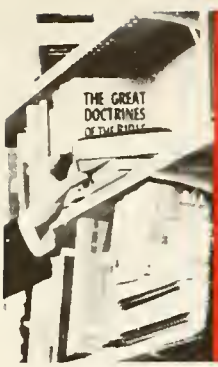
(Continued from page 23)

hand. One other fact helped make the time more enjoyable—we were looking forward to the birth of our first child. In August we were blessed with identical twin boys, Daniel Ruben and Donald Robert. The Lord deemed it best that Donny be taken Home and we are joyful in the knowledge that he is developing in beautiful perfection; that one day we will be with him and our Lord. Danny is a healthy two-year-old now and fills our lives with much happiness.

Dan spent the next two summers at Ball State and received his Master of Arts in Education degree this past August. I have taught elementary school three years and am enjoying being a full-time homemaker beginning this fall. Our time is spent traveling to Winona Lake (about one mile) to see my folks and to Denver Colorado, (about 1,200 miles) to see Dan's family.

We thank the Lord for the opportunity to take part in activities at the Winona Lake Brethren Church and our community. I am especially enjoying the WMC work and the blessings it brings. It is encouraging to know that Christian women can do mighty things when the Lord has first place.

"The Lord hath done great things for us: whereof we are glad" (Ps. 126:3).—*Mrs. Miriam Pacheco, Assistant Recording Secretary* ▼



Pick of the Vital Books

Dwight P. Baker,
Book Review Editor



Good News for Children

Sheri Dunham Haan (Grand Rapids, Michigan: Baker Book House, 1969), 240 pages, $4.95.

An obvious take-off of the American Bible Society's *Good News for Modern Man,* this attractive book of Bible stories is an attempt to make theological concepts understandable to children. It is aimed at second and third graders. The type is large, and the style is simple.

Mrs. Haan starts with the creation, fall, and redemption of man. The remaining two-thirds of the book recounts stories from various parts of the Bible and discusses such topics as prayer, faith, and the Christian life.

Although the book claims to be Bible stories, much of it is really fiction based on Bible stories. There are a few actual errors (God put "childlike angels" at the entrance to the Garden of Eden; after the Fall the animals were "sinful"; Mary and Joseph took Jesus home to Nazareth when he was about a week old) and countless embellishments (Eve "turned red" and "felt hot" when confronted with her sin; at Cana Jesus made "tangy red wine"; and the soldiers scourging Jesus "giggled").—*Lois I. Baker, Highland Park, Illinois*

Seekers After Mature Faith

E. Glenn Hinson (Waco, Texas: Word Books, 1968), 250 pages, $4.95.

Guided by "a firm conviction that private devotion is essential to the life of the Church and that the devotional classics have much to contribute to private devotion" (p. 7), Hinson introduces historically some recognized classics of Christian devotion.

Devotional classics fall into two broad categories: a group including confessions, biographies or autobiographies, letters, diaries, and another group giving directives for private and corporate worship. A devotional treatise is referred to as a "classic" if it is born of a *depth* of experience. Such works can contribute to the Church today in that people need a stable faith which will enable them to weather the change and turbulence of our time.

Hinson follows the various stages of church history: Church Fathers, Middle Ages, Renaissance, Reformation, post-Reformation era, and twentieth century. Each chapter begins with historical background, followed by discussion of the personal piety characteristic of an age.

Hinson has well accomplished his purpose to provide a *historical introduction* to this important literature. Also, the first chapter offers some fine suggestions on studying the devotional classics, it being Hinson's desire that his readers turn to the classics for themselves. A special feature of the book is the inclusion occasionally of psychological observations written by Wayne E. Oates.—*Joel L. Samuels, Highland Park, Illinois*

Sourcebook for Mothers

Compiled by Eleanor Doan (Grand Rapids, Michigan: Zondervan Publishing house, 1969), 278 pages, $5.95.

Surely someone, somewhere, has said, "The sincerest praise is a borrowed phrase." Eleanor Doan excerpts from a multitude of sources to help the ladies' banquet speaker praise motherhood.

Any of the books reviewed on this page may be ordered from the Brethren Missionary Herald Co., Box 544, Winona Lake, Indiana 46590. We pay postage.

A Reader's Guide to Religious Literature

Beatrice Batson (Chicago: Moody Press, 1968), 188 pages, paper, $2.25.

C. S. Lewis was somewhere credited with the advice that for every new book read one should read an old one. Beatrice Batson guides the casual reader who wishes to do just that. In brief space she scans the dominant mood of an age, the setting of selected authors' lives, and the tack taken in their main works.

Though restricted to religious literature, her principles of selection are wider than the theme of devotional literature E. Glenn Hinson used in *Seekers After Mature Faith.* She discusses all forms of literature: prose and poetry, novels, plays, sonnets, and hymns. By literature she means imaginative attempts to display one's own vision of life. The authors discussed are religious in the sense that, though their writing may not be about "God or immortality or heaven," their outlook on life is controlled by their belief in God.

Miss Batson does cover some of the same works as Hinson, but from the artistic or literary rather than devotional perspective. For her the obvious flowering of religious literature is the seventeenth century with John Donne, John Bunyan, and John Milton. She assigns it more than twice the space accorded the Middle Ages and Renaissance or any of the following centuries.

BRETHREN MISSIONARY
HERALD
December 27, 1969

Happiness . . .



in Lexington (and Minerva) Ohio

GRACE THEOLOGICAL SEMINARY
BRIDGEWATER, INDIANA



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Home Missions and Grace Schools Issue

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The Editor Speaks . . . By Clyde K. Landrum

A New Concept

What is all the rioting on college campuses about? It could be that part of it stems from the stereotyped approach to education by many colleges and college administrators. There is no doubt that much of today's educational program is creaky and staggering, and literally dying at the top. For too long, formal education has been an end rather than a continuing happy, creative, learning experience. Often one needs only the degree to secure a top-paying position in many schools, regardless of actual teaching ability.

It is refreshing to read of new concepts in education such as the Grace College Creative Studies idea presented by Virginia Biddinger on page 17 of this issue of the *Herald*. It is a turn in the "3R" road, toward "blazing a trail in a new concept." This program encompasses the areas of journalism, art, music and drama with the expressed purpose of giving the student a practical working knowledge in all four disciplines, looking toward a new, fresh creativity. Undoubtedly the practice of the ipecac method, where the student takes from his mind the things he has gathered through rote memorization and passes them back to the professor at examination time is beneficial. However, a higher excellence surely could be achieved through group studies and joint projects. The former method kills creativity—the latter stimulates it. Mr. Joseph T. Bayly, writing in the May 1968 issue of *Eternity* magazine, says: "Creativity is a pattern of thinking, an outlook, a set of attitudes." How much better to build the patterns of thinking, the sets of attitudes, and the outlook through stimulating group study rather than through isolated rote memorization? Mr. Bayly correctly points out also that creativity must be nurtured, developed, lest it be extinguished. And, he says it often is harmed even in childhood by parents, teachers, other children, toys, and the mass communications media. How important it is, then, to revive and stimulate it on the college level!

There is a great need for study of and emphasis on creativity from the cradle to the grave. For a fact, on the grave end there appears to be more creativity than on the beginning end of life. Morticians are coming up with more and different ideas, even though they do cost us, on how to get the body buried than many parents, churches and schools are using on methods of child (student) training. Columnist Rowan has pointed out in a very recent column that the preschool child should be exposed to creative learning experiences lest his learning potential be thwarted. And it follows that at all ages this emphasis should be continued right through college and university experience.

Who should be more involved than Christians who are themselves indwelt by the God of creativity, yes, the God of all creation! With the plan of salvation at the heart of our message, we, more than any others, need to make the program interesting, creative; as well as instructive, in order that people will want what we have to offer. So, our thanks to Miss Biddinger and Grace College for bringing the matter of creativity to our attention. Let us on all levels embrace this idea so that our learning and our teaching may be more effective and thus, more pleasing to God. ▼

Lexington's "Seen" and

On October 1, 1969 the Grace Brethren Church, Lexington, Ohio, joined a host of other ex-home-mission churches. "The Brethren Church Grows With Home Missions," a theme adopted by The Brethren Home Missions Council has again proved to be true. Home-mission churches have made and will continue to make significant contributions to the entire National Fellowship of Brethren Churches.

Sometimes this growth is very evident. It is evident in beautiful new buildings like ours and other groups that are constantly planning buildings and dedicating new churches. (The latest one dedicated being our Minerva, Ohio, neighbor.) More important, it can be seen in souls being saved and a growing congregation like the one here in Lexington, Ohio, now hovering around the two hundred figure.

There is still one more evidence of growth and this is the kind that does not appear on a quarterly report, a statistical blank or in the *Missionary Herald.* It is the growth reflected in the concern of our people for the people for the community in which God has placed them. This has been one of the great joys in serving the flock here in Lexington. We have seen men concerned enough to speak to others about Jesus Christ. Men here have questioned their own goals in life. Young people have asked their pastor how to win their friends to Christ. This concern is seeing souls being saved in Vacation Bible School, Sisterhood of Mary and Martha, Brigade and other auxiliaries of the church.

The Lexington Grace Brethren Church is thankful to the Lord for the growth we have experienced, both the seen and unseen growth. We would like to share with you some of the "seen growth" in the four short years





Above left: The Lexington congregation and choir join in song.

Left: Pastor Terrance Taylor leads his congregation.

"Unseen" Victories



By Terrance T. Taylor, pastor

of existence.

The work in Lexington, Ohio, began as a Sunday evening Bible study class in October of 1965. The home of Mr. and Mrs. James Brundage was opened for the meeting place. It was here that a small group of believers began to "look to God" and to "listen to God" for His leading for a Brethren church in Lexington.

Rev. Carl Key of the Grace Brethren Church, Mansfield, Ohio, was called as teacher. A few months later (February of 1966) the class moved to the Fesco Building where the church met until moving into their own new building. The following month the church was accepted by The Brethren Home Missions Council. I was called to become pastor of this new work and began my ministry in June. In these few intervening months a church location was purchased. The attendance was averaging sixty by this time.

A growing church must make plans for growth and the Brethren Architectural Service was contacted to begin plans immediately. Plans were completed and ground broken on June 25, 1967. Then the Lord said "wait." He told us to wait on the Brethren Construction Crew when we could not afford to pay the price of local construction on the basis of bids received.

The Brethren Construction Crew began construction in the summer of



Vice moderator James Brundage and Pastor Taylor look over plans for a new addition.

Pastor Taylor greets police chief William Rein and his wife.



The young married Sunday-school class



1968 and by January 1969 we were in the new building. Also by this time the average attendance had climbed into the 160's. By March 23 the church was readied for dedication and this was a day of great rejoicing as 443 joined us in our praise to God for what He had done in Lexington.

With every goal we reached we had another one projected out beyond it. And so with dedication behind us the next one was self-supporting. The growth pattern continued and the church decided we should go "on our own" October 1, 1969. On October 5, we celebrated our "new status" as a Brethren church. Rev. Carl Key, who was the first teacher, was invited to speak on this occasion. In the four short years from the time Mr. Key met with a few people in a home, he spoke to 180 in our church on this day.

What's ahead for Lexington? The growth pattern continues. A few weeks of being "on our own" and the attendance is now over the 200 mark. Any more goals? Yes, we have plans for increasing our building facilities in the very near future.



A portion of the Lexington congregation.

We cannot help but be overjoyed at the visible victories we can enumerate for you on this page. We only wish there was some way to report the invisible ones, for we know they would be much greater and much more exciting. We realize as a home-mission church we have had many people praying for us and please don't forget us now that we are self-supporting. We want to report many more "seen and unseen" victories here in Lexington, Ohio.

We believe that "The Brethren Church Grows With Home Missions!" But Brethren Home Missions needs your support to grow. We at Lexington thank everyone of you who helped us. It is our desire to help other new churches like ours—you too can help! ▼

1969 IS RUNNING OUT



BUT . . .

Why not start the New Year of 1970 with an investment in the Brethren Investment Foundation?

Now more than ever before investments are needed. There are church groups that are ready to build but can't because of the need for investment funds.

Remember you earn 5% interest per annum from date of deposit to date of withdrawal.

Now is the time to open that account in . . .

THE BRETHREN INVESTMENT FOUNDATION, INC. Box 587 WINONA LAKE, INDIANA 46590

Panic or Pray?

Minerva Miracles



What would you do if you were to go to your check book to pay a bill that is due and discover there is no money? Your heart might sink to your shoes.

What does a church do when it nears completion of a building and goes about $5,000 over its estimated cost of two years before and suddenly hears–"There's no more money!"

In either case, there are several possible reactions. You can always panic. But it takes very little time to discover that this does not provide the needed money. Along with upset stomachs and badly frayed nerves, we sometimes hear comments like, "We should not have spent so much on this," or "Maybe we were wrong in purchasing that," and this only makes matters worse.

In a situation such as this it is not a time to react so much as it is a time to act. Instead of panicking, we prayed. Instead of worrying, we went to God's people. We presented the need to our own congregation, as well as to other congregations of our own district.

It never pays to panic. But when God's people begin to pray the very God of Heaven, who owns the cattle on a thousand hills and at the same time is our Father, begins to move in mysterious ways His miracles to perform. Within a few weeks all that was needed had been invested in the Breth-

ren Investment Foundation specifically for Minerva. God answers prayer! Miracles at Minerva were being recorded.

But where did it all begin? It was back in 1965, when a few Brethren families met and organized a Bible class which in its initial stages was led by Rev. Wesley Haller. As interest grew, the church was organized and the Bayard school building, an old, one-room school, was rented as the meeting place.

Rev. Kenneth Taylor, of Canton, Ohio, was part-time pastor for a short time. The new work came under the direction and assistance of The Brethren Home Missions Council and Rev. Roy Glass was called and served as the first full-time pastor.

Following graduation from Grace Seminary in the summer of 1967, Rev. Dennis Beach, along with his wife, Louise, moved to Minerva, Ohio, to begin their present ministry. In the months that followed, two acres of land were purchased, located in the heart of a growing development just east of town and only two blocks south of U.S. Route 30. Mr. Ralph Hall, of the Brethren Architectural Services, was contacted and plans were drawn for a Colonial-style building. At the same time, a loan was secured from the Brethren Investment Foundation.

The Brethren Construction Crew, under the supervision of Donald Sellers and including Herbert Christopher and Wilmer Witt, began to erect the structure early in March of 1969. These men and their families were an inspiration to us throughout the entire program. It is an unequaled combination when you have capable builders who really love the Lord, too.

October 5 was "moving in" day and the first time services were conducted in the new building. This was Rally Day in our fall enlargement program and God gave us two record attendances with 70 in Sunday school and 78 in the worship service.

So, you see, all of this preceded and led up to November 16, 1969—Dedication Sunday. And what a day it was, as it far exceeded even the greatest dreams of the 39 members of our church. Having set goals of 200 people in attendance and $1,000 for the building fund, we saw those goals exceeded in a big way with 320 people packing pews and chairs everywhere. When the offering was counted it totaled $1,765 and before the day was over, a grand total of $1,861 had been received with an additional $759 in memorial gifts. Miracles at Minerva were happening.



By Dennis Beach, pastor



The dedication speaker, Rev. Richard Grant, pastor of the Mansfield Grace Brethren Church, challenged the congregation to be a Redemption Center, an Intercession Center, and an Affection Center. Special music was provided by a brass ensemble from Grace College, which included from Minerva, Bob and Don Bechtel on trumpets and Sally Bechtel as pianist. Mr. Jerry Franks, instructor of music at Grace, also thrilled the audience with his trumpet. Added to all of these blessings was the presence of Rev. Bill Smith, director of the Board of Evangelism, who spoke in the morning and evening worship services.

And now dedication day is over, but the work has only begun. From where we are now, we are made to look back with thanksgiving and to look ahead with faith. We look back and are made grateful for the direction of The Brethren Home Missions Council, the aid of the Brethren Investment Foundation, the plans of the Brethren Architectural Services, the work of the Brethren Construction Crew, the support and concern of our own Northeastern Ohio District, and the many friends across the Brotherhood who have prayed and given toward this work. We look ahead and are made confident that He which has begun a good work in us, individually and as a body of believers, shall perform it until the day He comes again to take us home with Him. ▼

'Twas a Night (or two) Before Christmas



Or: What Can Happen to Jewish Missionaries Through No Fault of Their Own?

By Leanore M. Button

The telephone rang for the umpteenth time.

"I have ten free tickets to a banquet at the M— Hotel," one of our friends (blind) told my husband. "How about you and your wife, Sally and John, and Isobel going with us?"

My husband thought quickly but no reasonable excuse for not agreeing occurred to him. In spite of the fact we hadn't had time to do our Christmas shopping nor clean the house after all the Christmas parties, he agreed to go.

"Bring your daughter, her husband, and your mother-in-law," our friend invited merrily.

I groaned, thinking of floors waiting to be scrubbed, packages needing to be wrapped, last-minute gifts selected, groceries bought—plus a few other things. Oh, well. Why be a spoilsport?

So-o-ooo, came eleven o'clock on the morning of the banquet.

"Dress nicely," my husband cautioned. "I understand there will be a fashion show, maybe television cameras and who knows what else?"

So Sally and I dressed very carefully. Isobel had some previous arrangement and couldn't make it but Mother and Diane were available.

We were to pick up our two Jewish blind friends at 11:30. As I waited for the others to come to the car I couldn't help but question the tickets.

"Ten tickets," I said aloud, "and free ones at that. Now where do you suppose they secured that many free tickets and what sort of a banquet is it?"

My husband, buttoning his coat, said, "You are always so skeptical. What do you care? We couldn't turn them down, anyway."

"Um-m-m," I said.

As it happens, southern California is a pleasant place in winter. A bulky sweater is usually comfortable for the coldest day so one is never prepared for the few, rare days when the temperature falls below fifty degrees. The night before it had dipped into the low thirties and by noon it had climbed scarcely beyond the forty degree mark even though the sun shone brightly and the mountains lifted their white-tipped heads against the blue sky, no longer shrouded by smog. We rode downtown with the heater on, shivering in our thin garments.

The lobby of the hotel was filled with an odd assortment of people. At the last minute my husband had been informed it was a gathering for the ladies only so the men were going to a restaurant for lunch. They left us at the door of the hotel. The lobby was dreary and cold in spite of the milling people and a tall, spindly tree with colored lights and decorations graced the center of the room. A big green and white sign was posted over the elevators advising everyone to remain in the lobby until summoned upstairs.

Two hours later at 1:30 p.m., we were told we could take the elevators to the second floor where the Gold Room would be the scene of the banquet. Two hundred people sought to crowd into two small elevators at the same time. Eventually, though, all were whisked (?) to the Gold Room. Here we found the tables set attractively in white with brilliant red napkins at each plate. It was a little crowded, so much so one wondered which coffee cup belonged to him. Sally leaned over.

"They must believe in 'togetherness,' " she observed.

I nodded. I was in charge of a Jewish blind lady who was also diabetic and who was afraid she might faint if the food didn't come soon. I quickly secured a packet of sugar just in case.

The program before dinner wasn't exactly tops as programs go but it was a program, complete with Christmas carols. A minister brought a few thoughts on Christmas and more carols were sung while one exuberant lady jigged around in the narrow space between tables. I looked at Sally and she looked at me and we began to wonder

The door prizes were given out while above, on the balcony, still cameras began to click. There was no fashion show and no television cameras.

The dinner began with salad followed by rolls covered by red napkins. The rolls were ice cold, like the room. The coffee cooled in the cup before it could be raised to the lips and there weren't enough rolls, coffee cream, or butter. (Maybe there was a shortage of rolls because we noticed some of the women had brought plastic bags of various sizes and were busy stuffing them with excess food!) When the plates arrived they were heaped with food—turkey, peas, sweet potatoes—but large enough portions for three men and certainly far too much for one woman. Nonplused, one lady deposited most of her plate into a plastic bag to take home to her "dog."

Someone told Sally the reason the men couldn't come was that they didn't mind lining up for free dinners but women wouldn't stand in line so they decided to have it at a hotel where everyone could sit down. Then it dawned! It was a banquet for the underprivileged of Skid Row!!! And here we were, front row, center, almost! There was the staff of the Brethren Messianic Testimony (or part of it) being treated to a meal for the underprivileged! And our pictures, no doubt, would appear in the morning papers!

(Continued on page 11)

(Ed. Note: This article written by Mrs. Leanore M. Button relates to a 1968 Christmas experience at the Brethren Messianic Testimony. It arrived too late last year for publication in the December issue of the Herald, *but we felt it was of such interest that it should be published. In the meantime the staff has changed but the needs and circumstances remain the same.)*

1969 Victories Mark Progress

The Apostle Paul spoke generously in words of appreciation concerning the stewardship of the churches at Macedonia (II Cor. 8:1-6). He graciously pointed out, ". . . the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. . . . beyond their power they were willing of themselves; . . . Praying us with much intreaty . . . but first gave their own selves to the Lord, and unto us by the will of God."

True Christian stewardship does not rest in monetary gifts alone but rather in a heart of gratefulness, in a life of true Christian experience, in a dedication of heart, talent and life, and finally out of a willingness, yieldedness, and utter concern for the provision of others.

In the missionary realm it would seem that the principle of stewardship as given in the Word of God would apply to both supporting churches and the missionaries in the field. In either realm, a serious breakdown of the basics of Christian giving may result in retardation of the Gospel outreach.

Brethren Home Missionaries are mindful of the fact, ". . . we were allowed of God to be put in trust with the gospel, . . ." but it is ". . . God, which trieth our hearts" (1 Thess. 2:4). The following 1969 series of events bear record of the ministry of home missionaries and their congregations, the power of the Word of God, and the blessing which God has been pleased to give to His people.



Hanover, Pa. First meeting *January 13*, organized a Grace Brethren Church *May 18*, accepted as a home-mission church *August 6* and called Don Hinks as full-time pastor starting *September 1.*

St. Petersburg, Fla. Approved purchase of property *March 11* and William Tweeddale began a full-time ministry *July 1.*

Santa Barbara, Calif. Approved purchase of a new church location *March 12.*

Somerset, Pa. Accepted the Grace Brethren Church as a home-mission point on *March 13.*

Lexington, Ohio. Dedicated a new church *March 23*, broke ground for a second unit *July 20* and went self-supporting *October 1.*

Roanoke, Va. Former home-mission church at Washington Heights burned the mortgage *March 30* and received title to the property from the BHMC.

Winona Lake, Ind. Rev. Raymond Clouse accepted the call as architect for the Brethren Architectural Services starting *April 1.*

Elizabethtown, Pa. The Grace Brethren Church went self-supporting on *April 1*, first one to take this step in 1969.

Spokane, Wash. The Opportunity Grace Brethren Church broke ground *April 6* and held the first service in the new church on *November 2.*

Myerstown, Pa. A church location was purchased in *April* and Luke Kauffman began a full-time ministry on *July 13.*

Cypress, Calif. A new church organized *May 4*, accepted by BHMC on *August 6*, and Paul Morris began a full-time ministry on *September 22.*

Indianapolis, Ind. Lots were purchased in *May* and ground broken *October 14* for a new building.

Richland, Wash. Grace Brethren Church bought acreage on *May 14* for church building.

Atlanta, Ga. Atlanta Grace Brethren received clearance for building location after a number of refusals and now are planning a building program.



Winona Lake, Ind. Fred Byers accepted a call to become draftsman for Brethren Architectural Services and started work on *June 1.*

Ripon, Calif. June 15 the Ripon Grace Brethren moved into their own building—a former Christian Day School building.

Santa Barbara, Calif. Final settlement was made *June 23* on purchase of property, future site of a new Brethren church.

Kokomo, Ind. Rev. Herman H. Hein and family left here *July 1* for Kenai, Alaska, and arrived there *August 8* to start the first Brethren church in this new state.

Maitland, Fla. The Maitland church took action on *July 16* to begin 1970 self-supporting.

Coolville, Ohio. On *August 6* the Grace Brethren Church of Coolville was accepted as a home-mission point.

Cumberland, Md. The Board of Directors in its annual meeting *August 6* approved the Grace Brethren Church as a home-mission point.



in Brethren Home Missions

By Lester E. Pifer



Winona Lake, Ind. September 2 marked the 30th Anniversary of the incorporation of The Brethren Home Missions Council.

Pittsburgh, Pa. The Grace Brethren Church purchased a used church building in the Coraopolis area on *September 8* and have completed renovating and painting it.

Birmingham, Ala. Rev. Lester E. Pifer met with a new group here for the first time on *September 29* and found this group interested in organizing a Brethren church.

Geistown, Pa. On *October 1* the Grace Brethren Church went self-supporting.

Kent, Wash. The Grace Brethren Church in its *October* quarterly business meeting voted to go self-supporting *January 1.*

Taos, N.M. Since *October 17* the Canon Brethren Church has been broadcasting on Station KKIT the "Indian Bible Ministry" directed to the Pueblo Indians.

Minerva, Ohio. New church dedicated *November 16,* Wilmer Witt family joined the construction crew at Minerva.

Fremont, Ohio. Fremont Chapel reopened *November 16* with Rev. Marion Thomas, missionary.

Jackson, Mich. New church building will be nearly completed in 1969.

Davenport, Iowa. Because of record attendances temporary rooms are being added by the use of mobile units.

Orange, Calif. Plans completed for new building.

Wrightsville, Pa. Home Mission Director, George Wilhelm, pastoring new Susquehanna Grace Brethren Church.

Richmond, Va. New building nearly completed in 1969.

The year of 1969 has been a victorious year in Brethren Home Missions. We have seen four new church buildings completed, five churches mature into the self-supporting stage, six new mission points accepted, two new states entered with the first Brethren church, and to God's praise 539 recorded first-time decisions for Christ. We are confident that the Word of God which has been preached, the witness and testimony of the saints, the steady growth and maturity of the mission points will bear much more testimony to the grace and blessing of God in our missionary family.

This year has been one of rude awakening to the needs of a nation moving steadily farther from a nation characterized by righteousness. "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34). Viewing the record of increased crime, the prevailing spirit of lawlessness, a definite decline in morality and the increase of infidelity we wonder at the long suffering of God. "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17). How long will the judgment of God be withheld?

If God permits, 1970 must be a year of challenge, a year of greater opportunity. Surely, America is ripe for a revival, a spiritual awakening, a moving of the spirit of God upon the righteous and unrighteous. Pray that it may come to pass.



The words of the Apostle Paul again come to mind, "For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God" (1 Thess. 3:9). To every church and friend of the National Fellowship of Brethren Churches, we want to express our thanks, our gratefulness for your gifts, your prayers and the joys of being your co-laborers in the home-mission field. ▼

'TWAS A NIGHT . . .

(Continued from page 9)

One thing your missionaries have learned to cultivate is a sense of humor. Without it we couldn't possibly be missionaries to the Jewish people. So we thanked our hosts on the way out while they smilingly invited us back next year. "The more the merrier," they told us.

On the way home I thought about the situation in which we had found ourselves through no fault of our own. We had been trying to please some of those who come to our meetings and we hadn't bothered to inquire what kind of a banquet it was or anything about it. (Maybe *they* didn't even know!) So we found ourselves in the wrong place at the wrong time.

What about those who blissfully travel life's path without asking where it is taking them—and why? What if, on the day they meet death, they find themselves in the wrong place spiritually? What if the God of heaven says to them, "What have you done with my Son, the Saviour?" Must they answer, "We didn't take the time or the trouble to find out about Him."

Pray, pray for the Jewish people! When that day comes they are going to have to say they wouldn't take the time or the trouble to find out about God's Son—their Messiah! ▼

Church News

LANCASTER, PA. About 250 persons attended an installation service for Rev. Arthur N. Malles, new pastor of the Grace Brethren Church of Greater Lancaster, held Nov. 9. Rev. Warren Tamkin brought the message, and Rev. Richard McCarthy was in charge of the service. "Harvest of Blessing" was the theme for the reception following the service. Pastor and Mrs. Malles and daughter Abbey were presented with gifts of food and a specially decorated cake. Mrs. C. Glenn Hirlinger, news correspondent.

LA MIRADA, CALIF. Jerry Franks is to be the featured artist in one of the 12 Sunday Afternoon Musical series sponsored by Biola College. This is the fourth year for the series, beginning Jan. 4 and continuing through Mar. 22.

KENAI, AK. Rev. Herman H. Hein reports that the Brethren mission in Alaska has rented the City Library for a meeting place. There are three Brethren families to begin the work and another seeking employment before moving into Kenai. There is an urgent need for a portable organ and a lectern. Anyone having information as to a loan or purchase of these items should contact Rev. Herman H. Hein, Jr., Box 3919, Kenai, Alaska 99611.

WINONA, MINN. Rev. Donald Farner, who served the Grace Brethren Church for four years, terminated his pastorate Nov. 23 to begin his ministry at the Vernon Brethren Church, Limestone, Tenn.

LISTIE, PA. A Thanksgiving covered-dish supper was attended by 71 at the Listie Brethren Church Nov. 19. Mr. and Mrs. Dean Shultz were in charge of the program and the WMC planned the meal. Pastor and Mrs. Fred Walter received gifts of canned food, fruit, and money. The Sunday school also presented them a half of beef for their freezer.

RITTMAN, OHIO. The First Brethren Church celebrated the 46th anniversary of its dedication Nov. 23. The original building was remodeled 11 years ago. The Slabach Sisters presented a musical concert for the morning worship service. Charles W. Turner, pastor.

MARTINSBURG, PA. Mr. and Mrs. John Loose of the First Brethren Church observed their 50th wedding anniversary Oct. 15. William H. Snell, pastor.



SAN FRANCISCO, CALIF. Brethren Chaplain Orville A. Lorenz retired from the United States Army as of Dec. 31, 1969, with the rank of colonel. He served for 28 years and received the Silver Star, Bronze Star, and the Army Commendation with two oak leaves. He was also awarded the honored Legion of Merit for service while on Okinawa. An excerpt from the citation for this award reads: "The professional competence and dynamic leadership shown by Chaplain Lorenz during this, his last active duty tour, are characteristic of the type of service he has performed throughout his long and honorable military career." Chaplain Lorenz is a member of the First Brethren Church, La Verne, Calif. Forest Lance, pastor.

WATCH FOR IT! A new feature will begin in the January 10, 1970 issue of the *Brethren Missionary Herald* —the first in a series of monthly columns by Althea Miller entitled "The Creative Woman." Mrs. Miller is the wife of Rev. Robert E. A. Miller, and is the author of the recently released book, *Under the Parsonage Roof,* a book co-published by BMH Books and Moody Press.

WASHINGTON, PA. There were 16 decisions for salvation and 20 rededications of life in recent meetings with Rev. Dean Fetterhoff at the Grace Brethren Church. The average attendance was 115, and interest ran so high that the official board immediately extended a call for another meeting in the fall of 1970. Shimer E. Darr, pastor.

SANTA MARIA, CALIF. A teen-panel discussion highlighted the evening challenge service at the Grace Brethren Church Nov. 30. The teens discussed Bible questions which had been submitted by the congregation in previous weeks. Pastor Alva L. Conner was the moderator.

HAGERSTOWN, MD. Rev. Robert B. Collitt, pastor of the Grace Brethren Church, is spending several weeks of December in Africa. Pastor Collitt is to preach in African churches in Sierra Leone and speak on radio and TV stations there. Later he will visit Brethren missionaries in the Central African Republic and in France; the European Bible Institute; and Youth for Christ in Geneva, Switzerland. Rev. Raymond H. Kettell, minister of visitation, is preaching in the absence of the pastor.

CLAYTON, OHIO. Special speaker for homecoming at the Clayton Brethren Church was Rev. Vernon Harris, former pastor of the church. Pastor Harris showed some slides taken at the church many years ago and also brought a challenging message. Rev. Jesse B. Deloe spoke at the Thanksgiving banquet. Pastor and Mrs. Deloe also brought special music. William E. Howard, pastor.

GLENDALE, CALIF. Rev. Lyle W. Marvin has accepted the unanimous call of the Grace Brethren Community Church to serve as pastor for another year.

SACRAMENTO, CALIF. Mr. Dave Wittenberg, former missionary to Cuba, was the guest speaker for the morning worship service Nov. 9 as the Grace Brethren Church celebrated its tenth anniversary. Dr. Wilmer Brown, regional director for the National Association of Evangelicals, brought the message in the evening service. Mr. Ben Song, a Korean missionary to the United States, was the visiting speaker Dec. 14.

MEYERSDALE, PA. A goal of $3,000 in gifts for missions was set by the Summit Mills Brethren Church for 1969. In the first eleven months of this year, $3,168.72 was given, and the goal was exceeded by Dec. 1. It is anticipated that total gifts will exceed $3,500 by the end of 1969. Roy E. Kreimes, pastor.

WHEATON, ILL. A Thanksgiving service including the giving of gifts was attended by 54 persons at the Grace Brethren Church. A selection of gifts, all purchased by the children of the church, were presented during the service. The gifts will go to the Navajo children for Christmas. The film "Signposts Aloft" was shown on a previous Sunday night. The film, on the subject of flying, was followed by an interview with American Airlines pilot John Schlenker who showed how the flight plan of a pilot is similar to the "Christian getting into a flight plan with God." Phil Landrum, news correspondent.

GRAND TERRACE, CALIF. Mr. Richard Baldwin began his duties as pastor of the Brethren work here Dec. 15. Mr. Baldwin and his wife, Terrie, will take the place of Rev. and Mrs. Arthur Carey who will be going to Africa as dorm parents for missionary children. Mr. Baldwin is a senior at Talbot Seminary and a member of the Bellflower Brethren Church.



Approximately 175 youth watched the various acts.



Walking the ball up the stairs



Dottie Geiselman of the Peru church after performing the "Iron Jaw" in the teen circus.

PERU, IND. The Indiana District youth rally program got off to a flying start in Sept. with 175 teens attending the overnight rally hosted by the Peru Brethren Church. The Kokomo, Ind., Youth for Christ director, Gary Lunsford, was the featured speaker. The two-day session also included a tour of the Circus City Museum and a special performance by teen acrobats and gymnasts in the city's permanent big top. The youth of Indiana and Illinois look forward to the next rally in Osceola, Ind., which will feature winter sports activities and intensive discussions on the "how to" of witnessing.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Marjorie Jean Sanders and Jerome Charles Neat, Nov. 15, Community Brethren Church, Whittier, Calif.

Sandra Arrington and David Proctor, Nov. 28, Calvary Brethren Church, Hagerstown, Md.

In Memoriam

Notices of death appearing in this column must be submitted in writing by a pastor.

ANGUS, James, a member of the First Brethren Church, Johnstown, Pa., went to be with the Lord Dec. 1. Wesley Haller, pastor.

BARNETT, Flossie, 70, went to be with the Lord Nov. 24. She was a faithful member of the First Brethren Church, Clay City, Ind., for over 53 years. She also taught the Ever Welcome Sunday-school class for many years. Rev. Robert Clouse, pastor.

DAVIS, Caryn, 17, a member of the Wheaton (Ill.) Grace Brethren Church's "Omega" (teenage) group passed away Dec. 6 as a result of injuries suffered when the school bus in which she was riding crashed into two cars.

WARE, Mary, a member of the Grace Brethren Community Church, Glendale, Calif., for 32 years was promoted to the Lord's presence Nov. 4. She was a missionary to India, and to the migrant workers in the San Joaquin Valley area. She taught a Released Time Christian Education class and a Child Evangelism class. Memorial services were conducted by the Missionary Gospel Fellowship in Fresno, Calif. Lyle W. Marvin, pastor.

I AM A CAPTAIN IN . . .



I am a Captain in the Army of Rome. I am under the authority of Caesar. I carry out my instructions, and my men obey commands. We are men of action —trained to act with firmness, severity or brutality whenever required.

In compliance with orders from Pilate, we took Jesus of Nazareth prisoner. We led Him into the Governor's palace . . . treated Him as the basest of criminals— we didn't know He had promised to prepare a palace for us in eternity.

We stripped Him of His clothes . . . then reclothed Him in a brilliant colored robe as a mockery—and without our knowledge, He provided clothes of righteousness for us.

We fashioned a crown for Him and placed it on His head . . . but it was made of cruel thorns—unaware that He had promised us crowns of Life, Righteousness and Glory.

We bowed before Him . . . as we jeered at Him—ignorant of the prophecies that every knee would bow to Him and every tongue confess His Sovereignity.

We shouted, "Long live the King!" . . . then spat on Him—blind to the fact that He was offering Himself that we might have Eternal Life.

We placed a stick in His hand as a symbol of authority . . . then we hit Him on the head with it—never realizing that He had planned for us to rule with Him in His new world.

We offered Him a drink . . . but it was vinegar mixed with gall, and after tasting it, He refused it—we didn't know that He had invited us to drink at the fountain of living water and never thirst again.

We made a sign, "This is Jesus, King of the Jews," . . . just before we pierced His side with a spear—we had not heard that He would sit on His throne as King and judge the world.

When He was hanging on the cross, He cried, "Father forgive them, for they know not what they do"; and "My God, my God, why hast Thou forsaken me?" and then He died.

The earth shook, rocks split, dead people came out of their graves, and it was dark even though it was the middle of the day. We were terrified as it dawned on us that we had crucified the Son of God!

Now I am also a soldier for Jesus Christ . . . my aim is to *know* and *obey His commands* . . . for now I know who He is!

—Major Arnold E. Sanderlin, US Army

—Reprinted by permission from *Command.*

The Missionary I Love Most

I have seen hundreds of missionaries both at home and abroad, but I want to tell you of the missionary I love most. He has deeply influenced my heart and greatly enriched my life. He is the missionary after my heart, and God's heart too. Given a chance, he would conquer the world within our generation.

Surprisingly, this missionary idol of mine is the frailest of all missionaries I have met. He looks thin, ill clad, despised. He can hardly stand upright and spends most of his days leaning upon others. He cannot walk a block unless transportation is provided for him. He sits speechless most of the time, though he loves to talk to someone. He loves to be handled like a little child, but he is so frail that a child can mistreat him or a drunken man can trample him under his feet.

I have seen this amazing missionary at work. Fifty years ago he was sent to India to evangelize the most sin-degraded head-hunting mountain people. When he arrived in the village, the chief examined his credentials and issued him a permit to stay. Before long, everyone was impressed with his message, and night after night people came to see him. He was so humble that everyone loved him. His long-suffering and gentleness especially impressed the people. He was calm even when the children handled him roughly.

Before long five men, including the chief, announced their willingness to accept his message. Since that day, the missionary has multiplied his witness a thousand times. He has learned many new languages even while traveling much of the time. He has had the joy of seeing over 100 indigenous churches established, and has had a part in winning over 30,000 souls to Christ. I have known him for the past twenty-five years, and the more I work with him the more I love him and appreciate him.

His name is Mr. Written Word, and his message is the Gospel. The people he reached were my own people and several other hill tribes in Assam, India. Mr. Written Word is today livelier, stronger, and has a more effective ministry than ever before. The burden of the Lord is heavy upon him. He desperately needs your fellowship in prayer and giving. Will you encourage him today so he may reach other people needing the message?

—Rochunga Pudaite, President, Partnership Mission, Inc., Wheaton, Ill. ▼



When To Build Again

From 1950 until the summer of 1969 (except for temporary intermissions) Grace Schools have been engaged in building. At no point in this period of time has the extent of the building adequately met the needs of these two schools. The interruption of the building program has in every case been tailored to the financial resources. At this point the same thing is true. Financial resources are at the moment lagging and it would be very unwise to begin a new project until we have cleared away the entire indebtedness upon the library—which at this point is something over three-hundred thousand dollars.

BUILDING LAGS. Thirty-two years ago we had a mere handful of students. Thirty years ago when we moved to Winona Lake there were twenty-eight students. Today there are more than eight-hundred and twenty. For fourteen years, Grace Schools occupied rented quarters. The pressure for more room became so great that the first building designed for one hundred students, was erected in 1950-51. We moved in with 150! With a rapidly expanding college, demanding far more diversified facilities than were needed for a seminary, the first college classroom building and a gymnasium were constructed in 1957-58.

Soon we were facing some very stringent circumstances in the housing of college students. Renting hotel and motel facilities in which to house college students hardly provided the essential appointments for proper supervision. So, mounting pressure finally forced the school to begin the erection of the first dormitory, including dining facilities. Over a period of approximately two years, 1962-64, this structure finally became a reality.



By Dr. Herman A. Hoyt

President, Grace Theological Seminary and Grace College

With the continual growth of the schools, a men's residence hall was next planned and it was completed in 1965. However, the expansion problem continued to be present and soon some of the men had to find lodging in homes in the community during the years 1966-68. With the acquisition of the Winona Lake Christian Assembly, it became possible to use some of these facilities for housing. It now appears that additional student-body growth may be experienced before our residence facilities become inadequate.

OTHER NEEDS. The new library has met a tremendous need. It is adequate to handle all the library needs for both the college and the seminary for years to come. When McClain Hall was vacated by the moving of books and fixtures to the new library, sufficient space was made available to provide four classrooms for seminary use. This provision came just in the nick of time. The large increase in seminary students this year would have otherwise confronted us with the almost insurmountable task of handling them. The seminary student body has reached 225. This is more than twice the number for which the seminary building was originally planned.

A still larger college student body this year could not have been accommodated, as far as classroom space is concerned, nor could professors have had offices, if the lower floor of the library building could not have been used temporarily. But there are other needs that are without proper provision. A chapel must be erected in the near future. The auditorium in McClain Hall is jammed with college students. Another year of growth will force the college chapel to seek other quarters. Even the seminary chapel is now filled to capacity.

As a makeshift, the school is using houses on the fringe of the campus for art and music. These houses are a far cry from adequate facilities in which to do high-class, efficient work. But it is the best we can do at present. A science building is desperately needed. The quarters now being used for this discipline are located on the second floor of the college classroom building. They are too small and inadequately furnished. Also, it creates no small problem for chemistry, physics, biology, and mathematics to operate within the same area.

The acquisition of the assembly property has provided some temporary answers to other needs: a larger auditorium for combined student bodies; a building to house the business offices; a building to house student organization offices; and a building that functions well as a student union. Eventually, the proper sort of buildings must be erected on campus to fill these needs, if the campus is to be completely developed. This must also include an administration building.

CAMPUS PLAN. In 1962 and 1963 the administration and faculty worked out a campus plan covering the next twenty-five years. Growth in every area was projected through those years, almost eight of which have gone by, and the growth in the student body has followed almost parallel with that plan. It is in the areas of faculty, facilities, and finances that we have fallen behind. It has been impossible to project buildings without seeing our way clear to finance them. It has been impossible to recruit adequate faculty, not only because of finances but also because properly qualified faculty members have not been available.

BOARD MUST PASS. Even though the administration has at no time proposed building what was not absolutely needed, considering the possibility of available funds, the administration could not move without the approval of the board of trustees. No building has ever been undertaken without the approval of the board. This board, composed of twenty-eight members, is the largest single board in The Brethren Church. It more widely represents The Brethren Church than any other board. The Home Missions Council, the Foreign Missionary Society, the Board of Christian Education, and the Board of Evangelism are all represented on the Grace Schools Board, and the Herald Company is represented through its editor-business manager. It is this board that weighs the proposals for building, and up to the present has given the green light. We may be sure that this board has considered carefully what building on campus would mean

(Continued on page 21)

Creative Studies – "A New Concept"

By Virginia Biddinger
Grace College Sophomore

A world marked by transition, a world in which rapid change is about the only predictable quality is daring the Christian educational institution to prove its ability to cope with the problems of that vacillating world. It demands that Christian colleges teach men and women to use the change for their own growth and for outreach for social, economic and religious impact.

In an attempt to equip students for this goal and encourage creative productivity, Grace College has initiated a Creative Studies Program which encompasses four areas: journalism, art, music and drama. This unique program will help integrate the creative and imaginative resources of the student with functional uses for that creativity.

Flexibility is the strength of the program. It is designed around the individual rather than designing the student into the program. Emphasis is placed on creativity rather than memorization, with encouragement for the student to explore new means of expressing himself.

The sixty-hour program is based on the principle of "over-arching" the four areas of study; that is, the student does not pursue a major or minor in just one of the specified fields. Instead, each student gains a general background in all four disciplines by taking six to ten hours in each area. The student then concentrates the remainder of his hours in two areas he chooses for his primary emphasis.



The potentially beneficial effects of the Creative Studies major are numerous. Grace College is "blazing a trail in a new concept," said Professor Alva Steffler, one of the organizers of the program and an art instructor at the college. In the long range it provides the background knowledge essential in preparing the student to work with the multi-media used in modern communication. Such preparation will be of benefit to both church and community.

One immediate result of this program is the mutual benefit of student-to-community and community-to-student aspect. The Creative Studies major attracts imaginative students who in turn enrich the Warsaw-Winona Lake community by their work in it. The companies aid the students by employing them and training them in their areas of interest.

One example of this mutual benefit is illustrated by the arrangement with Ken Anderson films. Don Ross, employee of Anderson Films, is also employed by the college to instruct courses in photography and cinematography. In turn, the Anderson facilities are made available for college use.

The studio benefits by the use of the creative productivity of students such as those who work with Peter Penner in the animation of cartoon features.

Such a program, which is attempting to provide a basic background in the major fine arts and in the field of communications, is essential in evoking and utilizing originality of Christian men and women. In today's world of new ideas, Christians need to be able to approach their world and their churches with confidence and quality contributions. ▼

(See editorial on page 3 for further comment on this subject.)

"Paul Departed from Athens and Came to Corinth"

By Dr. Homer A. Kent, Jr.

Vice president, Grace Schools



The Parthenon

These simple words describing a portion of Paul's second missionary journey record only the fact, but do not indicate anything of the physical and aesthetic features of the trip. It has been observed that the author Luke could describe in fascinating detail the events in which he was a participant, but in reporting actions at which he was not present (as here), he covers an amazing amount of travel with very few words! This past summer the writer traversed this same region, and sensed something of what Paul must have encountered.

A Look at Athens

Paul had been at Athens without any companions at first (Acts 17:15-16). They joined him for a brief period later (I Thess. 3:1-2), but most of the time he was alone. While there he visited the Agora (marketplace), and saw the many temples in the city devoted to the deities revered by Athens. Most spectacular of all were the temples on the Acropolis, the ancient hill just beyond the Agora, which had been crowned with many marble sanctuaries. It was such sights as these that caused the heart of the Apostle to yearn for these artistic but pagan people.

On the Acropolis Paul would have seen among its splendors the monumental entrance gate (Propylaea), the Temple of the Wingless Victory, the Erechtheion, the Temple of Dionysos, the Odeion of Herodes Atticus, and of course, the incomparable Parthenon. The Parthenon was dedicated to the goddess Athena. It was built on the highest point on the Acropolis between 447 and 438 B.C. under the direction of the famous Pericles. The architects counteracted optical illusion by curving the stones slightly. The floor is arched ever so gradually so that it will not seem to sag. The forty-six columns lean in and back just enough so they will not appear splayed. If the lines were projected from the corner columns, they would not be exactly parallel, but would converge a mile and a-half in the air. Yet to the onlooker, everything seems perfectly proportioned!

Today's visitor sees only the ruins of the Agora and the Acropolis—yet even these are magnificent. It is impossible to clamber over those polished stones without sensing something of the grandeur of the place. The Parthenon is roofless now. Many centuries ago it was turned into a Christian church, and after that a mosque. In 1687 the Turks had used it to store gunpowder, and a shell fired by the Venetians exploded inside. Looting took place later and most of the statuary disappeared—most of it to England. From the Acropolis one can see Mars' Hill a short distance away, the probable scene of Paul's searching challenge to the philosophers of Athens. Beyond Mars' Hill lie the ruins of the Agora—that bustling center where self-assured Athenians regarded Paul as a "babbler" with a most unlikely message (Acts 17:18). One is reminded of the fleeting nature of even man's grandest monuments when compared to the undying relevance of God's Word.

The Trip to Corinth

But then Paul left Athens and went to Corinth. He had to travel along the isthmus that connects the Peloponnesus with the mainland of Greece, a total distance of eighty-six kilometers from Athens (approximately fifty-three miles). Upon leaving Athens he would have gone along the shores of the beautiful Bay of Salamis, and then the Saronic Gulf. Most of the way his route passed along a narrow plain between the sea on the south and the mountains just a few miles to the north. On this narrow plain the traveler can see groves of olive trees growing in the balmy Mediterranean climate. Today's visitor can make the trip in just over an hour, traveling on a modern highway through breathtaking scenery.

Five kilometers (three miles) before one reaches Corinth, he comes to the Corinth Canal. This man-made waterway across the Isthmus of Corinth connects the Saronic Gulf and Aegean Sea on the south and east with the Gulf of Corinth and the Ionian Sea on the north and west. The canal did not exist in A.D. 51 when Paul passed this



Ruins of Corinth

way, but in A.D. 67, the Roman emperor Nero began the digging, importing 6,000 slave laborers from Judea to do the work. The project was never finished, however, and sailors who wished to save themselves the 200-mile voyage around the Peloponnesus put their ships on rollers and moved them overland on tracks.

In 1882 a French company began building the present canal, and it was completed by a Greek firm in 1893. Interestingly, when the modern route for the canal was being laid out by the engineers, they found remains of Nero's borings almost on the exact line of their own proposed route. Today an automobile bridge crosses the canal, and one can watch ships passing through. The canal is almost 4 miles long, 70 feet wide, and necessitated a 200-foot deep cut in the rock. The water is 26 feet deep.

Ancient Corinth

Ancient Corinth is in ruins today, and lies six kilometers (three and one-half miles) west of the present town. The sparkling blue waters of the Gulf of Corinth are not far away. Just beyond the ancient site is the Acropolis of Corinth, the imposing hill which once served as a citadel and then as the location of the Temple of Aphrodite where 1,000 sacred priestesses gave themselves to the passion of the worshippers. As one walks the excavated streets and sees the ruins of the once crowded Agora with its shops and government buildings, including the Bema (tribunal), he imagines how active this city-center must one day have been.

When Paul visited here in A.D. 51, he found a prosperous city, one of the richest and most beautiful of ancient Greece. It had two good harbors—Cenchreae on the south side of the isthmus and Lechaeum on the north. This made it a bustling center of trade. Every two years the Isthmian Games were held at Corinth, attracting thousands of visitors.

The eighteenth chapter of Acts records the events of that first visit. The sacred historian describes how Paul made tents with Aquila and Priscilla, how he preached to both Jews and Greeks, and continued in Corinth for a year and a-half.

A Landmark Decision

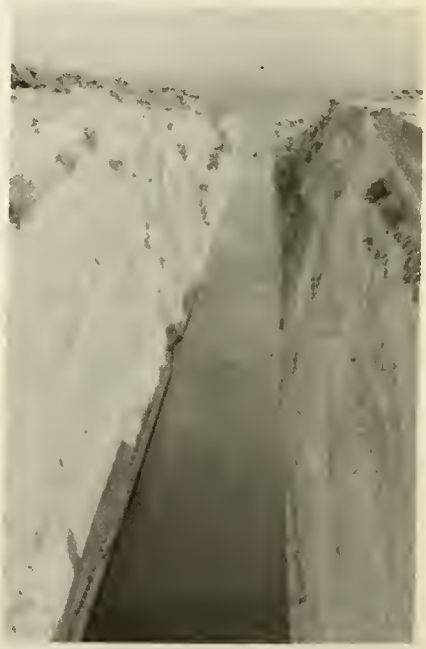
During that time something occurred that had far-reaching implications for the spread of the Gospel in those early years. It was here that Paul was seized by his Jewish opponents and taken before the governor of the Roman province, Gallio. The ruins of that tribunal can be seen today. It was the first time that Paul (or any other apostle as far as we know) had been on trial before a Roman provincial governor. (He and Silas had appeared before local magistrates in Philippi, but not before any governor.) If Gallio had decided the case against Paul, this precedent would doubtless have been noted by other proconsuls, and the missionary endeavors of the Early Church would have become much more difficult.

Gallio, however, threw the whole case out of court, ruling that it was a religious dispute, and in no sense a matter of crime or under civil jurisdiction (Acts 18:14-15). Because of this important ruling, the Apostle was free to continue his ministry, not only in Corinth but throughout the province of Achaia, and in the rest of the empire where this decision would be made known. Corinth, therefore, was the scene of a landmark decision for the Christian cause. ▼

Acrocorinth



Corinth canal



So, Johnny Wants To Play the Trumpet



What a thrill it is for little Johnny to awaken Christmas morning and see his brand-new, golden trumpet glistening in its case under the tree. Mom and Dad affectionately disregard the horrible spueaks and squawks that Johnny is making on his new-found friend, because they know in a few short years he will be playing big, beautiful, round, resonant tones that will be the envy of everyone around.

"Yes, we are going to have something we have always dreamed of—a musician in the family," they said.

These parents have a right to feel secure in their dreams for little Johnny because they had taken the proper steps to insure his success. They knew that the novelty of blowing that shiny, new horn would soon wear off, and it would be increasingly more difficult for them to get him to spend the many hours of practice that would be necessary for him to become a good player. It was for this reason that these parents launched Johnny's musical career several months *before* buying that shiny, new horn, to make sure that he had the ability to do the job and also to insure that their son would be placed on the *right instrument.*

They had heard that just because a person liked a particular instrument, didn't necessarily mean that he would be able to play it, so they decided to get some expert help.

First, they went to the band director at Johnny's school. This man explained to them that since Johnny was about to enter the fourth grade, it would be a good time for him to get started. He then took Johnny, along with several others, and gave him a musical aptitude test to see if he had some musical ability. Johnny passed the test with flying colors and was now ready to select an instrument. Since Johnny liked the trumpet, the band director sat down with him and carefully examined his facial structure and jaw formation. He first checked to make sure that Johnny did not have an excessive over-bite because this would be a determining factor in the youngster's ability to be able to produce a good full sound. He then checked Johnny's horizontal teeth alignment, making sure that they curved slightly outward on both the upper and lower jaw formation. He knew that if Johnny's teeth were too flat in front, he would have a very difficult time playing in the high register of the trumpet. He also checked to make sure there were no irregular or crooked teeth that might cut into soft lip tissue and cause discomfort and, therefore, make it difficult for him to play. The boy's lip was pretty normal which was an advantage because extra thin or extra heavy lips can also pose problems for students on the higher brass instruments.

After the instructor had completed his analysis of Johnny's facial structure, he was ready to advise the parents as to how to go about purchasing a high quality student line instrument that would be suitable for the band and easy for Johnny to learn to play. The band director then recommended to the parents some reputable, franchised musical instrument dealers in the immediate area and some of the brand name instruments they had to offer.

Johnny's parents knew the importance of buying a brand name instrument, because they remembered an incident that occurred to a family in their neighborhood. These people had purchased an instrument through a mail order catalog so that they could save a little money; but somehow, one day, their son managed to get the mouthpiece stuck in the horn and had to carry it home without the case. Unfortunately, he caught it in the school bus door and it had to be taken to a repair shop. Since the instrument was an off-brand and the mail order company did not have a service department, parts were not available and the repairman had to make them—which proved to be quite expensive and time consuming. Besides that, the band director complained about the instrument being out of tune and the young lad was constantly being placed at a disadvantage because all the other students had quality instruments that played so much better and easier than his.

With this in mind, Johnny's parents proceeded to go to the dealer of their choice and were able to purchase a trumpet that was satisfactory to both student and teacher alike. The band director was instrumental in helping them find a qualified private music teacher that understood the fundamentals of teaching brass and also enjoyed working with young students.

They were advised by the teacher of the importance of scheduling a daily practice session, and that it was indeed the parents' responsibility to make sure that little Johnny rehearsed the prescribed amount of time every day. After discussing it with Johnny, they decided that from 3:30 to 4:00 each day would be a good time for him to practice.

With these factors cared for, Johnny's parents were fairly certain that their son would become a successful trumpet player some day. They don't know if he will ever have the desire and dedication to be a professional musician, but they can rest assured they have provided him with the potential, and who knows what the future will bring? One thing they do know is that they have prepared their son well for his entrance into a new and exciting experience and they know he will be able to play that trumpet for the glory of the Lord.

If you will follow the steps that little Johnny's parents did, with your sons and daughters, you, too, will be able to insure your children a successful and gratifying musical experience.

Always keep in mind that music is one thing that your children will never thank you for *not* giving them! ▼

By Jerry Franks

Jerry Franks is Artist in Residence and Director of Instrumental Music and Bands at Grace College. He is also soloist and clinician for the Conn Band Instrument Co.

Mr. Franks is recognized as one of the top authorities in the area of brass and brass methods in the nation today. He has made one L.P. record album and a second one will be released early in 1970.

Anyone for tennis? Try playing someone who's won 109 games in a row—

CLASE, the ACE from GRACE!

By Tim Rager

Ace. Deuce. Love. No, Ron Clase is not a cardsharp or a hippie. But those words can be heard wherever Ron, a Grace College junior, "does his own thing." And that "thing" these days seems to be separating players on the other side of the net from whatever pride, good record or confidence they have at the time.

That may sound cruel for such a relaxing game as tennis is known to be, but that's the way Ron takes his game. This driving spirit has nailed down the captain's spot on the Grace College tennis team for Ron. This fall he led the team into a second-place finish in the Mid-Central Conference, behind Concordia Senior College at Fort Wayne, Indiana.

Ron's record for this season proves the damage he inflicts as he slams them from his number one spot. In singles competition he registered a ten win, no loss record in the conference. Including all opponents, Ron racked up twenty-one victories without a single setback. His record is even more impressive when you break it down into three sets of six games which compose one match. Ron won a total of 132 games this season. That's pretty good. Now think of winning 109 of them in a row. He did.

Don't make a mountain out of a molehill, but Ron did lose one match in three years. Against a Tri State College opponent in his freshman year, he couldn't find the winning touch. Well, nobody's perfect.

Ron is a hometown boy at Grace, having attended Warsaw High School. His winning ways are not new to the folks here. He went all the way to the state finals his senior year, and suffered only four defeats in his high school career.

Ron also provides half of a great doubles team for the Lancers. Siding with John Wickstrom of Syracuse, Indiana, this duo has proved too tough for any challengers as they registered twelve wins and no losses this season.

The most effective weapon in the Clase arsenal is an overpowering serve. An "ace" in tennis is when your first serve flies past your opponent so fast he cannot get his racket on it for a return. Ron obliges his foes with this feat quite frequently. But if the first serve does go astray, his second one is fired just as hard. When he is pressed to go beyond the serve, Ron has a variety of shots ready that usually find the opponent resting on his ear.

In the summer, Ron turns from the pressure of college life to his hobby. You guessed it—tennis. He coaches the young risers in the Warsaw summer recreation program. He began playing tennis himself about ten years ago at the age of nine.

When the Lancer netman hang up their rackets for the winter, Ron moves inside to help the Grace basketball team. He holds down a starting guard spot on the varsity, and possesses an outside set shot nearly as good as his serve in tennis. It was through basketball and the witness of Coach Chet Kammerer that Ron accepted Christ during his freshman year.

Many of his summer weekends are spent playing in amateur tournaments in the tri-state area. His best accomplishment occurred at the end of this past summer as he knocked off a top Purdue University netman to win the Michiana Open in Elkhart, Indiana.

Ron has made tennis a spectator sport at Grace and hopes to continue in some form of tennis after graduating in 1971. It does seem like his strong area of talent. ▼

WHEN TO BUILD AGAIN . . .

(Continued from page 16)

to the other national interests.

As of this date, there are no plans for more construction until the indebtedness on the library is completely wiped out. This does not mean that plans will not be in the process of formulation, and perhaps proposals submitted to the board. This will be forced upon us as circumstances change.

Above all things, we need to understand that the most precious heritage God has given to us is this enlarging number of personalities who clamor for the privilege of training to serve the Lord. Buildings are merely the means to the end. They are temporary and will eventually pass away, but personalities that have been fashioned over the pattern of our Lord Jesus Christ will abide forever. ▼

Grace Hosts ATCS Conclave Third Time

"Maturity Through Christian Education" was the theme of the twelfth annual convention of the Association of Teachers of Christian Schools, held on the Grace Schools campus this fall. The ATCS conventions, which are held each year in early October, have grown rapidly since they were first held on the Grace campus in 1967.

This year over four hundred administrators and teachers of Christian schools gathered from at least nine midwestern states for two days of instruction, inspiration, and Christian fellowship.

They heard a stimulating challenge by President Carl Key, an alumnus of Grace Seminary and the director of development of the Mansfield Christian Schools, and an unforgettable keynote address by Dr. W. Robert Smith, professor of philosophy at Bethel College (St. Paul).

They participated in twenty-four different workshops held on Thursday afternoon and Friday morning, dealing with such diverse areas as Public Relations, the Christian School Kindergarten, Music in the Classroom, and the Coaching of Senior High Basketball.

They enjoyed a stirring musical program presented by Jerry Franks and the Grace College Brass Choir at the Thursday evening banquet session held in the Winona Auditorium.

They got involved in the Friday morning "share time"—a new feature this year—where the teachers met in fourteen smaller groups by grade levels or subject areas to discuss their particular problems, ideas, and teaching innovations.

Reflecting on the experience of having so many additional guests on the Grace College campus, Dr. William Male, academic dean, expressed his opinion that "the impact of these conventions on our students and staff may be seen, in part, by the growing number of Grace graduates who are choosing to serve their Lord as teachers in Christian schools."

"In turn," he added, "the attractiveness of the Grace campus and the quality and Christian character of our educational program are obviously making an impact on these convention guests. Although it is gratifying to hear their words of commendation about the beauty of our buildings, and the wholesome appearance of our students, we are most encouraged by the growing number of inquiries and applicants to Grace College coming from the Christian schools represented at these conventions."

Plans are already under way for the next ATCS convention to be held October 8-9, 1970—once again on the Grace campus. Everyone involved anticipates that it will be even better attended and more effective than this year's.





GRACE COLLEGE, Winona Lake, Indiana. The support of Dr. Herman Hoyt, President, and the enthusiasm of Dean William Male have involved Grace College in a special program of support for the Christian school movement for most of the past eight years. Two-credit courses in Christian school philosophy have been taught by Dr. Mark Fakkema, Dr. Charles Schauffele, Dr. Roy Lowrie, and Dr. John Blanchard. Grace College has hosted the annual convention of the Association of Teachers of Christian Schools (Midwest District) since 1967, and has provided real inspiration and leadership to the Christian school movement in the midwest.



Grace Sets Liberty Bell Corner

By Linda Marie Barlow

Grace College Senior



The new "Liberty Bell Corner" in the Grace campus library contains a small Liberty Bell, an American flag, a plaque of the Declaration of Independence, an eagle and a split leaf philodendron.

The bicentenary bell, commemorating the American Revolution, was donated by Dr. and Mrs. Claude K. Snider of Roaring Spring, Pennsylvania. Dr. Snider, a physician, is interested in history, and at the suggestion of his son, Professor R. Wayne Snider of the Grace College history department, decided to make the bell his own project.

The bicentenary bell is exact in every particular to the Liberty Bell cast by master founder Thomas Lester at the Whitechapel Bell Foundry in London for the State House of Pennsylvania. For the 1976 anniversary of the Revolution, the same foundry is casting 2,400 commemorative Liberty Bells to the original design and on the original site. The bell in the library is mounted on an oak base which is hand carved in the style of the period and bears two inscribed silver plaques.

Engraved on the plaque to the left of the bell are the following words:

"Where the spirit of the Lord is, there is Liberty."

Dr. and Mrs. C. K. Snider

Professor and Mrs. R. W. Snider

1969

The plaque mounted on the right bears the words:

"Cast by the Whitechapel Bell Foundry, London, to the Original Design of the Liberty Bell; Cast by them on the Same Site in the Year of our Lord 1752."

The miniature bell recalls much national history. Liberty was a much prized quality in the American colonies long before the Declaration of Independence was formally committed to paper. The Province in Pennsylvania had a liberal government and a policy of religious toleration which protected the rights of its citizens, as well as provided a persistent influence on other American communities. It was no accident that in 1751, when the Assembly of the Province decided to order a bell, that the words of Leviticus 25:10 were inscribed about its shoulder: "Proclaim liberty throughout the land unto all the inhabitants thereof."

In September 1752 the Liberty Bell was landed in America, apparently undamaged. It cracked, however, upon the first stroke, obviously as a result of some mishandling on the journey. In 400 years it is the only bell from the Whitechapel Bell Foundry to have cracked in such a manner.

Two local workmen undertook to recast the bell and succeeded at the second attempt in reproducing Thomas Lester's bell.

For twenty-three years the bell summoned legislators to the Assembly in Philadelphia. It became a part of American history when on July 8, 1776, it rang in the Declaration of Independence, which had been adopted four days before by the Continental Congress.

With the threat of the British occupation of Philadelphia in 1777, the State House Bell, as it was then called, was removed from the city to prevent it from falling into British hands and being made into a cannon. Taken to Allentown, the bell was hidden in the Zion Reformed Church for almost a year and returned to Philadelphia in the summer of 1778 when the British withdrew.

The bell cracked in 1835 while being tolled at the death of Chief Justice John Marshall of Virginia. In 1846 an attempt was made to restore the tone of the bell by separating the sides of the fracture, but this failed. The bell was rung for Washington's birthday, but the crack began to spread, and it was rung only on special occasions.

Over two hundred years after the casting of the first Liberty Bell, the 2,400 miniature ones made to one-fifth the size of the original are being cast to represent the 2,400 months of the independence of the States.

Smaller in size, the bicentenary bell differs in only two other particulars from the original bell which is now housed in Philadelphia. It has inscribed on it Lester's name with the year 1752. And the bicentenary bell has no crack.

Desiring to make the Grace College corner more complete, Professor and Mrs. Wayne Snider donated the American flag, the plaque of an eagle and the table on which the bicentenary bell rests.

The Declaration of Independence plaque was donated by the Lake City Bank in Winona Lake through Mr. George Heaton, branch manager. The split leaf philodendron, completing the corner, was presented at the time of the library dedication by Heckman Bindery in North Manchester. ▼

Homecoming - 1969 "Greatest Ever"

The 1969 Homecoming celebration, rated by many as one of the best in Grace history, was the result of an outstanding job performed by an enthusiastic, hard-working student body, directed by Glenn Firebaugh, student council president.

More than one thousand people in the Winona Lake Auditorium witnessed the coronation ceremonies for Queen Janie Eisenhower, a senior from Altoona, Pennsylvania, and her court. Dian Horein, retiring queen, conferred the crown and honors on her successor. Music was by the brass choir.

Highlighting the evening concert was the superb performance of the Grieg piano concerto in A minor by Maxine Peugh, senior music major, accompanied by the 85-piece concert band, directed by Jerry Franks. Delightful also, was the music of the Grace College Chorale under the direction of Prof. Don Ogden.

A bonfire and pep rally topped the evening for many students, while visiting alumni and friends enjoyed open house at "The Lamp."

Under sunny, Indian summer skies on Saturday morning, an 18 unit, Christ-honoring parade moved through downtown Warsaw. Five floats by the four college classes and the seminary depicted the theme,"Yesterday, Today and Tomorrow." Alumni judges gave top honors to the senior class for which they received a seventy-five dollar cash award and the alumni plaque for the year.

Playing before one of Grace's biggest crowds of sports fans in the afternoon, Coach Woolman's Lancers defeated the Wabash Little Giants 1-0 in the final soccer game of the season.

Ninety alumni and friends enjoyed the Homecoming banquet at the Winona Hotel with Ron Henry as master of ceremonies. A musical program featured Ed Lewis and Steve Young with his wife, Bonnie, at the piano, representing "Yesterday"; Marilyn and Daryle Emch accompanied by Prof. Ogden as "Today"; and Mickey Messner as "Tomorrow."

Plans are already underway for the 1970 Homecoming. ▼

Queen Janie Eisenhower and escort Dan McCaulley. Standing: (l) Glenn Firebaugh and Judy Thompson, (r) Charlotte Singer and Steve Myers. Seated: Don Gregory, Connie Kieffer, Mike Bonham, Ruby Kuhns, Ann Zielasko, Jim Tallman.



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